
GREATER SINS



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PREFACE

. May Allah hasten his Reappearence



All Praise is due to Allah Who guided us to this (path) and if He had not guided us we . (would not have been guided (aright

(Surah Aa�raaf ۷ : ۴۳)

All Praise if for Allah , the Beneficent , the Merciful may His choicest blessings be on . His last Prophet – Hazrat Muhammad Mustafa (s . a . w . s .) and his holy Progeny

Islamic Study Circle has been involved in the translation of Allama Dastghaib Shirazi�s book Gunahane Kabira Vol . I and II in Gujarati and is soon to release the . final volume , Vol . III

The overwhelming response to the Gujarati translation has led to a demand for this English translation – Vol . I , which has been possible with the support and . encouragement of various momineen – May Allah reward them all

We thank Almighty Allah (a . j .) for the Tawfeeq (inspiration) and Asbaab (resources) granted to us to undertake this task and seek the continuous support and indulgence . of His final Hujjat (a . t . f . s .) to guide us to the completion of this work

Momineen are requested to bear in mind that although

effort has been made to preserve the �spirit� of the orignal Persian book; this being a translation; discerning readers may find discrepancies . We humbly request you to communicate to us your comments and suggestions regarding anything found worthy . of correction in the present volume

. Wassalaam

Islamic Study Circle

TRANSLATOR�S PREFACE

In the Name of Allah , the Compassionate the Merciful

Praise be to Allah , the Lord of the worlds and benedictions upon the Messenger of (. Allah and his Purified Progeny (a . s

By the Grace of the Almighty , the first volume of �Greater Sins� has been . completed in English

The significance of Moral Science and Ethics is evident from the words of the Messenger of Allah (s . a . w . s .) when he has described the aim of his advent . He said � . , �I have been sent for perfecting the morals

The learned Aalim , Ayatullah Dastghaib was one of the greatest Muallim-ul-akhlaq (Teacher of Moral Science) . Some of his important books are Gunahane Kabira , . Qalbe Saleem , Maad , Barzakh etc . His books cover various moral and ethical issues

The book Gunahane Kabira deals with Greater Sins . Ayatullah Dastghaib has exhaustively explained the phenomenon of sin , the classification of sins , and the . necessity of avoiding sins . He has also described fifty different types of Greater Sins

Although the English translation is based on the Urdu Edition , I have relied upon the original Arabic text while translating traditions and

. Quranic verses

Since the English equivalents of Islamic terminology do not convey the exact meaning , I have used the Arabic terms . However those who are not conversant with Arabic . words may refer to the Glossary of Islamic Terms

. Wassalaam

Syed Athar Husain S . H . Rizvi

A SHORT BIOGRAPHY OF AYATULLAH DASTAGHAIB

Martyr Ayatullah Dastghaib was a nobleman from a highly religious family that was known for its intellectual heritage going back to ٨٠٠ years . Due to religious and spiritual atmosphere , resulting from such a sound Islamic background he had a natural and spontaneous tendency towards acquiring knowledge . After obtaining elmentary education in his hometown , he moved towards Najaf-e-Ashraf (Iraq) in pursuit of higher knowledge . In the town of the abode of the Chief of the believers , Ali Ibne Abi Talib (a . s .) , he continued his studies associating with the various scholars and teachers . Soon his knowledge reached a stage such that , he was granted permission by the Maraja of that time to practise Ijtehad . He then returned to his native town of Shiraz . In Shiraz he spent lacs of tumans for the construction of the Jame Masjid Ateq which was in a highly dilapidated condition . There , he began to lecture on the exegesis of the Quran and ethics . His persistent efforts raised the standard of education of the Hauz-e-Ilmia of Shiraz in the various fields of Fiqh , Beliefs and Moral science . The irreligious and tyrannical Shah imposed restrictions

upon him and he was arrested many times . He was also put under house arrest by the autocratic ruler . After the success of the Islamic revolution , he was elected a . (representative at the Majlis (Iranian Parliament

At the instance of the people of Shiraz he was designated as the representative of Imam Khomeini . The post of Imam of Jame Masjid of Shiraz was also bestowed upon . him

Martyr Dastghaib has left behind innumerable works . The most remarkable of these are : Gunahaane Kabeera (Greater Sins) , Qalb-e-Saleem , Salaatal Khashaeen , Ma�ad , Tauba , Zindagani-e-Hazrat Zahra and Zainab-e-Kubra . Apart from these he has penned dozens of books on the improvement of morals , Fiqh and the exegesis of Quran . Hence , he was an excellent model of spirituality with a lofty character and . a loving nature

On that fateful day (in the year ۱۹۸۴) as he was proceeding to lead the Friday congregation , he was brutally killed in a bomb explosion by the hypocrites (the . (Capitalist agents

TAQWA

THE REALITY OF TAQWA

The word �Taqwa� is derived from the root �waqaya� which means �to safeguard� or �to abstain� . In the Islamic terminology it is defined as the action of restraining oneself from disobeying the commands of Allah . When Imam Ja�far as-Sadiq (a . s .) was asked to elaborate on the meaning of the word , �Taqwa� he replied , �Submit to the command (of Allah) and do not go near the prohibited . � It means

that one should endeavor to fulfill all the commands of Allah and abstain from the : prohibited things . On the basis of this , Taqwa is classified into two types

The first type of Taqwa consists of compulsory obedience to Allah in fulfilling the compulsory duties (wajibaat) and not leaving even a single duty unperformed . The obligatory commands (wajibaat) are those which , if not carried out , invite the wrath of Allah . Also , as far as possible one should try not to forgo the recommended acts (Mustahabbaat) . The recommended acts are those , which if performed earn . blessings but if not carried out do not make one liable for punishment

SIN OBLITERATES THE GOOD DEEDS

Certain Greater Sins (Gunah-e-kabira) render the good deeds void , the details of which will follow in the coming discussions . In brief , it must be mentioned that to refrain from sins is more important than performing good deeds . The following : narrations are quoted in support of this statement

THE IMPORTANCE OF ABSTAINING FROM THE PROHIBITED

First Tradition

, Imam Ja�far as-Sadiq (a . s .) said

To refrain from eating a single morsel of Haraam is , near Allah , more valued than � (the performance of two thousand rakats of recommended prayer . � (Iddatud-Dai

Second Tradition

, Imam Ja�far as-Sadiq (a . s .) said

To forgo a single dirham of prohibited money , is equal near Allah , to seventy � � . accepted Hajjs

(Iddatud-Dai)

Third Tradition

: He continued

Strive more to perform good deeds . However if you cannot perform a good act (at� least) do not disobey (the commands of Allah) . Because if one lays the foundation of a building and does not spoil it , then , even if the progress is slow , the building will definitely rise . (Conversely) The person who lays the foundation and at the same time � . spoils it , then it is sure that the walls of this building will never be raised

(Iddatud-Dai , page ۲۳۵)

Fourth Tradition

: The Holy Prophet (s . a . w . s .) said

� . For the person who recites �Subhanallah� , Allah plants a tree in Paradise�

On hearing this , a man from Quraish stood up and said , �If it is this

way , then there must be many trees for us in the Paradise ? � The Holy Prophet (s . a , . w . s .) replied

Yes , but you must beware that you don�t set fire from here to burn them all down � � .

(Iddatud-Dai page ٢٣٥)

Fifth Tradition

� . Jealousy devours belief , like fire devours wood�

(Usool-e-Kafi)

ILL–GOTTEN WEALTH BURNS DOWN THE ACTS OF WORSHIP

Sixth Tradition

: The Holy Prophet (s . a . w . s .) said

On the Day of Judgement there would be people whose good deeds will be as� heavy as the mountains of Tahama . Inspite of this it would be ordered that they be � . tossed into the fire of Hell

Upon this someone said , �O ! the Prophet of Allah (s . a . w . s .) , were these people , � ? (performing salaat (prayers

Yes , they used to pray , and fast , and also spend a part of the night in worship . But� , whenever they chanced upon something which gave them pleasure , they used to � . rush to it without thinking whether it was right or wrong

NOT GIVING THE RIGHTS OF THE PEOPLE � A BARRIER FOR THE ACCEPTANCE OF GOOD DEEDS

Seventh Tradition

: The Holy Prophet (s . a . w . s .) said

I have been commanded by Allah to warn my people and say , �Do not go from� one mosque to another while someones rights are upon you . If such a person stands up for prayers in that condition , I send my curses upon him till he restores the rights (to its owner . � (Iddatud-Dai page ۲۳۶

Eighth Tradition

, The Holy Prophet (s . a . w . s .) said

There is an angel of Allah who raises the call every night from �Baitul Muqaddas�� : �Whoever partakes of the prohibited things , Allah does not accept any of his deeds � . be they obligatory or recommended

(Iddatud-Dai)

GOOD DEEDS ARE ACCEPTED ONLY IF ACCOMPANIED BY PIETY

(ABSTINENCE FROM THE PROHIBITED THINGS)

Ninth Tradition

Even if you stand for prayers like a tent peg planted on the ground and keep fasting� till you resemble a dried stick and stoop like a bow , Allah will not accept any of your � . deeds till you have the piety to guard against the evil deeds

(Iddatud-Dai)

(SIN IS A BARRIER TO THE ACCEPTANCE OF INVOCATION (DUA

Tenth Tradition

Hazrat Musa (a . s .) passed by a person from his followers who was in prostration . After completing his chore Musa (a . s .) returned to find him still in prostration . He said , �If I had the power to grant your wish I would surely have granted it . � Allah revealed to Musa (a . s .) that , �Even if this man prostrates for Me till his head gets detached from his neck , I will not accept his deeds , till he abstains from that which I dislike and does that which pleases Me . Otherwise sin hinders the supplications from

� . acceptance

(pg . ١٢٥ ibid)

REFRAINING FROM SINS IS GENUINE WORSHIP

Eleventh Tradition

Abstaining from sins is the basis of religion . Hence , refrain from sins in order to� become the most pious worshipper . Adorn yourself with piety . Do not perform a single good deed without piety . Surely that deed is most acceptable by Allah which is accompanied by piety , even though it may be trifle . As Allah says , �Allah accepts � . the good deeds only from the pious people

(Iddatud-Dai)

Hence if you succeed in remaining aloof from sins , then even if your good deeds are paltry , they would be accepted by the Lord . And when the Lord of the Worlds accepts . a deed it cannot be termed as trifle or paltry

AVOIDANCE OF SINS IS A MUST

Considering the tradition quoted above one is compelled to conclude that it is necessary to dread sinful acts and to be ever cautious of the vices . Only then are the good actions of any consequences . The good deeds must also be performed in such a manner that we strive to emulate as closely as possible the examples set by the high ideals of our Ahlul Bayt (a . s .) . It should not be that good actions are rendered null and void due to sins . It is necessary to be careful of such an impending loss and . disaster for which we ourselves would be responsible

GOOD ACTIONS COULD BE BLOWN AWAY LIKE DUST

Sulaiman bin Khalid says; � I asked Imam Ja�far as-Sadiq (a . s .) regarding the Quranic verse

And We will proceed to what they have done of deeds , so We shall render them as

. scattered floating dust

(Surah Furqan ۲۵ : ۲۳)

, He said

By Allah , even if their deeds are as white as Egyptian cotton , but if they find sin and� � . lewdness they do not abstain from it

(Iddatud-Dai)

In other words , their good deeds are scattered like dust due to the lack of piety , and hence are of no value at all . Allama Majlisi (r . a .) writes in the explanation of this � . tradition , �Worship and obedience is rendered null due to sin

A LARGE NUMBER OF PIOUS PEOPLE WILL ENTER PARADISE

, Imam Ja�far as-Sadiq (a . s .) said

Allah revealed to Hazrat Musa (a . s .) , �Verily , My slave cannot achieve nearness� to Me without the three things which I like . � Musa (a . s .) asked with reverance , �My Lord what are those three things ? � Allah replied , �O ! Musa those three things are : To practice piety in this world , to abstain from sins and to weep due to fear . � Musa (a . s .) asked , �Does one who fulfills the three things gets compensation and reward ? � Allah replied , �One who practices piety in this world will get Paradise . One who weeps due to My fear

will be accorded such a high position that no else would be able to reach it . The deeds of all the creatures shall be accounted . But one who abstains from that which I have forbidden , then accounting of his deeds will not be carried out; he would be admitted � . to Heaven directly

GREATER SINS AND SMALLER SINS

ABSTAINING FROM THE GREATER SINS CAUSE THE LESSER SINS TO BE OVERLOOKED

If one avoids the Greater Sins , the Lesser sins shall be overlooked . Allah , the Almighty , by His grace , excuses the Lesser sins . As it is mentioned in the following verse of the Holy Qur�an

If you shun the Greater Sins which you are forbidden , We will do away with your� � . smaller sins and cause you to enter an honourable place of entering

(Surah Nisa ۴ : ۳۱)

THE GATES OF PARADISE ARE OPEN FOR THE PIOUS

, The Holy Prophet (s . a . w . s .) is reported to have said

I swear by Allah , in Whose power is my life , there is not a single person who prays� five times a day , fasts during the month of Ramadhan and abstains from sins that the � . gates of Paradise will not be opened for him

. After this he recited the Qur�anic verse quoted above

(Tafseer Minhaajus Saadeqeen)

INTERCESSION

A person who commits a Greater Sin and does not repent for it , is a transgressor . Namaz is not allowed behind him (he cannot lead a prayer assembly) . His testimony is unacceptable . After death , he is liable for Divine punishment . By the Grace of Allah such a person may yet get salvation; and the Grace of Allah that can make this . (. possible is the intercession of Muhammad (s . a . w . s .) and his Progeny (a . s

: As the Holy Prophet (s . a . w . s .) says in one of his traditions

� . My intercession has been kept for the sinful among my followers�

. (Behaarul Anwaar vol . ٣)

, He (s . a . w . s .) also said

My intercession is specially for the sinful ones among my followers . But those who�
� . (abstain from the Greater Sins , for them there is no accounting (of deeds

That is , they would be admitted to Paradise right away

.

INTERCESSION SHOULD NOT PROMPT ONE TO COMMIT SINS

There is hardly any doubt regarding the reality of Shafa�at (intercession). Actually it is the right bestowed upon the Holy Prophet (s.a.w.s.) and the purified Imams (a.s.), by Allah, to show their greatness and position. The other aim of intercession is to make their respect evident. The people who have committed Greater Sins shall be entrusted to them. By the grace of their intercession the sinful people will be able to ascend the heights like other groups of people. All this is evident from the Holy Qur�an and the authentic reports. It is also clear from Mutawatir (most frequently related) traditions. It would be needless to relate all such traditions for such a short discussion.

Only one point must be stressed at this stage. Intercession should not be taken as a license for committing sins nor should it make one heedless of repentance.

SUICIDE IN THE HOPE OF SALVATION

To sin and not to repent in the hope of intercession is akin to consuming poison or putting ones hand in the snake�s mouth with the hope that a doctor would arrive and cure you. It is against logic, because after consuming poison it cannot be taken for granted that medical assistance would be available. Even if a doctor and medicines arrive on time it is still difficult to say that life would be saved. Before the medicine could have any effect the poison may

. spread to the whole body and death may occur

In the same way , one who performs lewd actions in the hope that he would be interceded after death; cannot be sure that intercession will come to the rescue . immediately

DEATH IS OF THREE TYPES

Imam Muhammad Taqi (a . s .) has related from his forefathers that Amirul Momineen , Ali (a . s .) was queried by someone about death . He replied

You have come to the knowledgeable (personality) . � �Death occurs to a person � : in one of the three ways

He is given the good news of everlasting bounties , or informed of the never-ending . retribution or he remains in a perpetual state of terror and fear

His affair remains undecided and unpredictable , and it is not known about the kind of future that awaits him . Then (you must know) that our devotee who is obedient of our command and does not sin , is given the good news of everlasting bounties . But our opponent shall forever be involved in Divine punishment . And the person who has been unjust to his soul and who has abused it will be found in an unsure condition . Unaware of what the future will hold . Such a person is a sinner whose death will be accompanied with terror and fear . But Allah will not consider him on the same level as . our enemy . Rather he would be removed from Hell because of our intercession

Then , act (rightly) and

obey the commandments of Allah . Do not consider the Divine punishment to be trifle , and certainly there are such people who would not be able to receive our intercession � . till after ٣ , ٠٠ , ٠٠٠ years

(Behaarul Anwaar vol . ٣ quoted from Ma�aniul Akhbaar)

I AM CONCERNED ABOUT YOU REGARDING BARZAKH

Umar ibne Yazid says that , �I asked Imam Ja�far as-Sadiq (a . s .) , �I have heard you saying that all our Shia�s will enter Heaven however sinful they may be ? � , Imam replied

� . By Allah I had truly said , they shall all belong to Heaven�

Then I asked , �May my life be sacrificed upon you , even if their sins are great and in , large number ? � Imam said

All of you (Shias) shall enter Paradise by the intercession of the Holy Prophet (s . a .� w . s .) or his successors on the Day of Judgement . But , by Allah I fear for you the � . Barzakh

� ? I asked , �What is Barzakh

, He replied

Barzakh is the grave . Its duration commences from the time of death until the Day� � . of Judgement

(Al Kafi)

TEARS OF BLOOD

The Holy Prophet (s . a . w . s .) called the attention of Ibne Masud and imparted some . advice to him . He said in this regard

Never imagine a sin to be trifle and small and abstain from the Greater Sins ,� because , on the Day of Judgement , when the slave beholds his sins , tears of blood

and puss shall flow from his eyes . At that moment Allah shall say , �This is the day when everyone shall see his good or bad deeds , and wish there be a great distance between them and their

� . sins

(Behaarul Anwaar vol . ١٧)

, It is also related from the Holy Prophet (s . a . w . s .) that he said

Verily , a person shall be kept imprisoned in Hell for a hundred years for each of the� � . (sins (that he commits

(Al-Kafi)

NO INTERCESSION FOR THOSE WHO REGARD NAMAZ UNIMPORTANT

Making light of Salaat is counted among the Greater Sins . It is mentioned in some reports that the one who considers the prayers unimportant is not eligible for . intercession

: Thus Imam Ja�far as-Sadiq (a . s .) said

� . Our intercession is not for those who consider the Prayers unimportant�

: Imam Ja�far as-Sadiq (a . s .) said

� . Our intercession is not for those who considered the Prayers lightly�

(Behaarul Anwaar vol . ٣)

: It is related from the Holy Prophet (s . a . w . s .) that he said

One who considers prayers unimportant is not from me . By Allah , he is not from� me . By Allah , he cannot reach near me at the Haudh-e-Kauthar . � (the cistern in (Paradise

(Beharul Anwaar)

The above discussion makes it evident that not avoiding sins , committing sins blatantly and then repenting in the hope of intercession is foolishness and a sign of . arrogance and negligence

(EXCESSIVE SINS DESTROY THE FAITH (BELIEF

Whatever has been mentioned in the discussion of intercession states that intercession comes to the rescue when the person concerned has died with correct belief . It happens , sometimes that , due to excessive involvement in sins and delay in repentance , faith in religion is erased from the heart . Subsequently he enters the limit of doubt and reaches the point of denial (Kufr) . At this time if he is taken away by death , such a person is similar to the one who had consumed poison in

the false hope that the doctor would save his life . But when the doctor arrives , death had already preceded him . What can the doctor do to cure him . In the same way the . request of the intercessors is ineffective for the one who has died as an unbeliever

� . So the intercession of intercessors shall not avail them�

(Surah Muddassir ۷۴ : ۴۸)

In order to prove my statement I propose to quote one verse from the Holy Qur�an : and two traditions

Then evil was the end of those who did evil , because they rejected the� � . communications of Allah and used to mock them

(Surah Rome ۳۰ : ۱۰)

SINS BLACKEN THE HEART

, The first tradition is reported from Imam Ja�far as-Sadiq (a . s .) : He said

There is no man who does not have a white spot in his heart . When he commits a� sin a black spot emerges from this spot . If he repents , the blackness goes away but if he sinks in sin and continues to sin the blackness keeps on increasing till it surrounds the whiteness of the heart completely . When the white spot is totally covered by the blackness , the owner of this heart will never revert towards goodness . This tradition : is in consonance with the utterance of Allah

� . By no means ! But on their hearts is the stain of the (ill) which they do�

(Surah Mutaffeefeen ۸۳ : ۱۴)

THE BLACKENED HEART IS IMMUNE TO ADVICE AND COUNSEL

The

people with the �blackened heart� are totally unaffected by any counsel because their sins have caused the darkness to spread all over their heart . The loss of the inner eye prevents them from perceiving truths nor can they recognise the truth when they see it . They cannot accept any exhortation and revert to the path of virtue : . It is in this connection that Imam Ja�far as-Sadiq (a . s .) explains

A man resolves to perform a sinful action but does not act upon it , but sometimes� does commit it; Allah sees him and says : �By My Glory , after this I shall never � . forgive you

According to another report , the person (sinner) is kept away from the Mercy of Allah due to his sin . He also does not get the impetus to seek repentance , hence his sin is never forgiven . Allama Majlisi (r . a .) writes in the explanatory note of the above tradition : �The purport of this tradition of Imam Ja�far as-Sadiq (a . s .) is that , the Imam has commanded us to fear all types of sins because every sin seems to be such . that it may not qualify being overlooked

TO BE FEARFUL OF THE PAST SINS

The believing people should always be fearful of the sins committed in the past and should weep for them since we do not know which of our sins can bring about out destruction . The Imam (a . s .) has not

informed us of any sin that we can ignore and remain bereft of the Mercy of Allah . However , it is certain that the sin for which we have not repented would be sure to prevent our salvation . So we must enter the domain of Allah�s grace through the door of repentance . We should sincerely repent for those sins , which are forgotten by us and especially seek forgiveness of those sins that we remember . The method . of repenting shall be explained later Inshallah

INTERCESSION SHOULD NEITHER RAISE FALSE HOPE , NOR BE A CAUSE TO BE ARROGANT

The preceding discussion has shown that the element of intercession does not become the cause of arrogance and disobedience . Rather , intercession imparts strength to the sinner in a state of despair . It creates in him the habit of repenting with fervour . Consequently , he would be able to reach a high position and achieve . nearness to the Lord of the Worlds

THE FEAR AND DREAD OF SINS IS STILL NECESSARY

It should not be so , that a person is hopeful of intercession and is negligent at the same time . Along with the hope of intercession the fear of Allah is also a must . Because fear is not contrary to intercession . The one who is hopeful of the grace and mercy of the Almighty Lord may also experience fear . Otherwise he may not be able to obtain intercession of his masters [The Holy Prophet (s . a . w . s .) and the Imams (a . s .)] for a very long time . In other words , such a person would be able to receive intercession only after being afflicted with the punishment of the grave for a long period of time . In the meantime the fear , awe , agony , suffering and misery that he is experiencing , may become the cause for him to receive intercession of the purified . Ahlul Bayt (a . s .) . It may also spur him to be attached to them steadily

(. THE SHIAS OF AHLUL BAYT (A . S

One of the traditions concerning the position of the Shias and the lovers of Ahlul Bayt (a . s .) states that the fire of Hell cannot scorch them . Thus , these types of traditions impart strength to our hope . Our love for the Ahlul Bayt (a . s .) is certainly a surety for

. us but it should not tempt us to commit sins blatantly

SHIA AND MOHIB

The traditions regarding this subject are based on two important points . The first is concerned with �Shia� and the second �Mohibs� (Admirers) of the Holy Ahlul Bayt (a . s .) . The position and status of those Shias who have achieved excellence in the field of knowledge and good deeds is definitely higher . Even so , such people did not consider themselves fit to be called the Shias of Ahlul Bayt (a . s .) . Take the example of Muhammad bin Muslim Thaqafi . He was the honourable companion (Sahaabi) of Imam Muhammad Baqir (a . s .) and Imam Ja�far as-Sadiq (a . s .) . Both the Holy Imams (a . s .) have recommended him to the Shias for solving their religious problems . Muhammad bin Muslim Thaqafi has also been mentioned as the greatest . (Jurist of his time in the books of Rijal (Chain of narrators

On one occasion Muhammad bin Muslim along with Abu Karibatul Azdi went to see Qazi Shareek . Shareek glared at him in anger and said

These two are Ja�fari and Fatimi ! � [Shias of Ahlul Bayt (a . s .)] . Upon hearing� , this , both of them began to cry bitterly . When the Qazi enquired the reason for their lamentation , they replied , �You have associated us with such a lofty personality [Imam Ja�far as-Sadiq (a . s .)] ! . Are people like us who lack in piety and abstinence to be compared with such an exalted person ? What connection does the dust have with the Divine existence ? (A Persian saying) . We shall be highly obliged to you if you � . (can accept our request (and give us not the title that we do not deserve

(. THE TRUE SHIAS ARE THOSE WHO FOLLOW (OBEY) THE IMAMS (A . S

Yes , we can give the title of �Shia� to that individual who follows the Imams (a . s .) in all aspects of character and speech . Thus , Bab-ul-Hawaij Imam Musa al-Kazim (a . :s .) says

Our shias are only those who follow us (in every respect) , walk in our footsteps and� � . imitate our actions

(Behaarul Anwaar)

CONVERSATION OF ALI (A . S .) WITH SOME SHIAS

On a certain evening Ali (a . s .) was departing from the mosque . The surroundings were bright due to the moonlight . He saw behind him a group of people walking towards him . He enquired as to who they were ? They said : �We are your Shias . � . Ali (a . s .) looked at their faces carefully and said

. � ? Why is it that your faces do not exhibit any sign of you being a Shia�

� ? Master , what are the signs of a Shia�

Their faces are pale due to excessive worship and the fear of Allah , their backs are� bent due to prolonged prayers , too much fasting causes their abdomen to touch their backbones , their lips become dry be repeating endless invocations , and their hearts � . are filled with the fear of Allah

. (Behaarul Anwaar , Al-Irshad)

: Now I shall quote three traditions for the benefit of the readers

Mere Claim is not Sufficient

, Jabir (a . r .) relates from Imam Ja�far as-Sadiq (a . s .) that he said (١

Is it�

sufficient for one to associate himself with Shiaism and say that , �I am a lover of Ahlul Bayt (a . s .) ? By Allah , our Shia is not , but the one who fears Allah and obeys His Commands . �

(Al-Kafi)

٢) Imam Ja�far as-Sadiq (a . s .) told Mufazzal bin Umar ,

�If you wish to see one of our devotees then look for that person who abstains from sins and fears more His Creator and remains hopeful of His reward . Whenever you find such an individual then take it for granted that he is one of my devotees . �

٣) . Isa bin Abdulla Qummi entered in the presence of Imam Ja�far as-Sadiq (a . s .) . The Imam said ,

�That person is not from us nor do we hold him in esteem , the one who , if he lives in a town of a population of hundred thousand and there is even one non-Shia who is more pious than him . �

(Al-Kafi) .

Thus the belief , actions and the piety of the Shias of Ahlul Bayt (a . s .) should be such that they should be the best and none should excel them . Allah has defined such people �Khairul Bareeya� in the Holy Qur�an :

�(As For) those who believe and do good , surely they are the best of men . �

(Surah Bayyanah ٩٨ : ٧)

The Holy Prophet (s . a . w . s .) is reported to have explained

:(.that �Khairul Bareeya� connotes the Shias of Ali (a .s

O Ali , �Khairul Bareeya� means you and your Shias . On the Day of Judgement ,� they would be satisfied with what Allah has bestowed upon them and they shall be .liked by Allah

.(Tafseer Tabarsi , Manaqib Khwaarazmi , Ibne Hajar)

WILAYAT

There is not an iota of doubt that the one who possesses the Wilayat of Ahlul Bayt (a . s .) would be deserving of salvation . In fact , he shall be with the Prophets (s . a . w . s . :) and the Pure Imams (a . s .) . Imam Reza (a . s .) said

Allah shall collect our Shias on the Day of Judgement in such a condition that their� faces shall be aglow with (radiance) . His arguments would be lighted (manifest) and his proof shall be obvious before Allah . It is upon Allah to collect our Shias with the Prophets , the martyrs and the truthful ones on the Day of Judgement . These � . personalities are the best of the loyalists

(Behaarul Anwaar)

THE MEANING OF WILAYAT

It is written in the book Majmaul Bahraen regarding the meaning of the word �Wilayat� : �Wilayat is the love for Ahlul Bayt (a . s .) , the natural consequence of which is to follow them in religious matters , to fulfil the obligations laid down on us and to abstain from the things prohibited . Wilayat

is to walk in the footsteps of the Ahlul Bayt (a . s .) following their ways in deeds , � . behaviour and manner of speech

Wilayat therefore means love and obedience . This idea is supported by a tradition from Imam Muhammad al-Baqir (a . s .) wherein the Holy Imam (a . s .) has related . love with obedience

WILAYAT OF ALI (A . S .) IS A STRONG FORT OF ALLAH

The tradition explaining this concept is to be found in the tradition of Silsilatuz Zahab . It is related by Imam Ja�far as-Sadiq (a . s .) from Imam Reza (a . s .) . It is as follows :

Allah says , �The Wilayat of Ali ibne Abi Talib is My fort . Then one who enters My � � . (Fort is safe from My wrath (Ghazab

. (Oyoon al Akhbaar ar Reza)

There is no doubt that entering the Wilayat of the purified Ahlul Bayt (a . s .) implies taking refuge with the Ahlul Bayt (a . s .) , to abstain from all unlawful acts and to remain aloof from their enemies . The word �Tahassum� denotes �taking refuge in an established fort� and it also suggests that the refuge is not only physical in nature but of a moral form (in spirit) as well . It is therefore imperative to take refuge with these exalted personalities and to follow their superior examples in all aspects of speech and behaviour . In short

. one who follows them has actually taken refuge in their fort

VERBAL CLAIM UNACCOMPANIED BY ACTIONS IS INSUFFICIENT

;After describing the qualities of the Shias , Imam Muhammad Baqir (a . s .) observed

O Jabir , is it enough for one , to say that �I love Ali (a . s .) and I have achieved his� � ? Wilayat , � whereas he does not act upon it

If someone says , �Surely , I love the Holy Prophet (s . a . w . s .) because he was� superior to Ali (a . s .) and I am Shia-e-Muhammad . � Inspite of this claim he does not follow the Ahlul Bayt (a . s .) whom the Holy Prophet (s . a . w . s .) had ordered to follow . It is surprising that even after claiming to love the Prophet they do not follow � . his Purified Progeny (Ahlul Bayt a . s .) . Mere claim of love is not sufficient

SUCCESS IS THROUGH ACTIONS ALONE

, The tradition continues

O Jabir , the nearness of Allah is not achieved without His obedience . When our� Shias do not have obedience and action (to their credit) we have no authority to free them from Hell . Merely a verbal claim , �I am a Shia� is not sufficient argument for Allah . (If Allah wills he can involve him in punishment; Allah has not promised to bestow salvation upon the claimants of Shiaism- the criteria are obedience and good actions) . Then , only one who obeys Allah is our Walee (lover) and the

one who is a sinner is our enemy and our Wilayat cannot be achieved but by piety and � .good deeds

(Al-Kafi)

TYPES OF TAQWA ACCORDING TO ALLAMA MAJLISI

�According to Allama Majlisi (r . a .) there are four types of �Taqwa

. Wara-e-Ta�beeri- which means to abstain from the prohibited things� . ۱

Wara-e-Saleheen�- To abstain from doubtful things so that one may not � . ۲ .commit a Haraam act

Wara-e-Muttaqeen�- To abstain from permissible things so that one is � . ۳ . �absolutely protected from �Haraam

Wara-e-Sadeqeen�- To avoid everything that is not religious so that one may � . ۴ not waste precious time in useless acts , even though there may not be any risk of .committing a sin

LOVE

love

According to traditions , both from the Shia and the Sunni sources , it is established that love protects one from being a slave of one�s desires and Shaitan . This is because the love of an exalted personality entails that we also love his friends and hate his enemies . The friendship of Shaitan and the following of one�s evil desires . (. are two of the biggest hurdles in one�s love for Allah and the Ahlul Bayt (a . s

Insha Allah the followers of Ali (a . s .) , by the blessing of his love will remain away from the path of Shaitan . Thus , love (for Ahlul Bayt) protects one from evil rather than make him susceptible to sins . In order to explain this idea a few traditions are :mentioned below

LOVE MAKES A MAN STEADFAST

, Imam Muhammad Baqir (a . s .) has said

Whoever has been bestowed the love of Ali (a . s .) in his heart by Allah , is not prone� to wavering (from his path) but he becomes steadfast on the path of Allah) and also � . (towards other (matters

(Behaarul Anwaar)

(. THE TESTIMONY OF JABIR IBNE ABDULLAH ANSARI (R . A

Hazrat Jabir ibne Abdulla Ansari (r . a .) says : If the first step of the lovers of Ahlul Bayt (a . s .) is in the wrong direction due to excess sins the next step is guided aright . by (the grace of) their love

(Safinatul Behaar)

(. THE ANGELS SEEK FORGIVENESS FOR THE PARTISANS OF ALI (A . S

According to the traditions of the Ahlul Bayt (a . s .) , it is an established fact that even the angels ask forgiveness (on behalf) of the followers of Ali (a . s .) . A tradition is quoted in Behaarul Anwaar from the Sunni sources in this regard . Anas relates from , the Holy Prophet (s . a . w . s .) that he said

Allah has created seventy thousand angels from the light of Ali ibne Abi Talib�s� face . These angels will (continue to) ask forgiveness (on his behalf and on the behalf � . of his devotees) till the Day of Judgement

DEVOTION FOR ALI (A . S .) CONSUMES OUR SINS

The love and devotion for Hazrat Ali (a . s .) destroys one�s sins as is proved by the numerous reports . Behaarul Anwaar has the following tradition related from the Holy : (. Prophet (s . a . w . s .) by Ibne Abbas (r . a

� . Love of Ali (a . s .) consumes the sins like fire consumes wood�

There is a Persian �Qata� (four-line poem) which summarises this discussion as : follows

The love of Ali (a . s .) removes the darkness of the heart like the moon and the stars illuminate the night . Salvation will be based on ones love for him and not ones worship .deeds

But those who are his devotees , must also rely upon the Merciful (God) . We should not be satisfied only with this devotion and

. forget Allah

DIFFICULTIES AND CALAMITIES NULLIFY THE SINS

The Almighty Allah imposes difficulties and sends calamities to the sinful people among the followers of Ahlul Bayt (a . s .) This is because He wishes to cleanse them of their sins so that they are not liable to any punishment after death . If the sins are more , then he gets a difficult death and if the sins are still in excess then he is . punished in Barzakh (grave) upto the Day of Judgement

It is also stated in the traditions that if there is a sinner whose sins are so much that even after all the punishment they are not expiated; then that person will be interned in the Hell-fire till he has recompensed for the remaining sins . The devotee of Ahlul Bayt (a . s .) shall not remain in the fire forever . The everlasting punishment is only for (. the unbelievers and the enemies of Ahlul Bayt (a . s

THE REWARDS ARE PROPORTIONATE TO THE INTENSITY OF LOVE

Another point to be remembered is that , the intensity of one�s devotion is the means for the early forgiveness of ones sins . If love is more , the intercession is swift . Even the painful moments of death are converted into comfort by the help of Ahlul Bayt (a . s .) . There was a poet by the name of Sayyid Himyari who died in ۱۷۳ A . H . He was an ardent devotee of Hazrat Ali (a . s .) and has composed a Qasida (panegyric) on

each and every quality of this exalted personality . Whenever there was a Majlis (gathering) in the honour of Ahle Bayt (a . s .) he always insisted upon reciting one of his poems . Various books of the Shias and Sunnis , like Al-Ghadeer (vol . ٣) , Kitab Aghani , Manaqib Sarwari , Kashful Ghumma , Amaali of Shaikh Sadooq , Basharatul Mustafa and Rijaal Kashi mention about him . The following is the gist of the .miraculous happenings at the time of his death

Sayyid was very handsome and fair . At the time of his death he was surrounded by people . Among them were also those who were opposed to the Shias . The condition of the Sayyid deteriorated and all of a sudden a black spot appeared on his face . The stain spread on his face and his complete face turned charcoal black . The opponents were pleased to see his discomfort . The pain caused the Sayyid to lose his consciousness . When he regained his senses he turned towards Najaf-e-Ashraf and pleaded : �O Amirul Momineen Ali (a . s .) . O the centre of the hope for helpless people . Do you deal with your devotees in this way ? � He repeated this phrase twice more . No sooner did he complete his entreaty that a spot of whiteness became visible on his face . It spread upon his face and soon his face became radiant once again like a full

moon . Sayyid was filled with joy , and recited the following couplets .extemporaneously

They lied who said Ali (a . s .) could not save his followers from difficulties . I swear� upon my Creator that I have entered Paradise with my sins all forgiven . I give this good news to those who are devoted to Ali (a . s .) till death . And after him revere his � .eleven descendants who are the Imams

After reciting these couplets he confessed to the Oneness of Allah and the Prophethood of the Holy Prophet (s . a . w . s .) and the Wilayat of Amirul Momineen (a . . s .) . Then he closed his eyes and departed from this world

EVIL DESIRES ARE A BARRIER TO DEVOTION

Sometimes the desire of this world and its material comforts can cause the love of Ahlul Bayt (a . s .) in ones heart to decrease . An excess of such desires may even make the heart bereft of the love of Ahlul Bayt (a . s .) . Such a person when he approaches his last moments will obviously not get any help from the material he had cherished in his life but he will be so unfortunate as to forfeit the intervention of Ahlul Bayt (a . s .) to save him from a painful death . Several traditions to this effect are present in the books . It would be too lengthy to relate these here , as also

it would be straying from our point . Only a casual mention of some traditions would . suffice for our purpose

A PERSIAN SAYING

There is a saying in Persian which means that , �Those who believe should try to develop as much as possible the love for the Ahlul Bayt (a . s .) in their hearts . � It could be further explained that one should also remove all other objects of desire from the heart and especially refrain from the Greater Sins so that (InshaAllah) they . are safe from a dreadful death and the horrors of the Hereafter

DO NOT USE THE BOUNTIES FOR COMMITTING SINS

: Imam Ja�far as-Sadiq (a . s .) wrote a letter to certain friends of his

If you wish that your life and the hereafter be accomplished with the best of the deeds and that your soul be captured (death occurs) in this condition , then acknowledge the supremacy of Allah . Do not misuse the bounties and gifts granted to you by Allah in committing acts that are forbidden by Him and become disobedient to Him . Respect all those who remember us , Ahle Bayt (a . s .) , and claim to love us . It is immaterial (for you) whether he is truthful or not . For you will be rewarded according . to your intention and they (the liars) will be punished for their sins

(Behaarul Anwaar)

THE GLOOM OF SINS AND THE GLOW OF REPENTANCE

Imam Ja�far as-Sadiq (a . s .) was explaining the following verse of the Holy Qur�an :

Allah is the guardian of those who believe . He brings them out of the darkness into� � . the light

(Surah Baqarah ۲ : ۲۵۷)

, He said

It means Allah takes them away from the darkness of the sins to the light of� repentance . Because they were having �Wilayat� of all the just Imams (all twelve of whom are appointed by Allah) . The next portion of the same verse is , �and (as to) those who disbelieve , their guardians are Shaitans who take them out of the light into � . the darkness

, The Imam further explained

It only means those who followed the light�

of Islam initially but later started following each an every usurper (leader) not authorised by Allah . They left the light of Islam and entered into the darkness of .disbelief (Kufr) . Thus Allah ordained upon the disbelievers the fire of Hell

GREATER SIN AND LESSER SIN

The foregoing discussion has made it clear that sins are of two types- The Greater and the Lesser . The characteristics of the Greater Sins and their evil effects have also been explained . Now we shall enumerate various Greater Sins . The traditions regarding the number of Greater Sins are sometimes in disagreement with each other . It is not possible to study all such traditions due to their voluminous nature . It is also beyond the scope of the present book . Those who wish a detailed study may .(. refer to the Exegesis of Al-Kafi or �Arbaeen� of Shaikh Bahai (a . r

All the scholars and the jurists agree that the most authentic tradition is the one quoted by the eminent jurist of the school of Ahle Bayt , Sayyid Muhammad al-Kazim - : Tabatabai Yazdi . He mentions four ways of recognising a Greater sin

? WHAT IS A GREATER SIN

explaination

All those sins are Greater which have been specifically termed as Greater in the (١ Holy Qur�an and the traditions . The number of such sins exceeds forty and they all have been explained in the traditions of the Holy Ahlul Bayt (a . s .) . The explanation . of these traditions will follow later

All those sins are Greater about which the Qur�an and Hadith explicitly state that (٢ those who commit these sins will enter Hell . Or if it is not explicit then it should purport to mean the same . For example the tradition of the Holy Prophet (s

:(.a.w.s.

Certainly the Almighty Allah and His messenger disown such a person who willfully� �.neglects prayers

In this tradition the punishment of Hell is not named specifically but it amounts to the same thing. Another report corroborates this assertion. Imam Muhammad Baqir (a. ,s.) and Imam Ja�far as-Sadiq (a.s.) said

�.(All those sins are Greater (the doer of which) is promised the fire (Hell�

There is another tradition from Imam Zadeh Abdul Azeem Hasani, which shall be quoted later. Thus we understand that there is no difference whether the promise of .the Divine punishment is given in the Qur�an or in a hadith

Any sin, which is clearly Greater than a sin specified as a Greater one in the (٣ Qur�an and hadith; is also Greater. For example the killing of a person is a sin and it is clear from the Qur�an and hadith. Thus the tradition from Ibne Mahboob clearly states that the killing of a �soul� is a Greater sin. The Qur�an has promised Divine punishment for murder. Then if any other sin is proved to be more than the killing of a person, by the verses of Qur�an or authentic reports then this sin will also be considered as a Greater sin. For example the Holy Qur�an says that to spread :corruption in the world is worse than murder

And the (spreading of) mischief�

� . is Greater than murder

Hence we can conclude that the spreading of disturbance must also be counted . among the Greater Sins

Any sin which has all along been regarded as a Greater one by the scholars and the (۴ jurists should also be considered as �Greater� . But it should be ascertained that such a sin has been regarded as Greater from the present time right upto the time of the Masoomeen (a . s .) . Examples of these types of sins are to descerate the Holy Ka�ba , or a mosque or to throw away a copy of the Qur�an . All such acts have been regarded as the Greater Sins . Now we shall mention the traditions that explain . the Greater Sins

First Tradition

Sadooq (a . r .) has recorded in Oyoone Akhbaar that Imam Zadeh Hazrat Abdul (۱ Azeem the son of Abdullah Hasani said , �I heard from Abu Ja�far the second , Imam Muhammad Taqi (a . s .) who heard from his respected father Imam Reza (a . s , .) who quotes Imam Musa al-Kazim (a . s .) that he said

A person by the name of Umroo bin Abeed entered into the presence of Abu� Abdillah Imam Ja�far as-Sadiq (a . s .) . After taking his seat he recited the following : verse of the Qur�an

� . . . And those who shun the great sins and indecencies�

(Surah Shuara ۴۲ : ۳۷)

. Then he (Umroo bin Abeed) paused

Why�

, (. have you become silent ? � asked the Imam (a . s

. I would like to derive the Greater Sins from the Holy Qur�an . � he replied�

, The Imam said

O Umroo , the Greatest of the Greater Sins is Shirk (to attribute partners) with Allah� , . The Almighty Allah says

Certainly whoever associates (others) with Allah , then Allah has forbidden to him� � . . . (the Garden (Paradise

(Surah Maaidah ۵ : ۷۲)

, After this , is �to despair from the Mercy of Allah . � As the Almighty Allah says (۲

� . . . Surely none despairs of Allah�s mercy except the unbelieving people�

(Surah Yusuf ۱۲ : ۸۷)

Then , �not fearing the retribution of Allah . � The High and the Mighty Allah (۳ , remarks

� . But none feels secure from Allah�s plan except the people who shall perish�

(Surah Araaf ۷ : ۹۹)

One of the Greater Sins is to disobey ones parents because the Glorified Allah has (۴ , said

� . And dutiful to his parents , and he was not insolent , disobedient�

. (Surah Maryam ۱۹ : ۱۴)

Here the disobedience of the parents is considered a form of insolence or . transgression

, To kill a believer is prohibited by Allah . Because Allah (A . J .) has informed (۵

And whoever kills a believer intentionally , his punishment is Hell; he shall abide in it� , and Allah will send His Wrath on him and curse him and prepare for him a painful � . chastisement

Surah)

(Nisa ۴ : ۹۳

To slander a believing man or a woman of adultery (or sodomy) is a Greater sin as is (۶ . proved by the statement of Allah

Surely those who accuse chaste believing woman , unaware (of the evil) , are� . cursed in this world and the hereafter , and they shall have a grievous chastisement �

(Surah Nur ۲۴ : ۲۳)

The usurpation of an orphan�s property is a Greater sin , as is clear from the (۷ : following verse

As for) those who swallow the property of the orphans unjustly , surely they only)� � . swallow fire into their bellies and they shall enter burning fire

(Surah Nisa ۴ : ۱۰)

: It is a Greater sin to retreat from Jihad (Holy war) as the Divine verse says (۸

And whoever shall turn his back to them on that day- unless he turn aside for the� sake of fighting or withdraws to a company- then he , indeed becomes deserving of � . Allah�s wrath , and his abode is Hell; and an evil destination shall it be

(Surah Anfal ۸ : ۱۶)

: One of the Greater Sins is to take �interest . � Allah , the Almighty informs (۹

One who swallows down usury cannot arise except as one whom Shaitan has� prostrated by (his) touch does rise . This is because they say , trading is only like � . usury; and Allah has allowed trading and forbidden usury

. (Surah Baqarah ۲ : ۲۷۵)

Explanation : Some people say that taking interest is same as any]

other business . But this verse clearly says that usury is different from trade . [. Secondly , usury is forbidden whereas trading is permitted

, And magic is a Greater sin . Thus Allah (A . J .) says (١٠

and certainly they know that he who bought it (the magic) should have no share of� good in the hereafter and evil was the price for which they sold their souls; had they � . but known this

(Surah Baqarah ٢ : ١٠٢)

, Among the Greater Sins is Adultery (fornication) . Allah says in the Holy Qur�an (١١

And they who do not call upon another god with Allah and do not slay a soul which� Allah has forbidden except in the requirements of justice , and (who) do not commit fornication . And he who does this shall find a requital of sin . The punishment shall be . doubled to him on the Day of Resurrection , and he shall abide therein in abasement

(Surah Furqan ٢٥ : ٦٨-٦٩)

. One of the Greater Sins is taking a false oath . Allah says about it (١٢

As for) those who take a small price for the covenant of Allah and their own oaths-)� Surely they shall have no portion in the hereafter , and Allah will not speak to them , nor will He look upon them on the day of resurrection nor will He purify them , and � . they shall have a painful chastisement

(Surah Aale Imran ٣ : ٧٦)

Among the sins which are specifically (١٣

graded as Greater is a sin of �betrayal of trust , or to act unfaithfully . Allah the Greatest has informed thus:

�And it is not attributable that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection; then shall every soul be paid back fully what it has earned , and they shall not be dealt unjustly . Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah , and his abode is Hell; and it is an evil destination . �

(Surah Aale Imran ۳ : ۱۶۱-۱۶۲)

۱۴) Failure to pay the Zakat is a Greater sin . Allah says regarding it :

�and (as for) those who hoard up gold and silver and do not spend it in Allah�s ways , announce to them a painful chastisement . ,

(Surah Tauba ۹ : ۳۴)

۱۵) To bear a false witness is also a Greater sin . Allah says

� . . . and avoid false words . �

(Surah Hajj ۲۲ : ۳۰)

۱۶) Do not conceal evidence as it is a Greater sin . Allah says :

� . . . and do not conceal testimony and whoever conceals it , his heart is surely sinful; and Allah knows what you do . �

(Surah Baqarah ۲ : ۲۸۳)

۱۷) Drinking of wine is a Greater sin . As it is prohibited by Allah in the following verse of the Holy Qur�an :

�They ask you about intoxicants and

games of chance . Say : In both of them there is great sin and means of profit for men � . , and their sin is greater than their profit

(Surah Baqarah ٢ : ٢١٩)

. To wilfully avoid the prayers is a Greater sin (١٨

The failure to perform any obligatory religious act is a Greater sin . The Holy (١٩ : Prophet (s . a . w . s .) says

One who wilfully avoids the prayers is away from the protection of Allah and His� � . Messenger

: Breaking an oath is also a Greater sin . Allah has stated (٢٠

Who break the covenant of Allah after its confirmation and cut as under what Allah� has ordered to be joined , (that is mutual relationships) and make mischief in the land; � . these it is that are the losers

(Surah Baqarah ٢ : ٢٧)

To break ties with the relatives is one of the Greater Sins . In the Qur�anic verse (٢١ , quoted below , Allah says

� . . . . . . and cut asunder what Allah has ordained�

(Surah Raad ١٣ : ٢٥)

When Imam Ja�far as-Sadiq (a . s .) concluded his hadith the narrator , Umroo bin Abeed rose up and while going out stopped and said : �Certainly , one who does not follow the guidance of the Imams (a . s .) and gives his own opinion is doomed . � It means that those who refuse to follow the Imams (a . s .) are on

. the wrong path

Second Tradition

Ibne Mehboob has mentioned in his �Sahih� that he and his companions had written a letter to Imam Reza (a . s .) enquiring about the number of the Greater Sins . Also the method of determining their �greatness� . The respected Imam (a . s .) : replied thus

The Greater Sins are those , the performers of which have been promised (Hell) fire� . If any believer abstains from these or repents for the same Allah will forgive these . sins . There are seven such sins , which have been promised (Divine) punishment

١ . To kill one whose murder is prohibited .

٢ . To disobey parents .

٣ . To accept usury .

۴ . To return to ignorance after migration (Hijrat) .

۵ . To accuse a chaste woman of adultery .

۶ . To consume wrongfully the property of orphans .

٧ . To flee from the battlefield .

. (Wasaaelush Shia)

Third Tradition

: Abu Samit has narrated from Imam as-Sadiq (a . s .) that he said

;The Greater Sins are

١ . To associate others (attribute partners) to Allah .

٢ . Killing anyone whose killing is prohibited by Shariat .

۳. Wrongfully acquiring the property of orphans.

۴. To disobey parents.

۵. To accuse falsely a chaste woman of adultery.

۶. To flee (cowardly) from the battlefield.

۷. To deny any of the obligations of religion promulgated by Allah.

Abdur Rehman Ibne Katheer has narrated from the same Masoom (a . s .) that he said:

�Not acknowledging the rights

� . of us (Ahle Bayt) is a Greater sin

: Abi Khadija has quoted a tradition that

To attribute falsehood to the Holy Prophet (s . a . w . s .) and the Holy Imams (a . s .) � � . is counted among the Greater Sins

Sadooq (r . a .) has quoted that : �To deprive anyone of his rights (What he rightfully � . deserves) by not mentioning him in one�s will is a Greater sin

: The book Kanzul Ummal has mentioned in a tradition

� . Shedding blood in the precincts of the Holy Ka�ba is a Greater sin�

. This is because Allah has ordained it to be a protected sanctuary

Fourth Tradition

In the Oyoon-e-Akhbaare Reza (a . s .) there is a tradition quoted by Fazl ibne Shazaan . He quotes from reliable authorities that Imam Reza (a . s .) wrote to Mamun : a letter prohibiting the following sinful acts , as they were Greater Sins

١) To kill those whose murder is prohibited by Allah .

٢) Adultery .

٣) Stealing .

۴) Drinking of Wine .

۵) To disobey the parents .

۶) Fleeing from the battlefield (in Jihad) .

٧) Usurping property of the orphans .

٨) Eating dead animals (animals not slaughtered in the Islamic way) blood and pigs without any compulsion .

۹) Accepting usury when it is obvious.

۱۰) Consuming prohibited (Haraam) wealth.

۱۱) Gambling.

۱۲) Cheating in business by under-weighing.

۱۳) To accuse chaste women of adultery.

۱۴) Homosexuality.

۱۵) To despair of the Mercy of Allah.

۱۶)

. Not fearing the Divine retribution

. Not acknowledging the bounties of Allah (١٧

. Cooperating with oppressors (١٨

. To associate with the oppressors (١٩

. Taking a false oath (٢٠

. (To obstruct the rights (of someone) without (any valid reason or compulsion (٢١

. Lying (٢٢

. (Pride (arrogance (٢٣

. Squandering wealth (٢۴

. Expenditure in ways not permitted by Allah (٢۵

. To betray trust (٢۶

. To consider Hajj of the Holy Kabaa unimportant (٢٧

. To fight the friends (devotees) of Allah (٢٨

. (To enjoy vain preoccupations (like music (٢٩

. To persist in sins (٣٠

. Insha-Allah these traditions shall be explained at the appropriate places

A DIFFICULT PROBLEM AND ITS SOLUTION

explaination

- : Some people raise the following objections regarding the subject of Greater Sins

Why does the Quran not explain in detail such an important subject as the Greater . ١

? Sins

Why are there conflicting reports from Masomeen (a . s .) with regard to the . ٢ Greater Sins ? Some traditions mention that the Greater Sins are five , some give the figure as seven , nine , twenty one and thirty one . One of the traditions reported from Ibne Abbas says that the total number of Greater Sins are seven hundred and seven . . Let us now consider these objections so that appropriate replies can be provided

REPLY TO THE FIRST OBJECTION

It is Allah�s grace that He has not mentioned the total number of Greater Sins in the Holy Quran . There is hidden wisdom in this . Let us suppose that the fixed number of Greater Sins had been given in the Quran . Then the people would have abstained only from these sins . They would have freely committed other sins thinking that they are not doing anything against the Holy Book . In this way they would , be emboldened to perform all other types of misdeeds . Thus Allah has prohibited his creatures to avoid even the lesser sins . This is because if one becomes unmindful of the lesser sins . , he will slowly be attracted to the Greater Sins too

TO PERSIST IN LESSER SINS IS EQUIVALENT TO COMMITTING A GREATER SIN

It is an established fact that if one repeatedly commits a lesser sin he eventually becomes liable for a Greater punishment . Insha-Allah we shall explain in detail the � . lesser sins in the chapter of �Persistence in Lesser Sins

By not specifying the number of Greater Sins the Almighty Allah has bestowed a favour upon the people . Had such a number been fixed , the people would have the tendency to abstain mainly from these sins . They would be inclined to regard other sins lightly and indulge in them , underestimating their seriousness . Such indulgence over a period of time makes an individual bold enough to perform other types of misdeeds . It is for this reason that Allah has commanded His creatures to avoid

all types of sins , because , being unmindful of minor sins will gradually attract them towards Greater ones . It is indeed Allah�s Grace that by encouraging us to abstain .from all types of sins , He keeps us safe from the most dreadful ones

Another important and subtle point that should be stressed is the fact that considering a minor sin to be minor is itself a Greater sin . No sin is to be considered insignificant .and trivial . This point shall also be explained in the future

(DEPRIVED OF DIVINE REWARDS (SAWAAB

He who commits a minor sin is deprived of the Sawaab , he would have deserved , had he abstained from it . Also every sinful act has some evil repercussion or the other; so it happens that one who repeatedly commits minor sins slowly becomes susceptible to the Greater ones . On the other hand , he who refrains from such acts becomes the recipient of Allah�s blessings . Besides he who avoids Greater Sins has his minor sins spontaneously forgiven . Thus one who persists in minor sins will be doubly unfortunate . He will not derive the Sawaab that is reserved for avoiding these sins – .and secondly he will be disqualified from Allah�s forgiveness for these sins

: (. This idea has been presented in the following tradition from the Masoom (a . s

May Allah forgive the sins of the sinners . These people have surely been deprived� � . of the sawab of good deeds

(. IT IS NECESSARY TO REFER TO THE HOLY AHLUL BAYT (A . S

It may be mentioned here that another subject also dealt with briefly in the Quran but elaborated by the Holy Prophet (s . a . w . s .) and the Imams (a . s .) concerns the absolute authority of the Ahlul Bayt (a . s .) as the representatives of Allah upon the Earth , to teach and demonstrate to mankind the laws of Allah about the right and the .wrong

: Allah the Almighty Himself says

And We have revealed to you the Reminder that you may make clear to�

� . men what has been revealed to them , and that haply they may reflect

(Surah Nahl ۱۶ : ۴۴)

Allah makes it obligatory for the people to refer to the Ahlul Bayt (a . s .) . He orders in the Holy Quran :

� . So ask the followers of the Reminder if you do not know�

(Surah Nahl ۱۶ : ۴۳)

(HOW THE AHLUL BAYT (A . S .) ARE THE PEOPLE OF REMEMBRANCE (AHLE ZIKR

Numerous traditions have reached us which explicitly state that the �Ahle Zikr� mentioned in the Quran are the Holy Ahle Bayt (a . s .) . One such tradition is the statement of Imam Reza (a . s .) in the court of Mamun :

� . We are Ahle Zikr�

Sunni scholars present at the meeting objected to this statement and maintained that Ahle Zikr in the Quran means the Christain and the Jews; and Zikr refers to the Injeel (Bible) and Taurat (Torah) . Imam Reza (a . s .) replied :

Glory be to Allah ! How is it possible ? How could Allah command the Muslims to� refer to the Christians and the Jewish Scholars ? If we refer to them they will consider their religion to be the true one and better than Islam , and will invite us to their point of view . Will you accept this invitation ? �

(Oyoon-e-Akhbaare Reza) .

Mamun interjected , �Can you support your claim with the Quranic proof ? � The Imam said ,

Yes , Zikr means the Holy Prophet and we are his people (Ahl) . To prove my point�

:I quote the following ayat

O (those) who believe ! Allah has indeed revealed to you a reminder (zikr) , an� � . apostle who recites to you the clear communications of Allah

.(Surah Talaq ۶۵ : ۱۰-۱۱)

Shahristani a Sunni scholar has reported that Imam Ja�far as-Sadiq (a . s .) and :Hazrat Ali (a . s .) said

. �(We are the People of remembrance (Ahle Zikr�

Another argument is that since Allah has mentioned only in brief many of the important subjects in Quran , He must have appointed a point of reference for the guidance of the people , which would provide a detailed explanation to the subject . And this reference point is undoubtedly the Progeny of Muhammad (Aale Muhammad) in whom Allah has reposed His Knowledge and His secrets , not known to any of His other creatures . Those who desire knowledge and truth will forever be dependent on Ahlul Bayt (a . s .) and remain attached to them with love and devotion . And this devotion for the Ahlul Bayt itself is a blessing , which fetches Allah�s rewards and . Mercy

REPLY TO THE SECOND OBJECTION

From the traditions of the Pure Imams (a . s .) it is clear that they are not in favour of mentioning the exact number of Greater Sins , nor do they describe in detail the Greater Sins . Although time and again they do indicate the method of determining whether an act is a Greater Sin or not is exemplified by

: (. the already quoted tradition from Imam as-Sadiq (a . s

The Greater Sins are those (sins) the doer of (those who commit them) are� � . promised the fire of Hell by Allah

The reason for the Imam (a . s .) not to be specific is the same as stated above in the . reply to the First objection

SOME OF THE GREATER SINS ARE INCLUDED IN OTHERS

The Ahlul Bayt (a . s .) did not specify some of the sins because they come under a broad classification of a sin they have stated to be a Greater one . Hence they are not mentioned separately . Abeed bin Zorara relates from Imam Ja�far as-Sadiq (a . s .) : that he said

: The Greater Sins as mentioned in the book of Ali (a . s .) are seven�

. To disbelieve in the existence of Allah (١

. To kill a believer wrongfully (٢

To disobey parents (٣

. (Accepting usury when it is clear (obvious (۴

. To wrongfully acquire any property belonging to orphans (۵

. To flee from the battlefield in Jihad (۶

. Reverting to disbelief after accepting Islam (٧

The narrator asked , �Are all these the Greater types of sins ? �Yes� , The Imam (a . s .) replied . Then asked the narrator , �Which is the Greater sin , acquiring of a single Dirham (silver coin) from an orphan forcefully or neglecting prayers ? � Imam , (a . s .) replied

� . Neglecting prayers is comparatively a Greater sin�


Why did you not

include the neglecting of prayers among the Greater Sins ? � In reply Imam (a . s .) , asked

� . What was the first Greater sin that I mentioned ? � Disbelief in Allah�

, He said

� . The leaving of the prayers unattended is the same as disbelief�

. Hence he had not mentioned the neglecting of prayers as a separate Greater sin

. (Wasaaelush Shia)

It is clear from the foregoing discussion that there is no tradition from the Masoomeen (a . s .) which limits the number of Greater Sins . Hence we can say that none of the traditions are fully comprehensive in listing the total number of Greater . Sins

However if we study the Sahifa of Abdul Azeem Hasani carefully we can conclude that in the tradition related by Umroo bin Abeed , Imam Ja�far as-Sadiq (a . s .) has told about twenty one Greater Sins from the Holy Qur�an . Umroo ibn Abeed left the Imam�s assembly suddenly . Had he listened more patiently the Imam might have . proceeded on the subject and enlightened him further

I would like to inform the readers that I have explained in detail only those sins , which are the confirmed Greater ones . However it does not mean that all those sins which are not mentioned in this book are not Greater . Rather those sins , which are not established as the Greater ones are mentioned briefly . It is not even confirmed that these are among the lesser sins

Hence pious people should exercise precaution and abstain even from these sins .. There is always a possibility that the sin which we think to be small maybe a Greater one . We would be deceived only because its seriousness is not proved to us . We will now proceed towards the detailed explanation of the various sins that are confirmed .as Greater Sins

POLYTHEISM .۱

(SHIRK (POLYTHEISM – TO ASSOCIATE ANYONE OR ANYTHING WITH ALLAH

The first of the Greater Sins is to associate anyone or anything with Allah . That is to attribute partners to Allah . Regarding Shirk we have received clear traditions from the Holy Prophet (s . a . w . s .) as well as Hazrat Ali (a . s .) , Imam Ja�far as-Sadiq (a . .(.s .) , Imam al-Kazim (a . s .) , Imam Reza (a . s .) and Imam Jawad (a . s

: Imam Ja�far as-Sadiq (a . s .) says

� . The greatest of the Greater Sins is to attribute partners to Allah�

(Wasaaelush Shia)

: The following verse of the Holy Quran asserts

Surely Allah does not forgive that anything should be associated with him , and� forgives what is besides that to whomsoever He pleases , and whoever associates � . anything with Allah , he devises indeed a great sin

(Surah Nisa ۴ : ۴۸)

It means that whoever dies as a polytheist , there is no chance of his salvation . Although Allah may forgive any of those who have committed any other sin

: Allah says .

Surely whoever associates (others) with Allah , then Allah has forbidden to him the� � . garden , and his abode is the fire; and there shall be no helpers for the unjust

(Surah Maidah ۵ : ۷۲)

: Also the Holy Quran states

Do not associate aught with Allah; most surely polytheism is a grievous inequity . �� . ((Surah Luqman ۳۱ : ۱۳

And whoever associates anything with Allah , he devises indeed a great sin . �� ((Surah Nisa ۴ : ۴۸

Every Muslim knows fully well that Shirk is a Greater Sin . So it does not seem necessary to quote the Quranic ayats and the traditions of Masoomeen (a . s .) in this regard . However , since it is important to understand the true meaning of Shirk we shall quote the relevant statements in order that people may keep aloof from this , infamy . The Holy Quran says

� . And worship Allah and do not associate anything with Him�

(Surah Nisa ۴ : ۳۶)

Mushrik (Polythiest) is the opposite of Muwahhid (Monotheist) . Tawheed is the primary pillar of faith . It has various aspects . In the same way Shirk also consists of : different types

Tawheed and Shirk with regard to the Essence of Allah (۱

Tawheed and Shirk with regard to the Attributes of Allah (۲

Tawheed and Shirk in actions (۳

Tawheed and Shirk in Obedience (۴

Tawheed and Shirk in worship (٥

. May Allah provide us the Tawfeeq to discuss these different aspects in detail

TAWHEED IN THE ESSENCE OF ALLAH

Tawheed with regard to the

Essence of Allah denotes confessing that the Essence of the Lord of the worlds is one , and that He is Eternal . He is the Orignator of every action and phenomenon , whether perceptible through senses or not . There is no other cause except Him . Belief in multiple causes is Shirk . The Zoroastrians believe in the existence of two powerful forces in the Universe , both being equal and eternal . One is good , the other , evil . The god of good is Yazdan and the god of evil is Ahriman . The following ayat of the . Holy Quran is a clear refutation of this false hypothesis

� . Say (O Muhammad) : All is from Allah�

(Surah Nisa ۴ : ۷۸)

The claim of the Dualists can be refuted with a simple statement that there is no one except Allah , who has been in existence since eternity . Whatever was in past , present or future is nothing but good . Or , at least we can say that good exceeds evil . and that evil does not hold sway over good

However if we go on to explain all this in detail it would lead us away from the topic of . our discussion

CHRISTIANS ARE POLYTHEISTS TOO

The Christians believe in the trinity of the Godhead . The Father (God) , The Son (Jesus) and the Holy Ghost (Jibraeel) . They believe that each of them have a special quality and that together they constitute the Godhead . The Quran

:flays their assertion thus

Certainly they disbelieve who say , �Surely Allah is the third (person) of three�;� � . and there is no god but One God

(Surah Maidah ۵ : ۷۳)

The Holy Quran clearly states that Allah is not one-third of a god . He is the One and . only One God

The belief in Trinity is not exclusive to the Christians . Hindus and Buddhists also . ascribe to it

IDOL WORSHIP IS POLYTHEISM

Some people allege that there are separate gods for every phenomenon . That is , god of wind , god of sea , etc . This is another form of Polytheism . These people consider different creations to be the handiwork of different gods . These idolaters and polytheists worship multiple deities . Their polytheistic belief has also been : denounced in the Holy Quran

� ? Are sundry lords better or Allah , the One , the Supreme�

(Surah Yusuf ۱۲ : ۳۹)

TAWHEED IN THE ATTRIBUTES OF ALLAH

explaination

Tawheed with regards to the attributes of Allah means the realisation that the positive attributes of Allah and His Essence have only one and the same sense , and not any multiple and diverse sense . Divine attributes like Divine Eternity , Divine Knowledge and Divine Power , are the same as his Essence without any duality . between His Essence and His attributes

This concept must be clearly distinguished from the fact that Allah , the Almighty and the Exalted has applied some of His names to His creatures , and although the names

are common to both the

Creator and the created , the connotation is quite different; For example Zaid(١) has knowledge , so the name �one who knows� is common to both the creator and the created . But in Zaid�s case , it is implicit that this quality in a limited measure was acquired by him (by Allah�s Grace) at a certain stage prior to which he did not have it; and it is also possible that he may also lose this quality at a later stage , but for Allah this attribute signifies that He is the knower of all things , past , present and future . He knows what is in the Heavens and the Earth and not an atom weight , or less than that or greater escapes Him . His knowledge is all encompassing . If we consider the Attributes of Allah as being qualities independent of Allah as we know them to be with His creatures , then we have committed Shirk . Accordingly the belief of the Ashairas is . absolutely false

(ALL THE GOOD QUALITIES OF THE CREATURES ARE FROM THE CREATOR (ALLAH

To consider all the good qualities of the created to be from Allah , the creator , is true Tawheed . It is our belief that all the qualities possessed by the Prophets and the Imams (a . s .) were given to them by Allah�s Grace . They did not come to acquire any of these qualities on their own . Rather Allah bestowed upon them superior knowledge , character , power and perfect morals and exalted their position

.

Consequently all that exists has not come into existence on its own . But everything is dependent upon the Creator of the Universe . All the good qualities have also been given to them by Allah . If Allah so desires , He increases their good qualities and gives .them sustenance

PRAISING OURSELVES UNKNOWINGLY

A discerning person realises that our qualities are not our own and that we are not capable of acquiring such qualities without Divine assistance . Yet at times we mistakenly introduce our qualifications as , �my knowledge , my strength , my intention , my wealth etc . Rather one should say , my knowledge , which is bestowed upon me by Allah , my strength which is imparted to me by Allah , my intention that is assisted by Allah , my wealth which is from Allah . � This constant realisation that all .which we have is because of Allah�s Grace; is true Tawheed

One can be a true believer in the Oneness of Allah if his words and actions both are in consonance with each other . Such a person is more humble and lowly when he addresses his Creator and is in constant dread of the sin of thanklessness . Another distinguishing characteristic of such a person is that he is never pleased when others .praise him

THE PIOUS ONES DREAD PRAISE

The Chief of the Believers , Ali (a . s .) while describing the qualities of the pious says , :in one of his sermons

When any one of them is spoken of highly , he says : �I know myself better than� others , and my Lord knows me better than I know myself . O Allah do not deal with me according to what they say , and make me better than what they think of me and forgive me

� . those shortcomings) which they do not know)

(Nahjul Balagha Sermon ۱۹۲)

THERE IS NO PARTNER IN THE DIVINE ATTRIBUTES

A true believer in tawheed does not attribute any partners to Allah , nor does he praise anyone in the manner that Allah is praised . Everyday he repeats , �SubhanAllah� [Glory be (only) to Allah] . This implies that he does not deem it fit to praise anyone or anything except Allah . When he says �Alhamdo Lillah� (Praise is only for Allah) , he implies that all praise is exclusive to Allah only . No one is more . deserving of praise and glorification but the one and only Allah

EXPLANATIONS

When a person becomes a true Muwahhid (a believer in the Oneness of Allah) he does not consider anyone the true possessor of perfect qualities . All of these are dependent upon Allah who is only one , absolutely independent . The Holy Quran says :

O men ! you are they who stand in need of Allah . And Allah is He who is self-� � . sufficient , the praised one

(Surah Fatir ۳۵ : ۱۵)

That is the reason why pious people refrain from praising themselves and also fear the praise of others for them . Ali (a . s .) has mentioned this in the sermon quoted above . We must also refrain from words , which imply the independence of man from Allah and instead attribute uniqueness to him . For example one should not say , �I � . possess such and such quality

(. A SAYING OF THE HOLY PROPHET (S . A . W . S

Once a man approached the door of the exalted Prophet Muhammad Mustafa (s . a . w . s .) and knocked . The Holy Prophet (s . a . w . s .) enquired who he was . The person replied , �I� The Prophet came out and said , �Who was the one to say

�I� ? Let it be known that except Allah no one is qualified to use this word . Allah
� . says about Himself , I am the Powerful , I am the Punisher

QAROON BECAME A POLYTHIEST

Qaroon became a polytheist because he dared to say that all he had come to possess was due to his knowledge of alchemy . Thus , when Qaroon made himself an ,accomplice of the One and only God in possessing the Divine attributes , Allah replied

Did he not know that Allah had destroyed before him the generations who were� � ? mightier in strength than he , and Greater in assemblage

(Surah Qasas ۲۸ : ۷۸)

Later , we see that Qaroon was not able to save himself from destruction even though he claimed to possess strength and power . Thus we must understand that any qualities of the creatures are not of their own but given to them by the Most Powerful . Almighty Allah

TAWHEED AND SHIRK IN ACTS OF ALLAH

explaination

Tawheed in deeds construe that we have conviction that the Lord and Master of every form of life whether material or spiritual is Allah . He alone controls and regulates life . We must also have the conviction that Allah does not have anyone to share in His Lordship and control . His authority extends over the entire earth and the . skies . No one is an accomplice of Him in this regard

: As the Quran says

Allah is He who created seven Heavens , and of the earth the like of them; the� decree continues to descend among them , that you may know that Allah has power � . over all things and that Allah indeed encompasses all things in (His) knowledge

(Surah Talaq ۶۵ : ۱۲)

We must acknowledge

that Allah is the creator of the Heavens . We must have a firm belief that He has created the countless stars . Their number has not been ascertained till today . Modern science has computed that there are approximately ten million stars , each of them capable of having a habitation similar to the earth . Each one of them possess a different light and they revolve in their own orbits without clashing with the other .Heavenly bodies

� . And the stars are made subservient by His commands�

(Surah Nahl ۱۶ : ۱۲)

One of such stars is the Sun , the volume of which is ۱ . ۳ million times more than our Earth . It has been bestowed with such a powerful light that within seconds it traverses the distance between the Sun and the Earth . The Earth is illuminated by solar light and the life on Earth is sustained by the nourishment received from this � . light . �Glory be only to Allah the Mighty Creator

MYRIAD COLOURS FROM COLOURLESS WATER

It is the Unique Allah who has caused the growth of plants and trees from the bosom of the earth . These plants bear flowers with color and fragrance . The green leaves of the trees and the colourful vegetation is but by the uncomparable power of Creator . The Creator has also given to the human beings the ability to see and appreciate the .colourful herbage and the floral outgrowths

Hence man must contemplate upon the Creator who has caused all this to

. come into existence . He must also acknowledge the One who has created him

? WHO SPLITS THE OVUM AND THE SEED

The Master of the Universe is one who causes the seed to split . A part of it grows towards the depths of the earth and becomes the root . The root absorbs nourishment from the earth and supplies it to the main body . The plumule develops into stem and bears leaves . These leaves help in processing of the food which is supplied by the roots . Gradually the plant puts forth colourful and fragrant flowers and tasty fruits . All this is made to come in existence by the combination of the earth , air and water , all three of which combine to provide different kinds of tastes , smells and colours . The human beings are made capable of discerning the myriad tastes and . colours so that they can appreciate the bounties of Allah and know their Creator

IN THREE DARKNESSES

Allah is that uncomparable Being who has caused the creation of every animal from the unclean sperm . The human being is conceived in the triple covering of the womb . Later , he is bestowed with the discriminating intellect which enables him to ponder upon the qualities and the signs of Allah and also so that he may compare his ownself . with other creatures by the help of his inward eye

NUTRITIOUS MILK FROM DIRTY BLOOD

Allah is the One who created milk from the dirty red blood and caused it to flow from the mammary glands of the animals and humans so that it may reach the gullets of . infants

And most surely there is a lesson for you in cattle; We give to drink of what is in� their bellies from betwixt the faeces and the blood –pure milk , easy and agreeable to � . swallow for those who drink

(Surah Nahl ۱۶ : ۶۶)

When the young ones are not yet capable of digesting solid food it is only milk which nourishes them . And the provider of this milk is Allah . He is the bestower of every

. benefit

� . . Say : All is from Allah�

(Surah Nisa ۴ : ۷۸)

BESTOWS SUSTENANCE – ACCEPTS DEEDS

Allah is the sustainer of all living creatures . He distributes His bounties freely to one and all . He gives sustenance to whom He chooses without measure . His unlimited Mercy spreads over His entire creation . He accepts the invocation of all those who . plead to Him and removes the difficulties of whomsoever He wishes

The absolute belief in Tawheed implies that one should understand fully , the meaning of the phrase , �There is no Power or Might except By Allah . � In other words it is . (the essence of the Kalima �La ilahaa illallah . � (There is no god except Allah

ALLAH IS THE CAUSE OF EVERY PHENOMENON

Allah is the origin of every life . He is the origin of the characteristics of life imparted to each and every creature . The characteristics of all creation are manifested by the Will of Allah . Therefore it is no wonder if the established quality of a particular thing may undergo a sudden change if Allah so wishes; as it happened in the case of fire lighted by Namrood , which became cool by the Will of Allah . The details of such phenomena . shall be explained in the following pages

NO LIMIT TO THE SPLENDOUR OF ALLAH�S MIGHT

Allah , the Almighty is the One who brings assistance to the needy beseechers , provides relief to the afflicted who cry out for help and in His hands is all the good . �He is Allah the Creator , the Maker , the Fashioner , the Sustainer , the Giver of life and death the Bestower of benefits , the Punisher , the Acceptor of prayers , the Obeyed One and the Praised . � The names and attributes of Allah manifest His greatness . The phrase �Rabbul Aalameen� (Lord of the worlds) is central to the Divine names . But intellect and reason is bewildered in understanding His attributes , . and speech and expression is dumbfounded by His greatness

(Almanac page ۱۴۹)

:The Holy Quran says

Say , if the sea were ink for the words of my Lord , the sea would surely be� consumed before the words of my Lord are exhausted , though we were to bring the

� . like of that (sea) to add thereto

(Surah Kahf ١٨ : ١٠٩)

HUMAN STRENGTH

Whatever a human being is able to achieve , is by the strength , the capacity , intellect and will power bestowed on him by Allah . By thought and perseverance , he can make use of these favours to distinguish between good and evil and perform his deeds . Anyone who does not ponder upon the designs which embellish the doors and walls of this world is himself lifeless like the walls . The observation of the creations around him offer enlightenment to the intelligent mind . But one who does not deliberate (ponder) , cannot know Allah through His creations and thus he rejects the existence . of Allah

Is there anyone who could produce sweet fruits from woods (of trees) ? Does anyone possess the miraculous capability of growing colourful flowers from (among) the thorns ? He is that Pure and Flawless God who by His Divine plan and order created . the day and the night and gave the light to the sun and the moon

He is an incomparable king who neither requires a constitution nor a treasure . He is . that designer who does not need paints or the tools of designing

He causes the water springs to erupt from the stones and makes the rain to descend . from the clouds . He creates honey from the bee and silk from the silkworm

If all the creatures come together to discuss the bounties of Allah and continue upto

the Day of Qiyamat , they will not have accomplished even a thousandth fraction of .their task

And if you count Allah�s favours , you will not be able to number them; most surely� � . Allah is Forgiving , Merciful

(Surah Nahl ۱۶ : ۱۸)

HUMAN STRENGTH IS LIMITED BY DIVINE WILL

The strength and the capacity of all the human beings is surrounded by the Divine decree and Allah�s will . As we see that a person makes an intention to do something . but at the last moment his plans are foiled

He is unable to complete the task that he had initiated due to the loss of capacity . Actually , what he intended to do was against the Divine will and thus he is hindered from the task . A person inquired from Amirul Momineen Ali (a . s .) , �My Master ! How did you recognise (realise) Allah ? � He replied , �I recognised Him by witnessing the abrogation of intention and the failures of strengths . � Allah , undoubtedly is the initiator of all that moves in the Universe and He is the original cause of the various effects in the created world . To acknowledge Allah as the base of everything and to have a firm belief in this is the pinnacle of Tawheed (Belief in the . (Oneness of Allah

However very few people are able to achieve this stage of Tawheed . But if one develops a firm conviction that the cause of every effect , whether material or spiritual is

Allah , alone , he develops some peculiar characteristics . One of such characteristics . is the Fear of Allah

FEAR OF ALLAH

A believer who has reached the highest stage of belief fears nothing but the Might of Allah and his own sins . It is because he has realised that all the creatures from Adam (a . s .) to the angels and all the animals , birds and insects are the obedient soldiers of Allah . None of them move a step without His command . Hence they could not cause any harm or benefit without Allah�s permission . When a person develops this belief he is not fearful of anything . Even if all the swords of the world come to attack . If . Allah wills , not a single nerve could be cut by them

The opposition of both the friend and the foe is from Allah . Because the hearts of both are in the control of Allah . However evil the claimant may intend , only that which , Allah permits comes to pass . There is a tradition that

� . The extreme kind of belief consists of not fearing anything except Allah�

. The Holy Prophet (s . a . w . s .) used to recite this in prostration

� . O Allah if Your anger is not upon me then there is nothing I care for�

RELIANCE UPON ALLAH

When a believer has developed a firm and complete conviction that apart from Allah no one is the Lord of the creation and none is the cause of all the causes except Him , He does not repose hope in anyone except

: Allah . Hazrat Ali (a . s .) states

� . You must not rely upon anyone except the Lord�

. (Nahjul Balagha)

As we have mentioned before , the origin of everything is Allah and the centre of all creation is He alone . In the same way every goodness of man for his fellowbeings , also originates from Allah . As it is mentioned in the Holy Quran

� . Good actions are only from His (Allah�s) hands�

, At the end of Surah Yunus Allah says

And if Allah should afflict you with harm , then there is none to remove it but He ,� and if He intends good to you there is none to repel His grace; He brings it to whom He � . pleases of His servants; and He is the Forgiving , the Merciful

(Surah Yunus ١٠ : ١٠٧)

At another place the Quran says , �And whatever favour is (bestowed) on you , it is � . . . from Allah

(Surah Nahl ١۶ : ۵٣)

Thus , it is clear from the above discussion that all that is present in the material and . the ethereal spheres is subservient to Allah

There is no one in the heavens and the earth but will come to the Beneficient God� � . as a servant

(Surah Maryam ١٩ : ٩٣)

If someone reposes hope in anyone except Allah his hopes are extinguished so that . he can realise his true master , i . e . Allah

I will severe the ties of hope of those who repose hope�

� . in others

THANKFULNESS TO THE PROVIDER OF BOUNTIES

The master of the Universe is Allah and He bestows all the bounties , hence He must be thanked for these . Because all the good deeds are only through His hands . He gives whatever goodness He likes to anyone of His choice . That is why we say with a . (firm belief , �Al-hamdo lillah� (The praise is only for Allah

THANKFULNESS FOR CAPABILITY (OR MEANS) IS ALSO NECESSARY

If we are receiving sustenance or help from some means , we must be thankful for these too . However we should not consider these means or intermediaries to be independent of Allah . We must accept them only as the agents through whom Allah is causing His Mercy to reach us . These agents only act as a medium of passing the bounties of Allah and hence they must also be acknowledged; as ordered by the . (. Masoom (a . s

One who does not thank his apparent giver (the agent or the means) , it is as if he� � . (has not thanked his real giver (Allah

(Behaarul Anwaar)

The most thankful amongst you towards Allah is the one who is most thankful to� � . (the people (who have helped you

(Safinatul Behaar)

There is no doubt that if one considers his helper to be the original doer of good . (independent from Allah) , he has surely committed shirk

HIDDEN SHIRK IN THE PRAISE OF THE CREATURE

� . (And most of them do not believe in Allah without associating others (with Him�

(Surah Yusuf ١٢ : ١٠۶)

, While explaining this verse

, Imam Ja�far as-Sadiq (a . s .) informed that one form of shirk is

Like the saying of someone that if so and so had not been there I would have been� destroyed . If so and so had not been there I would have got that thing . In the same � . way is to say that if so and so had not been there my children would have perished

(Behaarul Anwaar)

Such utterances signify the type of belief the speaker possesses . If he really has such , a belief then he is surely a polytheists (mushrik) . After this Imam (a . s .) said

If one says , �If Allah had not helped me through such and such person I would� . have perished , � there is no harm in it . � In fact this is the essence of Tawheed

HAZRAT IMAM JA�FAR AS-SADIQ (A . S .) AND THE THANKFUL BEGGAR

Masma bin Abdul Malik relates that Imam Ja�far as-Sadiq (a . s .) was at Mina (in Makkah) when a beggar approached him . Imam (a . s .) ordered that a bunch of grapes be given to him . The beggar said , �I do not need these , if possible give me money . � Imam (a . s .) did not give him anything but said , �May Allah make you self-sufficient . � After this another beggar approached . Imam (a . s .) picked up three grapes from the bunch and offered them to him . The beggar picked them

up and said , �All Praise is for Allah (only) who has given me sustenance . � Imam (a . s .) said , �Wait� , and he placed as many grapes as his hands could hold . Twice again he gave him the same quantity . The beggar thanked Allah again . Imam (a . s .) again stopped him and asked his slave how much money he had . The slave replied , �Twenty dirhams . � Imam (a . s .) ordered him to give these to the beggar . The beggar took the money and said , �All praise is for Allah alone . O Allah You are the sustainer , You are One , there is no partner for You . Imam (a . s .) again stopped him . Then the Imam (a . s .) removed his shirt and gave it to the beggar and said , �Wear it . � The beggar put the shirt on and thanked Allah who had bestowed him with the dress and made him happy . At this stage the beggar turned towards Imam (a . s .) and said , �O slave of Allah may Allah reward you for this . � After this he went his way . The narrator says that if the beggar had not addressed the Imam (a . s .) as such , Imam (a . s .) would have continued to give him gifts for his thankfulness

. to Allah

(Al Kafi)

(TAWHEED AND TAWAKKUL (RELIANCE

It must be remembered that all the causes are in the hands of the One who is the final cause . Those who believe in the Oneness of Allah should rely only upon the Almighty Allah for all their affairs . They must realise that all the effects owe their cause to Allah . Even if all the venues for his success are open he will not achieve success if Allah�s will is contrary to it . On the other hand if all the ways of success are closed he will definitely succeed if Allah wills . Even if all the means of causing him injury come . together no harm shall come if Allah intends to protect him

(TAWHEED AND ACCEPTANCE (TASLIM

One who believes in Tawheed should accept all the Divine decrees with humility . He should believe that various factors like honour and dishonour , health and ailments , richness and poverty , death and life are all according to the Divine decree . He should not oppose any of these either by speech or by actions . He should not even express his opinion in such affairs . For example , �Why has this happened ? It should have been like this . � Or to say , �Why did it not rain ? Why is it so hot ? � One should not say , �Why has Allah not given me wealth or children ? � �Why did such and such person die in his youth and why did the other attained old age

� ? Why has Allah prohibited this and made obligatory that� � ?

One who utters such things makes himself a partner in the absolute authority of the . Almighty Allah

There maybe people who worship the One and only God , establish prayers , pay the Zakat , perform Hajj and also fast during the month of Ramazan . But if they have any objection against those obligations prescribed by Allah or His Prophet (s . a . w . s .) and say , �Why was it not this way ? � or even if they have such thoughts and do not . (express them in words , still they are polytheists (mushrikoon

But no ! by your Lord ! they do not believe until they make you a judge of that which� has become a matter of disagreement among them , and then do not find any straitness in their hearts as to what you have decided and submit with entire � . submission

(Surah Nisa ۴ : ۶۵)

Allama Majlisi comments , � . . . any objection against the Divine decree and the � . utterances of the Pure Imams (a . s .) is tantamount to Shirk

Thus it is obligatory for the believers of Tawheed that when they fall into misfortune and calamities they should restrain their tongues and hearts from objecting against the Divine decree . However the weeping and expression of grief at the death of friends and relative is allowed and rather recommended . What is not permitted is

� . to say , �Why has this happened ? It should not have happened

TAWHEED AND LOVE

The worshippers of the unique God should accept that Allah is the provider of him and all the existing things . Whatever he gets is due to the beneficence of the Almighty . The apparent causes and the effects are also in control of Allah . Then it is Him only who deserves unlimited love and attachment . If someone else deserves to be loved it is only due to his being the beloved of Allah . This is because such a love is itself commanded by Allah . Divine personalities like the Holy Prophets (a . s .) , Imams (a . s . .) , the angels and the true believers are those whose love is commanded by Allah

In the same way , to show attachment to the gifts of Allah is allowed if such an attachment would exhibit our thankfulness for the bounties . To love our family , possessions and the worldly life is also worship in this way . However , to love all such things without considering the divine aspect renders one to be a mushrik (polytheist) . If one loves something more than he loves Allah , then it is a kind of shirk . If he prefers something above the love of Allah it is totally Haraam . Consequently he becomes liable for punishment . For example if someone loves monetary wealth more than Allah then it would be difficult

for him to fulfill the religious obligation of Zakat etc . Various ayats of the Quran and . traditions mention this fact

Someone inquired from Imam Ja�far as-Sadiq (a . s .) the meaning of the following (١ : verse

The day on which property will not avail , nor sons . Except him who comes to Allah� � . (with a heart , free (from evil

(Surah Shuara ٢۶ : ٨٨-٨٩)

, Imam (a . s .) replied

The heart free (from evil) is the one when it meets Allah it does not have the love of� anyone but Allah . Every heart which has shirk and doubt is condemned to be (destroyed . (Al Kafi

, Imam as-Sadiq (a . s .) states (٢

By Allah the Imaan (faith) of a person cannot be pure till he loves Allah more than� � . his near ones; his mother , his father , children , wife , other people and wealth

(Safinatun Behaar)

, During the rule of Prophet Sulaiman (a . s .) a male sparrow told its mate (٣

Why do you stop me from mating ? I possess such might that if I want I could pick� up the dome of (the palace) of Hazrat Sulaiman (a . s .) and drop it in the river . � When Hazrat Sulaiman (a . s .) came to know of this , he summoned both the birds and asked the male bird if he could substantiate his claim by putting it into practice . The bird

replied that he had only tried to impress his mate by the false claim . He said that he loved his companion hence could not afford to lose her . When Hazrat Sulaiman (a . s .) asked the female bird for her opinion she said that her suitor did not love her and his affections were for someone else . Upon hearing her grievance Hazrat Sulaiman (a . s .) became remorseful . He retired into his prayer niche and did not come out for forty days . He prayed , �O Allah purify the heart of this male bird from the love of � . everything except his own mate

(Safinatul Behaar)

TAWHEED AND SHIRK IN OBEDIENCE

explaination

A believer knows that the creator of all is the one and only Allah and He also is the only sustainer of all His creatures . He does not have any partner in his Lordship and authority . Such a believer does not regard anyone else fit for obedience , except Allah . This believer knows that apart from Allah none of the existing things could command obedience . They are all helpless before the Might of Allah . All the creatures are incapable of benefitting themselves , nor can they protect themselves from harm . They do not have any power upon their death and life and neither upon the Day of Judgement and the reckoning

they control not for themselves any harm or profit , and they control not death , . . . � nor life , nor

� . raising (the dead) to life

(Surah Furqan ۲۵ : ۳)

Thus total obedience and Wilayat is reserved for Allah only . However if Allah Himself designates someone to be the center of authority then His obedience is also . obligatory due to the Divine command

AUTHORITIES WHOSE OBEDIENCE IS COMMANDED BY ALLAH

The chain of the Divine Wilayat extends from the noble Prophets (a . s .) , the Imams (a . s .) and also consist of the Nawwaab ul Khassa۱(۲) during the period of Minor , occultation . Discussing this the Quran says

� . . . Whoever obeys the Apostle , he indeed obeys Allah�

. (Surah Nisa ۴ : ۸۰)

, And also

and whatever the Apostle gives you , accept it and from whatever he forbids you ,� keep back , and be careful of (your duty to) Allah; surely Allah is severe in retributing � . ((evil

(Surah Hashr ۵۹ : ۷)

, Further Allah says

O ye who believe ! Obey Allah and obey the Apostle and those who have authority� � . among you

(Surah Nisa ۴ : ۵۹)

? �WHO ARE THE �ULIL AMR

Concerning the �Ulil Amr� the opinion of the Ahle Sunnat is unsupported by proofs . They claim that Ulil Amr means the ruler ! What if the ruler is unjust ? What if he is not

an expert in religious affairs ? What if he is a slave of material desires ? Is obedience obligatory towards him even if he himself disobeys his Lord ? Such a situation creates . contradictions . However , all these things are beyond the scope of our discussion

As Umar ibn al-Khattab said , �Two mutas (Muta of Hajj and Muta of women) were permitted in the time of the Holy Prophet (s . a . w . s .) , I prohibit both . � Hence those who consider

Allah and the Prophet (s . a . w . s .) as Ulil Amr would regard Muta as Halaal . But if . they also wish to obey Umar ibn al-Khattab , it will create a contradiction

LOVE OF ALI (A . S .) COMMANDED BY ALLAH , AND MUAWIYA�S STANCE

Muawiya considered it obligatory to fight Ali (a . s .) whereas the Holy Prophet (s . a . w . s .) had made it Haraam . The Prophet (s . a . w . s .) said , �War against Ali (a . s .) is war against me . � Muawiya used to order people to hate Ali (a . s .) while the Holy Prophet (s . a . w . s .) made Ali�s love obligatory and Allah made the love of Ali (a . s .) , the compensation of the Prophetic message . The Holy Quran says

� . Say : I do not ask of you any reward for it but the love of my near relatives�

(Surah Shura ۴۲ : ۲۳)

On the basis of this , the result of the obedience of Allah and His Prophet (s . a . w . s .) would be love for Ali (a . s .) . To consider Muawiya as Ulil Amr would necessitate . hatred for Ali (a . s .) , and in this case too a contradictory situation would arise

THE TERM �ULIL AMR� IS NOT

RESTRICTED TO A PARTICULAR GROUP

To consider the command of obedience of Ulil Amr to be restricted to a particular group is against the import of the Quranic ayat . This is because Allah has not ordered the obedience of Ulil Amr separately . He has included the obedience of Ulil Amr alongwith that of the Holy Prophet (s . a . w . s .) . Thus the obedience of Ulil Amr is the obedience of the Holy Prophet (s . a . w . s .) . There is no difference between the obedience of the Prophet (s . a . w . s .) and the obedience of Ulil Amr . The obedience of the Holy Prophet (s . a . w . s .) and the Ulil Amr is compulsory upon everyone . It is not restricted to a few people . If we consider Ulil Amr to include all types of rulers it would not be correct . Ulil Amr are those who are purified from every kind of mistakes . and sins . So that they could be obeyed without any reservations

? ARE THE RELIGIOUS SCHOLARS ULIL AMR

Some scholars claim that by Ulil Amr is meant the religious leaders (Aalims) . But , the Aalims are not infallible (Masoom) . All the Aalims are prone to commit mistakes . That is the reason why there are differences in the religious rulings . Secondly infallibility is . an inward quality which cannot be perceived by the people

That is the reason why the Ulil Amr could only be designated by Allah and appointed .(.by the Holy Prophet (s . a . w . s

THE TWELVE IMAMS ARE ULIL AMR

Numerous books of the Sunnis as well as Shia record traditions that the Ulil Amr are the Twelve Imams . The following tradition is regarded as authentic by the Sunnis as .well as the Shias

WHAT THE HOLY PROPHET (S . A . W . S .) SAYS REGARDING ULIL AMR

Jabir ibn Abdullah Ansari (a . r .) reports , �I asked the Holy Prophet (s . a . w . s .) that I know Allah and His Prophet (s . a . w . s .) , but I do not know the Ulil Amr . � The Holy ,Prophet (s . a . w . s .) replied

They are my Caliphs , O ! Jabir , and Imams of the Muslims after me . The first of� them is Ali ibn Abi Talib (a . s .) , then Hasan , then Husain , then Ali ibn Husain , then Muhammad bin Ali known in the Tawrat as Al-Baqir , thou wilt shortly meet him O Jabir; so when you meet him , convey to him my Salaam; then Ja�far ibn Muhammad , then Musa bin Ja�far , then Ali bin Musa , then Muhammad bin Ali , then Ali ibn Muhammad , then Hasan bin Ali , then my name sake and one having my kunniyat . They are the decisive argument of Allah on

this earth and the mainstay of His religion among mankind . The last of them is the one whom Allah will give victory over the east of the earth and the west; and it is he who will disappear from his Shias and friends . A long concealment , during which no one will remain firm in the belief of his Imamat except those whose hearts Allah has tested for faith . � Jabir (a . r .) asked , �Will his Shias derive benefit from him during his concealment ? � �Yes� , said the Apostle of Allah , �By him Who raised me up with Prophethood , verily they will obtain light from his �Noor� and will benefit by his Wilayat during his concealment , like people derive benefit from the sun when it is covered with clouds . �

(Yanabiul Mawaddah)

So , it could be concluded from this tradition that the obedience of the Holy Ahlul Bayt (a . s .) is equivalent to the obedience of Allah . Those interested in more details can refer to the book �Ghayatul Maraam� . In the fifty-ninth chapter of this book , four traditions from the Sunni sources and fourteen from the Shia sources are mentioned . In the same book , in the ١٢١st chapter , four traditions from the Sunni books and twenty-eight from the Shia sources are recorded .

OBEDIENCE OF THE JUST MUJTAHID

Now we can say that during the Major occultation the obedience of a qualified Mujtahid is also compulsory . His obedience

, is actually the obedience of Imam-e-Zamana (a . s .) . Imam (a . s .) says

Look carefully at those people who relate our traditions with deliberation upon our� permitted and prohibited things , and know our precepts and commandments . Select one of them for adjudication , since I have appointed such a person for the said task . If his verdict is rejected then it is as if the command of Allah is deemed light and our ordinance refuted . Certainly the one who refutes our ordinance has refuted the ordinance of Allah . Verily such a person has stepped into the boundary of Shirk � . ((Polytheism

(Al Kafi)

THE FAQIH WHO DESERVES TO BE FOLLOWED

One of the conditions of a Faqih is that he should be free from worldly desires . He should not be in pursuit of material benefits and worldly honour . The Faqih who is free from such weaknesses is fit to be followed even if there are people more pious (in performing good deeds) than him . In this regard the great scholar Shaykh Ansari . �quotes a tradition from Imam Hasan Askari (a . s .) in his book �Ihtejaaj

And among jurists (Fuqaha) those who protect themselves (from sins) , guard their� religion , defy their carnal desires and are obedient to their Master , it is incumbent upon the people to follow them . Such characteristics are found only in a few of them � . and not all

OBEYING PARENTS IS OBEYING ALLAH

Obedience to parents is obedience to Allah . To obey parents and not to cause them any kind of distress or discomfort is of extreme importance . This importance can be judged by the fact that in the Holy Quran , Allah�s command to serve Him is . immediately followed by His command to treat parents with gentleness and humility

And your Lord has commanded that you shall not serve (any) but Him; and� goodness to your parents . If either or both of them reach old age with you , say not to them (so much as) �Uff� nor chide them , and speak to them a generous word . And

: make yourself submissively gentle to them with compassion , and say

� . O my Lord ! have compassion on them , as they brought me up (when I was) little

(Surah Bani Israel ١٧ : ٢٣-٢۴)

PARENTS CANNOT RESTRAIN FROM OBLIGATORY ACTS NOR CAN THEY COMPEL YOU TO COMMIT THE PROHIBITED

It should be known that the parents are not the absolute authority upon all the affairs of Haraam and Halaal . Their authority is restricted by the dual dictum , that they must not prohibit a Wajib thing and nor should order something Haraam . If a situation demands the parents have to be disobeyed in absolute obedience to the commands . (. of Allah and His Prophet (s . a . w . s

And We have enjoined on man goodness to his parents , and if they contend with� you that you should associate (others) with Me , of which you have no knowledge , do � . not obey them; to Me is your return , so I will inform you of what you did

(Surah Ankaboot ٢٩ : ٨)

Obedience to parents is highly stressed so that they may not be caused even the slightest discomfort by the disobedience of their children . It is totally prohibited by the Quran . Thus if the disobedience of the parents would incur their wrath then it is . compulsory for the children to obey them

FURTHER DETAILS REGARDING OBEDIENCE TO PARENTS

Sometimes the parents may disallow something or order their children to do something . But if the child does not obey they are not angry . In such

cases it is permitted for the child to follow his choice . For example the parents refrain their son to proceed on a journey that would cause hardship . But they do not mind if he insists on it . In this case it is Mubah for the son to go on this journey . However if this journey would cause the anger of one�s parents , it is a journey of sin and during this journey one has to pray namaz as complete (not Qasr) and also observe the .obligatory fasts

OBEDIENCE OF THE HUSBAND IS WAJIB UPON THE WIFE

The Almighty Allah and the Holy Prophet (s . a . w . s .) have commanded the wife to ,obey her husband . The Holy Quran informs

Men are the maintainers of women because Allah has made some of them to excel� others and because they spend out of their property; the good women are therefore � . obedient , guarding the unseen as Allah has guarded

(Surah Nisa ۴ : ۳۴)

Allah , the Almighty has given men superiority over women and appointed them as the protectors of women . This is due to the fact that men have been provided by Allah with many qualities in great measure as compared to women , like strength , bravery etc . Further they spend their wealth upon their women . So the best women are those who are loyal to their husbands and obedient to their commands . They protect his property and their own chastity in the absence of their husbands

, The Holy Prophet (s . a . w . s .) has also said .

Prostration of a human for another human being is not permitted . (If it had been) I� � . would have ordered the wife to prostrate before her husband

(Wasaelush Shia)

DIGNITY IN THE MARITAL AFFAIRS

Numerous traditions emphasise that women should be obedient to their husbands . Apart from this , women should know that it is highly recommended that they please their husbands in all matters . It is the best worship of a woman . However to satisfy the sexual desires of the husband is absolutely wajib according to the consensus of the scholars . Similarly the husbands permission is required by the wife if she intends to go out . Even if she goes to visit her relatives or parents it is obligatory for her to seek the husbands permission . If she leaves the husband�s house without his . permission , the angels curse her till she returns

NON-ESSENTIAL EXPENSES SHOULD HAVE THE PRIOR SANCTION OF THE HUSBAND

Apart from the necessary expenses , the wife should obtain the husband�s permission for other things even if she wants to spend from her personal wealth . But in case of obligatory expenses she does not need the husband�s permission . For example , Hajj , Zakat , Khums and even for spending upon her parents . Even if the husband restrains her she must carry out these obligations . If a woman obeys her husband to please Allah , she

has undoubtedly obeyed the Divine commands and the instructions of the Holy . Prophet (s . a . w . s .) . It is certainly the best worship for a woman

REFERRING TO THE UNJUST RULER IS NOT ALLOWED

So far , we have seen that obedience to Allah is obligatory and so is the obedience to the Holy Prophet (s . a . w . s .) and his Twelve Successors (Imams a . s) . and whoever else Allah has ordered to obey . Their obedience is also a must i . e . of the Fuqaha , in case of religious matters . It is absolutely �Haraam� to appeal for justice in the courts of the unjust rulers . Referring to them is the same as seeking the help of Satan . Whatever benefit is derived through such cases is also Haraam even if one is the , rightful claimant . Imam Ja�far as-Sadiq (a . s .) says

If one files a suit of law in the court of a ruler , even if the plaintiff is on the right , his� claim would tantamount to his making Satan (false deity) his judge . And whatever he � . gets through this Judgement is Haraam even though it was from his rights

� . . . then if you quarrel about anything , refer it to Allah and the Apostle . . . �

(Surah Nisa ۴ : ۵۹)

THE RELIGIOUS SCHOLAR WHO DOES NOT PRACTISE PIETY IS NOT TO BE FOLLOWED

Like it is prohibited to seek the counsel of the unjust ruler even if one is on the right; in the same way it is not allowed to seek religious advice from the scholars who pursue material wealth and worldly honour . The qualifications of a Faqih have been mentioned in the

foregoing pages . Anyone who does not fulfill these qualities is not to be followed . It is . Haraam to refer to them . A couple of traditions are quoted below in this regard

RELIGIOUS LEADERS WHO WORSHIP THE WORLD ARE BANDITS ON THE HIGHWAY TO ALLAH

It is narrated from Imam Ja�far as-Sadiq (a . s .) : �When you see a religious scholar in love of this world , do not consider him religious . Certainly one who loves an object , his condition and disposition is like that of his beloved . (It means that one who loves this world will not care for the Hereafter) . Allah revealed upon Hazrat Dawood (. (a . s

O Dawood do not make an Aalim an intermediary between you and Me , who is� involved in the love of this world . He will hinder you from My path (i . e . he will make you too a worshipper of the world like himself) . Certainly such Aalims are bandits who waylay the people approaching My abode . The least that I would do to them is that I . shall remove from their hearts the love of conversation with Me and sweetness too



(Al Kafi)

A FAQIH SHOULD ONLY BE FOR ALLAH

, Imam Muhammad Baqir (a . s .) states

If one obtains knowledge in order to become conceited or to argue with the foolish� people or to obtain wealth or to attract people towards himself then he has certainly made the Fire his abode . Verily , acquisition of wealth is not permitted but for ones � . (own family (needs

(Al Kafi)

THE COMMON PEOPLE ARE DEFICIENT

People who leave aside the scholars of Ahlul Bayt (a . s .) and refer to others in order to satisfy their selfish desires , are termed as �deficient� (which means those who

willfully neglect the Divine commands) . They are mentioned in the following verse of :the Holy Quran

� . Have you then considered him who takes his low desire for his god�

(Surah Jasiyah ۴۵ : ۲۳)

TAWHEED AND SHIRK IN WORSHIP

explaination

The Almighty Allah has invited all the creatures to pay obeisance to Him in order that His Majesty may become manifest . The people can obtain numerous blessings and unlimited mercy and achieve such a position which even imagination cannot visualise . �So no soul knows what is hidden for them of that which will refresh the eyes; a � . reward for what they did

(Surah Sajdah ۳۲ : ۱۷)

THE LORD OF THE WORLDS AND THE LOWLY MAN

The human being is a lowly creature . So lowly that he cannot even seek nearness to the Almighty , let alone achieve it . That is why Allah , by his unsurpassed Wisdom and infinite Mercy appointed the Last Prophet (s . a . w . s .) as an intermediary to form a .firm link between the lowly man and the Almighty Allah

Due to the presence of this Wasilah (intermediary) the soul of man is affected to such a degree that it undergoes a transformation . Just as alchemy changes the base metal into pure gold , the heart of the worshipper become pure and is filled by the light of the Creator , repelling the darkness of Ignorance . Gradually he rises in status as his worship enables him to rise up towards the Divine . He thus achieves the best of both .the worlds

PURITY OF INTENTION

There are some conditions for acceptance of the acts of worship . The most important condition is purity of intention (Niyyat) . Purity of intention with respect to a deed has

the same significance that the soul has for the body . Absence of the purity of intention during worship takes man further away from Allah .

The Holy Quran contains numerous verses in this regard . A few of them are quoted below :

۱) �And they were not enjoined anything except that they should serve Allah , being sincere to Him in obedience . �

(Surah Bayyanah ۹۸ : ۵)

۲) �Say : I am commanded

� . that I should serve Allah , being sincere to Him in obedience

(Surah Zumar ۳۹ : ۱۱)

Say : My Lord has enjoined justice , and set upright your faces at every time of� (۳
� . prayer and call on Him , being sincere to Him in obedience

(Surah Araf ۷ : ۲۹)

Say : I am only a mortal like you; it is revealed to me that your god is One God ,� (۴
therefore whoever hopes to meet his Lord , he should do good deeds , and not join
� . anyone in the service of His Lord

(Surah Kahf ۱۸ : ۱۱۰)

ONE WHO �SHOWS–OFF� IS A MUSHRIK

It is concluded from the authentic traditions that one who tries to show-off in religious matters is a mushrik and a hypocrite . He is inevitably condemned to Divine punishment . It is one and the same whether his show-off concerns the obligatory . acts or the recommended acts

Similarly he may simply exhibit outward piety or his aim may be to acquire honour and respect among the people . Even if he has a dual aim (of showing off and fulfilling his obligation) his act is classified as shirk . A few Quranic verses are quoted for the : benefit of the readers

Surely the hypocrites strive to deceive Allah , and He shall requite their deceit to� (۱
them , and when they stand up sluggishly; they do it only to be seen of men and do
(not remember Allah save a little . Wavering between that (and this) , (belonging

� . neither to these nor to those

(Surah Nisa ۴ : ۱۴۲)

So woe to the praying ones , who are unmindful of their prayers , who do (good)� (۲ � . to be seen

(Surah Maoon ۱۰۷ : ۴-۶)

OUTWARD PIETY (RIYAH) IS THE LESSER SHIRK

, The Holy Prophet (s . a . w . s .) said

� . Certainly what I fear for you most is the lesser shirk�

Someone enquired , �O Prophet (s . a . w . s .) , what is meant by lesser shirk ? � He , replied

It is Riyah when Allah would reward His creatures for their deeds on the Day of� Judgement He would address those who committed Riyah thus , �you approach those , to please whom you had performed all the deeds in the world . And obtain your � . rewards for your deeds from them

. (Behaarul Anwaar)

! Is it possible to receive rewards from them ? Absolutely not

THE DECEITFUL PERSON DECEIVES HIMSELF ALONE

Someone enquired from the Holy Prophet (s . a . w . s .) as to how could salvation be , attained on the Day of Judgement ? He replied

It could only be possible if one does not deceive Allah . Certainly if anyone tries to� deceive Allah he is himself deceived by Allah (i . e . he is repaid for his deceit) and Allah takes away belief from him . If he possesses reason he should know that in trying to � . deceive Allah , he is only deceiving himself

How can Allah be deceived and defrauded ? � a person asked . The Prophet (s . a .� , w . s .) continued

The person fulfills all his religious obligations but his aim is to please someone other� than Allah . Fear Allah

and restrain from �Riyah� . On the Day of Judgement the deceiver (Riyakaar) will be addressed by four titles , �O Kafir , O Sinful , O Crafty one , O Loser , your deeds are nullified and the reward of your deeds is lost . Today you have no worth whatsoever . Go and seek the reward of your deeds from those , to please whom you � . performed your acts

(Muhajjatul Baidha , Behaarul Anwaar)

(THE FIRE OF HELL WEEPS DUE TO THE DECEITFUL ONES (RIYAKAAR

(. It is narrated from Imam Muhammad Baqir (a . s .) and Imam Ja�far as-Sadiq (a . s :

If a person performs a good deed to achieve Allah�s pleasure and the reward in� the hereafter; but also intends to please other people , then he will be termed as a � . Mushrik

(Behaarul Anwaar)

, The Holy Prophet (s . a . w) has informed

Certainly the fire of Hell and the people of Hell would cry for help due to the� � . deceitful ones

Someone asked , �O Prophet of Allah (s . a . w . s .) . How would the fire cry ? � He , replied

The fire would scream and cry for help due to the intensity of the heat of that fire in� � . which the Riyakaar people would be burning

, Amirul Momineen Ali (a . s .) says

Certainly , Allah sent His messenger , so that He may extricate the humankind from� � . the worship of people and direct them to the worship of Allah

(SOMETIMES WORSHIP LEADS THE WORSHIPPER TO THE FIRE (OF HELL

, Abu Basir has narrated from Imam Ja�far as-Sadiq (a . s .) that he said

On the Day of Judgement a person would be brought forward . He had performed� namaz in his life . He would be told that you have prayed but your intention had been to show-off , so that people may appreciate your worship . This person would be cast into the fire . Then a reciter of the Quran would be brought

He would be told , �at the time of reciting the Quran , your intention had been to . exhibit your sweet voice so that people may appreciate your tone . � This one shall also be tossed into the fire . The third person to be presented shall be one who had died a martyr in Jihad . He would be told that , �Your intention while fighting was to make a show-off your strength and valour . � He shall also be led towards the fire . The fourth person had been a charitable man . He would be told , �your intention in giving charity was that people may call you generous . � Then he would also be led . towards Hell

. (Layali Akhbaar)

Numerous traditions confirm that the Riyakaar person is a Mushrik . This is sufficient . for the believing and the thoughtful people

THE MERITS OF PURE INTENTIONS AND THE CENSURE OF RIYAH

Apart from the punishment in the Hereafter and cancellation of good deeds the Riyakaar person will also fail to achieve his aim in this world . In the world it had been his intention to achieve honour among the people but instead he would have to face , humiliation and shame . The noble Quran tells us

� . he loses this world as well as the hereafter; that is a manifest loss . . . �

(Surah Hajj ٢٢ : ١١)

On the contrary , one who performs good deeds for the Hereafter will achieve honour in this world too . The following verse of Surah Kahf says

:

therefore whoever hopes to meet his Lord , he should do good deeds , and not . . . �
� . join anyone in the service of his Lord

(Surah Kahf ١٨ : ١١٠)

The tafsir of this ayat is as follows : �Someone performs a good deed not for seeking Allah�s pleasure , but to obtain praise and admiration from people , so that people may see and hear him and he may become famous . He is like the one who has an associate with Allah in his worship . One who conceals his worship acts from the people (and reserve them solely for Allah would finally be given an honourable position among the people , by Allah . While one who exhibits his worship; his � . weaknesses are exposed by Allah and consequently he is degraded

(Al Kafi)

TRUE DEEDS ARE SURELY MANIFESTED

, Imam Ja�far as-Sadiq (a . s .) says

If one intends to do a small act with the sole intention of pleasing Allah , Allah� causes this small deed of his to be manifested on a greater scale upon the people . (On the contrary) if someone performs the greatest of deeds which causes him physical tiredness and exhaustion due to wakeful nights , while his intention had been to acquire the praise of people , his deed would be reduced to a trifle by Allah and (. manifested on the people . � (till the people begin to dislike him

(Al Kafi)

OUTWARD PIETY AND THE LEGAL POINT OF VIEW

If someone has committed shirk with regard to the acts of worship , he must repent sincerely and have a firm determination not to repeat his mistake . He should intend to perform all his deeds in the future for the sole purpose of achieving Allah�s pleasure . First of all it is wajib upon him to seek forgiveness of his past sins . Secondly

he must repeat all the worship acts in which he had committed Riyah , even if a part of that worship had been contaminated with the intention of showing off . Suppose he had begun his act with pure intention but later he was involved in Riyah , even so his deed is nullified . Like the person who gives Zakat to a needy man but later tries to obtain some benefit in return . In this case he has to first repent for his sin

. and then again give Zakat with the sole intention of achieving Allah�s pleasure

Similarly in the case of Namaz the person may exhibit a part of it (Be it a Mustahab part) e . g . Qunoot or he may perform Namaz in congregation or sit in the front row to . show-off . In all such cases he has to perform this Namaz again

RIYAH IN THE ACTS OF WORSHIP

There is no firm proof that Riyah is Haraam in the pure worldly acts , which are not considered acts of worship . Consequently the Fuqaha have not given any verdict concerning this . But the true believers refrain from all types of Riyah; even with the worldly acts and the mubah actions . The root of Riyakaari is the love of this world . . Hence if one falls into this habit , he may even begin to make it a part of his worship

The respected scholar , Faiz-e-Kashani writes in his book , �Muhajjatul Baidha� , . �People resort to Riyakaari in five types of actions

Bodily Riyah (١)

Riyah of beauty and dress (٢)

Riyah of speech (٣)

Riyah of actions (۴)

� . Riyah of the outward kind (۵)

: The above types of Riyah are explained below

Bodily Riyah (١

Bodily Riyah with regard to the actions pertaining to the hereafter is that someone tries to show that his body has become weak due to excessive fasting and night worship . Or he may keep his lips dry so that people think that he is fasting . Or he may show himself to

be pious so that people praise him , and day and night he remains busy in religious acts . Bodily Riyah with regard to worldly matters is that he displays his body and tries to create a position in the eyes of the people.

Riyah of Beauty and Dress (٢

This type of Riyah with regard to the hereafter consists of shaving ones moustache so that people think that he is following the recommended acts or walking slowly with head turned downwards or wearing dirty clothes to show that one has disregard for the world.

The riya of beauty and dress with regard to this world is to show off ones dress and handsome appearance so that people are attracted towards the person.

Riyah of Speech (٣

Riyah of speech with regard to the hereafter is for example uttering Zikr (i . e . Alhamdo Lillah) to show-off to the people . To exhibit one�s knowledge and greatness by preaching to the people in assemblies . To forbid evil and enjoin good to the audience by making people fearful of Divine wrath without having any pure intention.

In the worldly connection this Riyah could take the form of boasting of ones achievements and capabilities so that the people adore him . To be extremely social and greet beyond limit , even strangers , to achieve popularity , etc.

Riyah of Actions (۴

In connection with actions of the hereafter Riyah consists of praying namaz to show-off . For example reciting lengthy chapters or remaining for a long time

in Ruku or Sajdah . To pray namaz extremely slowly . Performing the wajib and the mustahab fast , Hajj and Ziarat , giving charity and feeding people so that one is .regarded as pious

With regard to the worldly actions , it is to behave with people in consonance with their way of thinking and to spend in similar ways . That is , to strive to become honourable in the eyes of these people . To spend lavishly upon people by inviting .them in large numbers for dinner etc

Riyah of the External Kind (۵

All the four types of Riyah explained above are concerned with the person himself . The fifth type of Riyah is that which is connected with the external affairs . This type of Riyah also is with regard to the Hereafter as well as this world . With regard to the Hereafter it consists of a person sitting in the assembly of the learned people without any pure intention; just to exhibit his interest in religion etc . Or to go out to meet pious people or invite the learned scholars to his home for dinner so that people consider him to be religious . In the same way Riyah is prohibited with regard to the worldly actions . For example visiting frequently the courts of Kings and rulers so that people realise his influence and reputation and the gullible people are deceived by his .outward show

RIYAH IS ASSOCIATED WITH INTENTION

It must be understood that Riyah of a person depends upon

his intention . In other words all such actions which a person performs to show off are Riyah whether those actions are related to the hereafter or this world . In all types of actions related above , riyah is not committed till one has the intention to show-off . But if one performs an action solely for the pleasure of Allah it is worship . For example if one dresses up nicely or decorates his house with the intention of fully expressing the bounties of Allah; this action is worship . However if his intention is to . show-off to people it is Riyah

Anyone who wishes to study this topic in detail should refer to the book Qalbe Saleem . by the same author

DESPAIR .۲

DESPAIR

The second Greater Sin is to despair of the Mercy of Allah . �Al-yaa-so Min Roohallah� (To despair of the Rooh of Allah) Rooh : according to the dictionary means a breeze that pleases and comforts . Those who do not believe in the Power , the Mercy and Bounty of Allah , develop a kind of despair . The Holy Quran has termed . (such people as Unbelievers (Kafir

and despair not of Allah�s Mercy; surely none despairs of Allah�s Mercy . . . � � . except the unbelieving people

(Surah Yusuf ۱۲ : ۸۷)

The Holy Imams , Imam Ja�far as-Sadiq (a . s .) , Imam Musa Kazim (a . s .) , Imam Muhammad Taqi (a . s .) have classified �despairing of the Mercy

. of Allah� , to be a Greater Sin; as we have mentioned at the beginning

THE GREATEST SIN AFTER SHIRK

After �shirk� no sin could be greater than to despair of Allah�s mercy and benevolence . This attitude reduces a person to a state of utter hopelessness . He imagines himself to be destined for Hell , and therefore he sees no benefit in doing good and avoiding evil . Consequently he tries to achieve as much worldly pleasure as possible and thus gets further involved in all kinds of sinful acts . Any other type of sinner could be pardoned if he repents . But the one who despairs does not deserve to be pardoned because the mental condition of such a person does not lead him towards repentance , but instead , induces him to continue to commit further acts of . transgression against Allah�s commands

Hence it means that despair is the greatest of the sins . It is appropriate therefore that all the different kinds of despair may be explained and also their cures , so that . the believers can keep themselves away from them

The Almighty Allah has created a cause of all the phenomena of this world by His unlimited power and absolute strength . For example , in the physical affairs food is needed for satiation of hunger , water for quenching thirst , doctor and medicine for . curing diseases and work for removing poverty

In the same way the spiritual phenomena also depend upon various causes . The salvation of a sinner

depends upon his repentance , the achievement of absolute belief needs the guidance of an infallible guide (Imam) , and the attainment of grades in piety and the high stages of the hereafter depend upon the purity of intention in the deeds performed . The aim of creating man was to make him think and recognise Allah in the proper way . But the complete recognition or belief is not possible till man realises that the Creator of causes as well as effects is Allah . The causes by themselves cannot bring out an effect till the One who has created these causes gives the capability to the cause to bring out such effect . Therefore one should not be pleased at the apparent causes or be aggrieved due to their absence.

CAUSE IS NOT INDEPENDENT

When causes that would fulfill needs or desires appear , man becomes happy and he believes in the Might of Allah . But when these causes fail to have any effect he becomes sorrowful . In order to avoid such a situation Allah has laid down a procedure . Firstly he renders the causes ineffective so that the believer may not consider these to be originally having the effective properties . On the other hand he creates the factors which were hereto non-existent , so that the believing people may not fall into despair . A few examples are mentioned to explain this fact.

FIRST EXAMPLE : FIRE DID NOT BURN - KNIFE DID NOT CUT

The fire ignited by the order of

Namrood to burn Ibrahim (a . s .) was made bereft of its burning property , by Allah . It is said , that the fire was so intense that birds flying at a height of three miles used to . be scorched by the heat and drop dead

So they threw Hazrat Ibrahim (a . s .) into the fire with the help of a catapult from far : away . In the Holy Quran Allah says

� . We said : O fire ! be coolness and peace to Ibrahim�

(Surah Anbiya ۲۱ : ۶۹)

The fire immediately lost its essential property of burning , and cooled down; and if Allah had not ordered it to be peaceful (safe) for Ibrahim (a . s .) it would have become . colder and may have frozen Ibrahim (a . s .) to death

In the same way when Ibrahim (a . s .) proceeded to slaughter his son Ismail (a . s .) the knife was blunted by Allah�s command . Ibrahim (a . s .) threw the knife away and a voice emerged from it . �The Khalil (friend) of Allah commands me to cut and � . the Lord of the Khalil restrains me from it

SECOND EXAMPLE : MUSA (A . S .) AND FIRON

History records that the tyrant rulers have always oppressed Allah�s representative on earth , the Prophets and the Imams . These rulers have made relentless use of all the might and power at their command

to pursue the Prophets and terminate their lives . But the Almighty Allah used to render their efforts null and void . The life of Musa (a . s .) during the reign of Firon is . full of such instances from the beginning to end

A powerful king like Firon wanted to kill Hazrat Musa (a . s .) while he was still in his mother�s womb , but he did not succeed and Musa (a . s .) was born . Firon continued in his efforts to murder him but all his plans were foiled by Allah . Physical and spiritual causes are of no significance in comparison to the Divine decree . Thus Musa (a . s .) . was not only born safely but grew up in Firon�s own palace and in his own lap

And Firon�s wife said : A refreshment of the eye to me and to you; do not slay him;� maybe he will be useful to us , or we may take him for a son; and they did not perceive  .

(Surah Qasas ۲۸ : ۹)

THIRD EXAMPLE : THE ATTACK OF ABRAHA ON THE KA�BA

In the year of the birth of Holy Prophet (s . a . w . s .) the army of Najjashi came to attack the Holy Ka�ba . It was led by the commander Abraha . The army consisted of elephants and possessed all the armaments of war . Abraha , proud of his large army and weapons was

confident of success . But the creator of all causes weakened their efforts . When Allah willed all the human and animals in the army came to a standstill . However . much they tried , the elephants refused to move towards the sacred house

On the other hand �Ababeel� appeared on the horizon . Each of these birds carried three pebbles; one in the beak and one each in their claws . They surrounded the complete army and began to pelt them with pebbles . Each pebble fell on the head of the soldiers and pierced through their body to reach the ground and sank into it . Consequently the entire army perished , except one soldier . This soldier retreated to king Najjashi and related the episode in detail . This incident gained so much importance that the year began to be referred to as �Aamul Feel� , or the year of the Elephant . Thus the history of Arabs record the birth of the Holy Prophet (s . a . w . s .) to be in the year ١st Aamul Feel and the year of his Be�sat (declaration of . Prophethood) to be ۴٠th Aamul Feel

FOURTH EXAMPLE : THE HOLY PROPHET (S . A . W . S .) AND HOW HIS LIFE WAS SAVED

The protection of the Holy Prophet (s . a . w . s .) from the blood thirsty people of Makkah and later his being shielded from death in the various battles is considered to

be a sign of Allah . All the polytheists had united to martyr the Holy Prophet (s . a . w . s .) right from the day he declared his Prophethood . They had all the means to achieve their purpose but as a Persian couplet says : �Who can extinguish the lamp lighted by Allah . �

FIFTH EXAMPLE

He Creates Without an Apparent Cause

Even if the apparent causes , both material and non-material ones , are absent , Allah creates them by His unsurpassed power . There are numerous examples of such a phenomenon . The foremost example is that of the father of man , Hazrat Adam (a . s .) whom Allah created without the union of a male and a female . Adam (a . s .) came into existence from non-existence . Similarly Prophet Isa (a . s .) was born to the chaste maid , Janabe Maryam (a . s .) even though a man had not touched her.

Hazrat Yahya (a . s .) was born to Hazrat Zakaria (a . s .) when he had reached an extremely old age and when his wife had lost all hopes of conceiving . Hazrat Ishaq (a . s .) was born to Hazrat Ibrahim (a . s .) when Hazrat Ibrahim was aged and inspite of his wife Janabe Sarah being barren previously.

THE HOLY PROPHET (S . A . W . S .) AND HIS KNOWLEDGE

The Seal of the Prophets , Muhammad (s . a . w . s .)

did not attend any school nor did he learn from any teacher . He was not trained to read and write by any mortal . Yet , he was the teacher of humanity and was having command upon the Quranic sciences . In fact his personality was a conglomeration of the qualities of all the previous prophets . The presence of such outstanding qualities in one person without any apparent causes , can only be understood to be the Divine . will

INVOCATIONS ARE ANSWERED WITHOUT THE PRESENCE OF APPARENT MEANS

The Beneficial God listens to the invocations of His creatures and fulfills their desires . Many a times we see that people who have no means whatsoever are able to get rid of their afflictions and distress . Due to the grace of Sadaqah , incurable diseases are cured and destitutes become rich . People surrounded by calamities are saved in ways . they could not have even imagined

The traditional reports are replete with such instances . The unlimited beneficence and grace of the Almighty Allah has been described by Amirul Momineen Ali (a . s .) in : the following couplets

Only the wise could estimate , the unlimited Grace of the Almighty Allah who� releases us from calamities , and removes grief from the defeated hearts . On numerous occasions , man is sorrowful in the morning . But by evening his disposition changes into happiness . So when you are surrounded by difficulties , repose absolute � . hope in the Unique God

(. LOVE OF ALI (A . S

Imam Yafai writes in his book , �Rawzatul Rehayeen� the explanation of Diwan-e-Mubeedi and says , �A certain king gave a pearl to his jeweller . The jeweller�s child somehow got hold of this pearl and broke it into two pieces . The jeweller was in agony . He was asked by some person to recite the above mentioned couplets of Imam Ali (a . s .) with sincerity . Hardly had he begun to recite that a messenger from the king arrived . He told him that

physicians have suggested that if his pearl is powered and given to the sick princess she would be cured of her malady . The King has sent orders to the jeweller to powder . that pearl at once and take it to the palace

THE DESTINY OF MAN

The spiritual factors which are connected with the hereafter have some causes , the affect of which is kept in abeyance by the Will of Allah . For example those who perform Jehad against their ownselves achieve for themselves a high position in the Hereafter . Those who do not believe in the prophets , the deeds of such people are . nullified

BALAM BAOOR AND HIS ETERNAL DAMNATION

Balam Baoor had achieved a high stage of perfection . But in order to please the ruler he started opposing the prophet of his time . Consequently he became involved in a life of sin from which it was not possible to extricate himself . He was doomed to Hell , to the seventh stage of the fire that is the worst of the stages of Hell . He is compared , to a dog in the holy Quran

And if We had pleased , We would certainly have exalted him thereby; but he clung � to the earth and followed his low desire , so his parable is as the parable of the dog; if you attack him he lolls out his tongue; this is the parable of the people who reject our � . communications; therefore relate the narrative that they may reflect

(Surah Araf ۷ : ۱۷۶)

A WARNING

Believing people are those who have realised Allah . The believing people should be particularly careful not to confuse the apparent causes as the basis of all phenomena . Inspite of realising the supreme authority of Allah and His creations , a public misconception in this regard can damn them to perdition . They should know that they could be damned to perdition if they depend upon the apparent causes and consider them to be the basis of all phenomena because the centre of all phenomena is Allah .

. He is capable of making all the causes ineffective

BEAUTY OF THE HEREAFTER

When all the means of salvation are annihilated , the Almighty Allah creates a cause due to his unlimited Mercy . Numerous traditions report incidents where people who had been involved in calamities and damned for destruction were , in the last moments , saved by Allah . They had been completely lost in the darkness of sins but were summoned towards their Lord by His limitless Mercy . The desolate deserts of their life were once again green and fertile . The bounties of Allah bestowed upon . them surprised all the intelligent witnesses of these incidents

THE MAGICIANS OF FIRON

Magic is a Great Sin and the worst of the professions . A magician is destined to Divine punishment , and Hell will be his abode . The magicians of Firon , were ordered to challenge Hazrat Musa (a . s .) and belittle him . But their wicked craft was of no avail , and they failed miserably . At that moment Divine Grace descended . The magicians intuitively sensed the power of Allah that gave Hazrat Musa (a . s .) superiority over them . Neither the lure of wealth nor the warning of torture and death by Firon could . shake their belief . They were redeemed

Certainly I will cut off your hands and your feet on opposite sides , and certainly I� � . will crucify you all . They said : No Harm; surely to our Lord we go back

(Surah Shura ۲۶ : ۴۹-۵۰)

ASIYA WAS A BELIEVING WOMAN

Upon whomsoever He wishes , Allah bestows a respectable position in this world , as well as the hereafter . Asiya , Firon�s wife was leading a life of affluence and material comforts , when her heart became illuminated by the light of belief . Even though she had to go through untold hardships because of her husband Firon , she did not flinch . She declared her belief in Allah and His Prophet , Musa (a . s .) , without any fear . At the time of her death , when she was being martyred , she prayed to her Lord

.

she said : My Lord ! build for me a house with Thee in the Garden and deliver me . . . �
� . from Firon and his doings , and deliver me from the unjust people

(Surah Tahrim ۶۶ : ۱۱)

PEOPLE OF THE CAVE

The people of the cave whose number is said to be seven were living during the reign of the tyrant king Daqiyanoos . Daqiyanoos had claimed divinity and people used to follow him . But suddenly the hearts of these seven people became illuminated with . true belief

They set aside the false claims of Daqiyanoos and in order to tread the path of true beliefs , renounced the worldly power and headed for the mountains and hid . themselves in a cave

This incident is described in detail in Surah Kahf . Their example is preserved in history . till the Day of the Judgement

REALISATION BEFORE DEATH

It is known that there have been people so much involved in sins that their salvation appeared impossible . But in their last moments , realisation dawned on them and they prayed for pardon . Due to their sincere repentance all their sins were pardoned and the Mercy of the Merciful Allah came to their rescue . Thus , they were able to achieve salvation and happiness in the hereafter . They shall be among the successful . ones on the Day of the Judgement

IMMEDIATE DEATH ON EMBRACING ISLAM

One such fortunate person was a Jew at the battle of Uhud . His name was �Makhreeq� . He addressed his tribesmen as follows : �You are not aware that Muhammad (s . a . w . s .) is the truthful and the promised Prophet . � They replied , �How do you know we are not aware ? � �Then why don�t you come for his help

? � he asked . The tribe said . �Today is Saturday (sabbath) . � He said , �But that was at the time of Hazrat Musa (a . s .) , it is abrogated by the Holy Prophet (s . a . w . s .) and is not acceptable to him . � When he did not receive any response from the people of his tribe he went to the Holy Prophet (s . a . w . s .) and became a Muslim . He was extremely wealthy . He entrusted all his wealth

to the Holy Prophet (s . a . w . s .) and himself entered the battlefield to face the unbelievers . He was soon martyred . It is said that the Holy Prophet (s . a . w . s .) . often gave charity from the property of Makhreeq , the martyr

ETERNAL BLISS

Hur ibn Yazid Riyaahi was the commander of Ibn Ziyad . He had obstructed the way of Imam Husain (a . s .) and forced him to halt at Karbala . This despicable act would have condemned him to eternal damnation . But when he heard the sermon of Imam Husain (a . s .) on the day of Ashura and also his Isteghasa , (call for help) his heart underwent a transformation . The Mercy and the Grace of Allah came to his rescue . He repented sincerely and aligned himself with the martyrs of Karbala . In this way he was able to achieve eternal bliss . In the last moments of his life Imam Husain (a . s .) . gave him the good news , �You are �Hur� (Free) as your mother has named you



WISE PEOPLE NEVER LOSE HOPE

One should never lose hope of achieving high moral traits and perfection in one�s faith . In fact one should not even doubt the possibility of achieving it . Even though this type of deficiency in hope is not totally Haraam , yet the true believer should refrain from it . On the other hand he should not consider his apparent capabilities; like youth , strength , wisdom , capacity to think , ability to work , enthusiasm , love etc . to be sufficient for success in the hereafter

Many a people had lacked the above qualities but when the Mercy and Grace of Allah came to their aid , they were

raised to a high position . For example people like Fuzail ibn Ayaz , Imran Sabi , Barham Nasrani and Sahib Riyaz who received the Tawfeeq from Allah when had become weak due to old age and were incapable of hardwork and active life , yet they . achieved an exalted position

HOPELESSNESS IS A GREAT SIN

Hopelessness is a Greater Sin because it implies negation of the Absolute Sovereignty of the Almighty . A heart illumined with the knowledge that Allah the Creator of all existing things is the best Planner , the best Executor and the best Protector; a person who has the knowledge that it is Allah who bestows a super-abundance of sustenance , security and welfare on His creatures because of His boundless Mercy , limitless Generosity and unsurpassed Knowledge , will be comforted and reassured . The heart of such a person will be calm and peaceful and the question of feeling sorrowful and aggrieved will just not arise . The creator is not unmindful of the needs of a child in its mother�s womb . Nourishment is supplied to him through the umbilical cord . When the child is born , Allah provides him through his mother , wholesome and easily digestible milk . Gradually Allah develops in him various capabilities needed for . the different stages of his growth

To ensure the security and happiness of the child Allah creates deep and abiding affection in the heart of the mother for the child; and she is prepared to sacrifice all her comforts and pleasures

. for the child�s sake

After having the awareness , discussed above , is it possible for one to lose hope in his Lord ? No ! In fact it makes it easy to repose faith in the Creator and go through all the . ups and downs of life with resignation and fortitude

HOPELESSNESS IS A SIGN OF DISBELIEF AND LACK OF KNOWLEDGE

Despair is a form of hidden disbelief . It is the result of ignorance about the greatness of one�s Lord (Allah) . Giving in to despair is equivalent to disbelieving in one�s Lord (Allah) , which is a Greater Sin . One should therefore be extremely cautious and guard against putting oneself in such a woeful state . The noble Quran explains this in the , verse

� . Surely none despairs of Allah�s Mercy except the unbelieving people . . . �

(Surah Yusuf ١٢ : ٨٧)

HOPE IS EMBEDDED IN HUMAN PSYCHOLOGY

The Almighty in His infinite Mercy , has embedded hope in human psychology . Even in the worst of circumstances , there is a faint glimmer of hope in the human heart , and this helps him to overcome his feeling of hopelessness . He therefore turns to his Lord and supplicates for Mercy , forgiveness and redress , and Allah never turns away a . supplicant

THE CURE OF HOPELESSNESS

Power of Allah . ١

Praise be to Allah for His supreme and absolute authority over the vast universe; the earth and the seven skies . He sets the course of the stars and the planets; and not a leaf falls without His permission . He is able to do what He wills . Intellect and reason get bewildered in trying to understand His Might and Greatness . Can such an Almighty be unable to fulfill the meagre needs of his creatures . Certainly not ! So how . can hopelessness be justified

Personal Experiences . ۲

One must ponder upon the various blessings Allah bestowed on us in the past and which we had taken for granted . The Almighty has brought us safely out of the darkness of the womb . He is thoughtful of our needs and He knows them better than our ownselves , and fulfills them without our asking . He has rescued us from many a dangerous situations , disease and calamities . He has bestowed numerous blessings , physical , material , mental , social and spiritual upon us yet we become confident of

our standing as individuals . Then why should there be hopelessness ? Is He unaware . of our condition ? I seek forgiveness from the Almighty Allah ! Allah is far too exalted

Outward Examples . ٣

Let us study the situation of those who were in extremely difficult times but were hopeful of the Lord�s Benevolence and Mercy . They continued to entreat Allah till He . accepted their prayers and redressed them

HAZRAT IBRAHIM (A . S .) AND HIS MALE CHILD

Hazrat Ibrahim (a . s .) was one hundred and twelve years and according to another report one hundred and twenty years . His respected wife Hazrat Sarah was ninety-seven years . They did not have any children . Allah sent to them an Angel to inform . them that they would be gifted with a son

And his wife was standing (by) , so she laughed , then We gave her the good news� � . of Ishaq and after Ishaq of (a son�s son) Yaqub

She said : O wonder ! Shall I bear a son when I am an extremely old woman and this� � . my husband an extremely old man ? Most surely this is a wonderful thing

They said : Do you wonder at Allah�s bidding ? The Mercy of Allah and His� � . blessings are on you , O People of the house , surely He is Praised , Glorious

(Surah Hud ١١ : ٧١-٧٣)

In brief , the Mercy of Allah blessed Hazrat Ibrahim (a . s .) and Janabe Sarah with a , son , Ishaq

. at an age when it could never have been expected

(. HAZRAT ZAKARIA (A . S .) AND HIS SON YAHYA (A . S

The age of Hazrat Zakaria (a . s .) was ninety-nine years and that of his wife eighty nine . Yet , he was hopeful of the Grace of Allah and he prayed with sincerity , �He said My Lord ! Surely my bones are weakened and my head flares with hoariness , and my Lord ! I have never been unsuccessful in my prayer to Thee : And surely I fear my cousins after me , and my wife is barren , therefore grant me from Thyself an heir , who would inherit me and inherit from the children of Yaqub , and make him , my Lord � . , one in whom Thou art well pleased

O Zakaria ! Surely We give you good news of a boy whose name shall be Yahya : We , have not made before anyone his equal . He said

O my Lord ! When shall I have a son , and my wife is barren , and I myself have� reached the extreme degree of old age ? He said : �So shall It be , your Lord says : It is easy to Me , and indeed I created you before , when you were nothing . � (Surah (Maryam ۱۹ : ۴-۹

Thus Allah accepted the invocation of Hazrat Zakaria (a . s .) and Hazrat Yahya (a . s .) . was born to him

If one is suffering from some disease

for a long time and there seems to be no hope of curing it , one must consider this . (disease to be a penalty for his sins (kaffara

On the other hand if due to his prayers and Sadaqah the disease is cured it becomes a . mean of salvation

HAZRAT AYYUB (A . S .) AND TRIBULATIONS

If one intends to achieve humility and insight , he must study the life of Hazrat Ayyub (a . s .) . After being inflicted with a horrible disease for seven years and according to . other reports for eighteen years , he prayed to Allah

And Ayyub , when he cried to his Lord , (saying) : Harm has afflicted me , and Thou� � . art the most Merciful of the Mercifuls

(Surah Anbiya ٢١ : ٨٣)

Allah responded to his entreaty by curing his malady and also gave him wealth as . before

HIDDEN WISDOM IN POVERTY AND DESTITUTION

If one is afflicted with poverty for a long time and is unable to see a way out , then this situation can be viewed in two ways : First , it is possible that there may be a hidden wisdom in his poverty , and if he had access to this knowledge he may himself choose . this state for himself and be happy in the bargain

Secondly , those who spend the earlier part of life in poverty usually become enriched . at a later stage and therefore have a comfortable time in their old age

WEALTH IN THE EMPTY HANDS

As an example an incident is quoted from the book �Faraz Baadashshuda� : A rich businessman says , �I was travelling for Hajj and had ٣٠٠٠ dinars and gold and silver ornaments with me . I had tied them up in a bag attached to my cummerbund . But I dropped this bag when I went to answer the call of nature . I had proceeded many

miles further , when I realized my bag was missing . I had a lot of wealth so I did not find it imperative to go back and look for my money nor was it possible to return . When I came back to my native place one calamity upon another befell me . Gradually all my wealth disappeared . My public respect began to change into shame . Due to embarrassment before friends , gossip of the enemies and further destitution I was .compelled to leave my native village

During this journey I spent a night in a hamlet . At this time , all the money I had was one-sixth of a silver coin . It was a dark , rainy night . I took my wife to a cheap hostel for the night . All of a sudden my wife began to have labour pains and a child was born . My wife said that she needed something to eat , otherwise she may starve to death . I took the small silver coin and knocked at the door of a vegetable seller . After repeated requests he opened the door . I explained to him my circumstances and gave him the coin . He brought some curd and ghee in an earthen bowl . As I turned back and walked a few paces , I slipped and the earthen bowl dropped from my hands and broke . I was struck with grief and could not control myself . I began to slap my face and yelled loudly . The window of a nearby house opened and someone enquired as to who I was and why was I creating a din and disturbing the neighbourhood . I explained my circumstances in brief and added that I , my wife and the child were starving of hunger , and this misfortune has befallen me . The man asked , �Is your hue and cry only for a piece of silver . � �No� , I said , �I had never been so miserly

Then I told him about the year when I had lost my bag of ٣٠٠٠ dinars and � . ornaments . He asked me if there were any distinguishing marks on my moneybag . I thought he was trying to fool me , so I protested . But he insisted and I told him . Then he called me in his house and sent his slave to get my wife and child . The slave returned with my wife and child , and our host put us up for the night . In the morning he gave some dinars and said that till my wife recovers , we must stay in his house . Ten days passed in this manner . Everyday he used to give us some dinars . Then one day he asked me about my profession . When I told him that I was an expert trader , he gave me some money and told me to start a business . After conducting the business for some months , I offered him his share of the profits . He went into the other room and returned with the moneybag that I had lost years ago . I was overjoyed to see it and became unconscious due to the excitement . I thanked Allah and returned to my native village . Gradually my economic conditions began to change . and once more I was a rich man

It may be that you dislike a thing while it is good for you , maybe that�

� . you love a thing while it is evil for you

. (Surah Baqarah ۲ : ۲۱۶)

� . Allah brings about ease after difficulty�

(Surah Talaq ۶۵ : ۷)

CURE FOR HOPELESSNESS IN DIFFICULT TIMES

If a person is involved in worldly problems he should turn towards two realities . Firstly , this world is a place of test and trial for everyone . There is no one who could escape its clutches . Secondly , one must look at the conditions of people who are worse off than us . In this way one can get peace and solace by comparing ones condition with that of others . Even in the greatest calamities , we should continue to rely upon the Mercy of Allah . Many a people of the past had been afflicted with tribulations with no relief in sight . But the Merciful Allah gave them success . In the book �Faraj Baad as Shiddah� the respected author , Husain bin Saeed Dabistani has recorded more than ۵۰۰ incidents where people , surrounded by troubles from all sides were given relief by Allah after all hopes were shattered . Further we ourselves witness many cases where the invocations and Sadaqah of the religious personalities help the people out of difficult situations . In the same book there is an incident where a resident of Madinah says , �I was rich and had all the good things in life . Eventually I became poor and destitute . So I went to Imam Ja�far as-Sadiq (a . s .) and

told him of my problems . He expressed pity upon my condition and recited the following couplets for my sake , �If you fall into difficult times do not be impatient . . Because for a long time you have experienced comfort

Then after every discomfort is comfort and consolation . And the saying of Allah is the most truthful . �So do not despair , certainly despair is disbelief . � Allah may enrich you in a short while . After that do not forget your Lord . Certainly Allah fulfills His promise . If the intellect had the capacity to produce food the wealth of the world would be only with the intellectuals . Beware , do not lose hope when you face � . (calamities . Behind the curtains are concealed astounding candles (of hope

The narrator says , �When I heard these lines my grief changed into happiness and hopelessness turned into optimism . Very soon the doors of Mercy opened upon me � . and my bad times changed for the good

A REMINDER

This book relates from the Holy Prophet (s . a . w . s .) that to ward off calamities this . Quranic verse should be recited

There is no God but Thou , glory be to Thee , surely I am of those who make� themselves to suffer loss . � (Surah Anbiya ٢١ : ٨٧) �Allah is my Lord , and I do not � . associate him with anything

We should remember that despair is the worst of

the sins , because it implies that the connection between Allah and his creature has been severed . It signifies turning away from the Divine nature . Because even if an iota of belief remains in a person�s heart , he could not severe relations with his Nourisher and Cherisher . It may be that sometimes a sort of hopelessness pervades . his imagination but he soon recovers and repents of his sin

EVERY SIN IS PARDONABLE

According to the verse of the Holy Quran and Mutawatir (widely related) traditions all the sins which man commits are pardonable if he repents sincerely . It is wrong to say , that such a sin can never be pardoned . The Almighty Allah says in the Glorious Quran

And He it is who accepts repentance from His servants and pardons the evil deeds� � . and He knows what you do

(Surah Shura ۴۲ : ۲۵)

: Allah has mentioned His names as

(Tawwabun (one who accepts Tawbah (۱

(Gaffarun (one who pardons (۲

(Ghafoorun (one who forgives totally (۳

(Ghaaferuz Zanbe (Pardoner of sins (۴

(Qaabelut Tawbah (one who accepts repentance (۵

Allah has given a general invitation to all the people to turn towards Him and seek forgiveness for their sins . If we study the meaning of the ۵۴th verse of Surah Zumar we find that sinners have no cause to lose hope . This Ayat is also known as Ayat-e-. (Rehmat (The verse of Mercy

Say : O my servants ! who have acted extravagantly against their own souls , do not� despair of the Mercy of

Allah ; Surely Allah forgives the faults altogether; surely He is the Forgiving , the
� . Merciful

. (Surah Zumar ٣٩ : ٥٣)

UNLIMITED GRACE

. A few points must be noted from the above verse

Firstly , Allah says , �O my servant� and not �O sinners ! � Even though he is addressing the sinners he addresses them as �my servants� . So that the . hopelessness of the servants may be transformed into hope in His Mercy

Secondly , he says , �Who have acted extravagantly . � This denotes a soft approach . Allah does not say �O you who have acted blatantly , � So that the . sinners may not lose hope of obtaining pardon

HOPELESSNESS IS HARAAM

The third point to be noted is that the Almighty Allah has told the sinners , �Do not despair of the Divine Mercy . � The use of a negative term signifies the prohibition of . hopelessness . Also it means that to lose hope regarding salvation is Haraam

The fourth point is that Allah did not stop at this , He further adds , �Surely Allah . forgives the faults altogether , � signifying that the statement covers all the sins

Fifth Point : The addition of the word �altogether� at the end signifies that the . statement includes all sins without any exception

Sixth Point : The last point is that at the end of the verse , Allah repeats , �Surely He is the forgiving , the merciful , � to stress upon the fact that Allah desires and wishes to . forgive those who repent

REPENTANCE OF THE KILLER OF A PROPHET IS ALSO ACCEPTABLE

Jabir Ibn Abdullah Ansari (r . a .) relates that a woman came to the Holy Prophet (s . a . w . s .) and asked , �If a woman kills her child can she seek pardon ? � The Holy

, Prophet (s . a . w . s .) replied

By Allah in whose control is the life of Muhammad (s . a . w . s .) even if this woman� has killed seventy Prophets and then feels remorse and repents and Allah is convinced of her sincerity and the truth of her statement , upon the condition that she does not

repeat the sin , her repentance shall be accepted . And her sins would be pardoned . Surely Allah is oft forgiving and forgives , ever so beyond measure . Verily one who � . repents (sincerely) is; as if he has never committed that sin

(Liyali Akhbaar)

DESPAIR IN THE ACCEPTANCE OF PRAYERS IS ALSO IMPROPER

If we pray to Allah for some worldly benefits or the Hereafter and our prayer is not answered it raises two noteworthy points . Firstly , we must know that Allah has . promised to accept all prayers and Allah never goes back on His word

, As it is mentioned in the Holy book

And when My servants ask you concerning Me , then surely I am very near; I� � . answer the prayer of the suppliant when he calls on Me

(Surah Baqarah ۲ : ۱۸۶)

, At another place Allah says

� . And your Lord says : Call upon Me , I will answer you�

(Surah Momin ۴۰ : ۶۰)

The second point is that due to His unlimited wisdom He may delay the acceptance of some prayer . So if we do not get immediate gratification we should not lose hope of . having our prayers accepted

PRAYERS MAY NOT BE ACCEPTED DUE TO SINS

Sometimes the sins of a person come in the way of the acceptance of his prayers . At other times Allah may delay the acceptance due to some hidden wisdom . This would compel the person to repeat his prayers and thus he would be entitled for additional . sawaab . The opportunity to invocate is itself a blessing of Allah

Another possibility is that Allah wishes to hear the entreaties of His creature many a

. times before He fulfills his wishes

DELAY IN THE ACCEPTANCE OF PRAYERS CAUSES NEARNESS TO ALLAH

Sometimes there is a delay in the acceptance of prayers because , to supplicate Allah continuously is the best of worship . It is the Mercy of Allah that he may want us to continue to pray to Him . It is a means of seeking nearness to Him . For whomsoever He wishes good , He gives him the Tawfeeq of supplicating Him by delaying the . acceptance of his prayers

Allama Majlisi (r . a .) writes in the book �Hayatul Qulub� that Imam Muhammad Baqir (a . s .) says in a reliable tradition , �Hazrat Ibrahim (a . s .) used to visit the populated cities and the desolate forests so that he could derive lessons from the creatures of Allah . One day he saw a worshipper busy in prayers . His dress was made of fur and the surroundings filled with his intonation . Hazrat Ibrahim (a . s .) was astonished at his appearance . He went towards him , sat down and

waited for him to conclude his prayers . When he finished his prayers , Hazrat Ibrahim (a . s .) said , �I appreciate your way and want to befriend you . Tell me where do you stay so that I could come to meet you whenever I want . � He said , �You will not be � .able to travel on my path

� ? Why�

� . I walk on the surface of the water�

Hazrat Ibrahim (a . s .) said , �The Almighty Allah who has given you the capacity to walk on water , can also enable me to do so . Come , arise , today I shall spend the . night with you at your residence

When they reached the bank of the river the man uttered �Bismillah� and stepped in the river and was soon on the other side of it . Hazrat Ibrahim (a . s .) also recited Bismillah and crossed the river . This man was astounded . Then both of them entered . his house

Ibrahim (a . s .) asked him , �Which is the most difficult day ? � He replied , �The day Allah will reward and punish all His creatures according to their deeds . � Ibrahim (a . s .) said , �Let us together pray that Allah may protect us from the hardships of � . this day

According to another report Hazrat Ibrahim (a . s .) said , �Let us pray together for

the sinful believers . � The worshipper said , �I will not participate in this prayer because I have been praying for something for the past thirty years and till date it has � . not been fulfilled , so there is no scope in praying for something else

Hazrat Ibrahim (a . s .) said , �O worshipper ! when Allah holds a creature dear He delays the acceptance of his prayers so that he may continue to plead and supplicate Him . On the other hand when He dislikes a person He answers his prayers � . immediately or creates hopelessness in his heart so that he would stop praying

Then he asked the worshipper about his prayer which has not been accepted till then . He said , �One day I was busy in my prayers when I saw a handsome boy grazing a herd of sheep and goats . I asked him whose animals were those . He said they belonged to him . Then I asked him who he was . He said that he was the son of Khalilullah (Friend of Allah) Ibrahim (a . s .) and that his name was Ismail . At that moment I prayed to Allah to let me see my �Khalil� Ibrahim (a . s .) . � Ibrahim (a . s .) said , �Now your prayer has been answered . I am that Ibrahim (a . s .) . � The worshipper became extremely overjoyed and embraced Ibrahim

a . s .) . He kissed his head , eyes and hands and thanked the Almighty Allah with)
. sincerity . After this both of them together prayed for the believing men and women

DESPONDENCE .٣

In the tradition from Imam Reza (a . s .) where he has listed the Greater Sins , despondence is mentioned after despair (Yaas) . Qunut (despondence) is described as the condition where one�s heart loses hope of Allah�s Mercy and that person does not even dislike the hopelessness . According to the religious scholars the difference between Yaas and Qunut is that the term �Yaas� is used in general cases and �Qunut� in special cases . It means that �Yaas� describes the internal condition of one�s heart . When this internal hopelessness intensifies to a degree whereby its effect becomes manifest outwardly and seem obvious to the common people , it is . �called �Qunut

In short whoever expresses hopelessness by his speech or actions is actually a victim . �of �Qunut

HOPELESSNESS IN DUA IS YAAS

Many scholars believe that to discontinue invocation is a sign of despair . The hopeless . person believes that he will not reach his destination through dua

Qunut� means that one accuses Allah of not being merciful and for not accepting� his repentance . He thinks that whatever difficulties he suffers , are the retribution of his sins . Thus Imam Sajjad (a . s .) says in the ٣٩th Dua of Sahifa-e-Sajjadiyah , �I neither despair of Your Mercy nor am I

in despondence regarding you . But I am aggrieved because my good deeds are less in number and bad deeds numerous . Otherwise Your position is so high that not a � . single creature turns away dejected from you

There is no doubt that despondence with regard to Allah is a Greater Sin . It is one of the characteristics of the polytheists and hypocrites as mentioned by Allah in Surah . Fath

And (that) He may punish the hypocritical men and the hypocritical women , and the� polytheistic men and the polytheistic women , the entertainers of evil thoughts about � . . . Allah

(Surah Fath ۴۸ : ۶)

SKEPTICISM INVITES PUNISHMENT

The Holy Prophet (s . a . w . s .) announced from the pulpit

By Allah who has no partner , He does not deprive any of the people from the� blessings of this world and the hereafter . But he should not harbour doubts (about Him) . He should have hope in Him and possess good morals . He should refrain from backbiting about the believers . I swear by Allah Who is the One and without partners , He does not punish a believer after he had repented and asked for forgiveness . Except those who are skeptical about Allah and lack in hope , have evil behaviour and indulge in backbiting about the believers . I swear by Allah except Whom no one is fit to be worshipped . When someone expresses reliance and trust in Allah; Allah who is extremely

graceful , will not deem it fit to order anything contrary to the faith that the believer has reposed in him . Then you must have good thoughts regarding Allah and must � . always depend upon Him

(Al Kafi)

HOPE FOR FORGIVENESS AND THE ACCEPTANCE OF DUA

Having good thoughts about Allah means that one should have the conviction that if he repents for a sin , Allah would forgive him . If he invocates , his prayer would be answered . If he does a good action , it is certain that Allah would accept it and reward him for the same . To hope in salvation is beneficial , and it is obligatory . However to . hope for rewards without performing good actions is ignorance and conceit

HOPELESSNESS IN THE AFFAIRS OF THIS WORLD AND THE HEREAFTER

Some scholars of religion explain that the distinguishing feature of �Qunut� and �Yaas� is that �Qunut� denotes hopelessness with regard to the worldly . blessings

, The Holy Quran says concerning this

And He it is who sends down rain after they have despaired , and He unfolds His� � . Mercy; and He is the Guardian , the Praised One

(Surah Shura ۴۲ : ۲۸)

Concerning �Yaas� the scholars maintain that it is with regard to the affairs of the : Hereafter , as mentioned in the verse

� . . . indeed they despair of the Hereafter . . . �

(Surah Mumtahena ۶۰ : ۱۳)

QUNUT IS WORSE THAN YAAS

To be despondent of Allah�s Mercy results in the person being deprived of eternal

blessings , because �Qunut� causes the severance of the relation between the creature and Allah . The cause for this despondence is the extinguishing of the original flame of creation that had been alive in his heart . Even if a little of the light had remained , he would not have lost hope completely . It is possible that he may be involved in vain pursuits . If that is so then he has receded into the age of ignorance from the Mercy of Allah . But �Yaas� denotes that the connection between the creature and Allah still remains even though separated by the curtain of sins . But behind the curtain the light of the original nature endures . He still believes in some . connection with Allah . In such a case the dividing curtain could be removed

Yaas� can be forgiven but �Qunut� does not deserve forgiveness . Thus� �Qunut� is included in the title of Shirk and becomes the greatest danger for man . ((Quoted from Tafsir Ruhul Bayan

DISREGARD OF ALLAH�S PUNISHMENT .۴

HEEDLESSNESS TO ALLAH�S ANGER AND RETRIBUTION

One of the Greater Sins is a total disregard for Divine punishment . The person is fearless of the unseen retribution and scoffs at the idea of being punished for his actions . He lives blissfully in a world of material comforts and does not realise that he is fettered down by his sins . This is a Greater Sin . The Holy Imams , Imam Ja�far as- (. Sadiq (a . s .) , Imam Musa Kazim (a . s

and Imam Reza (a . s .) have classified the fearlessness of Allah�s punishment : among the Greater Sins . The Qur�an announces

What ! do the people of the towns then feel secure from Our punishment coming to� � ? them by night while they are asleep

(Surah Araf ٧ : ٩٧)

What ! do the people of the towns feel secure from Our punishment coming to them� � ? in the morning while they play

(Surah Araf ٧ : ٩٨)

What ! do they feel secure from Allah�s plan ? But none feels secure from Allah�s� � . plan except the people who shall perish

(Surah Araf ٧ : ٩٩)

These three verses clearly prohibit the fearlessness of the punishment of Allah . The last verse mentions that those who do not fear Allah�s punishment would be losers in the hereafter . Divine retribution will be their lot on the Day of Judgement , as will be . the fate of the unbelievers and the non-repentant sinners

It is clear from the Quran that to remain heedless of Allah�s plan is a Greater Sin . Hence carelessness about the punishment and warnings of Allah is equivalent to disregard of His orders and prohibitions and an abject ignorance of His Supremacy . How can a lowly and insignificant being , now dare to oppose the Lord of the two worlds . This heedlessness and disregard is a Greater Sin that does not merit pardon , except that the sinner feels remorse and asks for forgiveness . It would appear from the

above discussion that whether a sin is pardonable or not depends more on the attitude of the sinner , rather than the sin itself . If in the innermost recesses of his heart , the transgressor is fearful of Allah , he is deserving of forgiveness , but if he is brazenly fearless of Allah�s punishment , he is most unfit for pardon and mercy .

The plan of Allah means a sudden punishment that descends upon the sinners , as mentioned in the Divine book ,

� Does man think that he is to be left to wander without an aim ? �

(Surah Qiyamat ۷۵ : ۳۶)

�IMLA� – RESPITE

�Allah�s plan� includes �Imla� . From the time Allah created man it has been a Divine practice that the thankless ones and the sinners should not be punished for their sins immediately . Rather they are given a long respite . Since everyone is prone to sin except the Infallibles , if each one were to be punished for their misdeeds immediately , not a single person would remain on the face of the earth . Allah has stated in the Holy Qur�an ,

�And if Allah had destroyed men for their inequity , He would not leave on the earth a single creature , but He respites them till an appointed time . . . �

(Surah Nahl ۱۶ : ۶۱)

Besides , Imla proves to be the Grace of Allah for the pious . It gives them time to reflect upon their behaviour , realise their mistakes , repent , and

make a firm intention not to repeat their sins . Allah�s indulgence thus helps them to achieve the good in this world and the hereafter . On the other hand indulgence shown to unrepentant sinners only makes them heedless of the fact that eventually they will be accountable for their deeds . They continue to commit one sin upon another and when their corruption reaches a limit , a sudden punishment descends .upon them

� . And I grant them respite; surely My scheme is effective�

(Surah Araf ۷ : ۱۸۳)

Disbelievers and sinners leading successful and comfortable lives may conceitedly feel that their capabilities have brought them success but in reality all that they have is a form of punishment from Allah and a sort of retribution which is referred to as � . �the Plan of Allah

RESPITE FOR THE WRONG DOERS

,The Glorious Quran quotes thus

And let not those who disbelieve think that Our granting them respite is better for� their souls; We grant them respite only that they may add to their sins; and they shall � . have a disgraceful chastisement

(Surah Aale Imran ۳ : ۱۷۸)

,Imam Reza (a . s .) said

By Allah , they have not been punished with anything more severe than Imla� ((respite) . � (Safinatun Behaar

:Imam Sajjad (a . s .) has mentioned in Dua-e-Makarimul Akhlaq

O Allah) . Give me such a life that my (long) life is spent in obedience to you . And)� when my life becomes a field of Satan take away my soul towards

� . (you (before I become eligible for Divine retribution

(ISTEDRAAJ (DRAWING NEAR

Istedraaj is also included in Allah�s plan . At times the respite granted by Allah also includes a new blessing . Allah bestows His bounties upon a person who has sinned so that he may feel ashamed of himself and make amends . Instead , the person often develops confidence and blatantly commits more sins . Such unfortunate people are : mentioned in the following verse of Quran

And (as to) those who reject Our communications , We draw them near (to� � . destruction) by degrees from whence they know not

(Surah Araf ٧ : ١٨٢)

It is recorded in Safinatul Behaar , �When Allah wishes good for a person and he commits a sin , Allah involves him in difficulties so that he may become aware that the cause of his problems is his own sin . He can then repent for it (immediately) . When Allah wishes to punish a person who commits a sin , He gives him a new form of blessing so that he may be dazzled by the blessing and ignore repentance . This is � . (what Allah means in the Ayat (quoted above

ISTEDRAAJ DENOTES FAILURE TO REPENT

When Imam Ja�far as-Sadiq (a . s .) was asked the meaning of �Istedraaj� he : replied

When a person commits a sin he is given respite and a new blessing , then when he� fails to repent he is slowly led towards destruction; about which he is heedless . This is � . known as Istedraj and �Allah�s Plan

(Wasaelush Shia)

It is related from Amirul Momineen

:a . s .) that he said)

Certainly , those who are given an increase in wealth and property by Allah , should� not think anything but that it is Istedraaj . They should not be fearless (of Allah�s � . plan) . Because calm precedes storm

(Behaarul Anwaar)

FEARLESSNESS OF ALLAH�S PLAN

Allah possesses two kinds of qualities , the Jamali (good) and Jalali (severe) . Example of Jamali qualities are His being Rahman (Beneficent) , Raheem (Merciful) , Kareem (Generous) , Haleem (Magnanimous) , Shakoor (Thankful) , Ghafoor (one who . (forgives

The Jalali qualities are His being Jabbar (Mighty) , Qahhar (One who punishes) , Muntaqim (One who retributes) , Muzallil (One who degrades) , Mutakabbir (Proud) and Shadeedul Iqab (Severe in punishing) . Hence Allah informs of His good qualities : and then warns of His Severity

Inform My servants that I am the Forgiving , The Merciful , and that My punishment� � . – that is the painful punishment

(Surah Hujarat ۴۹ : ۵۰)

, Elsewhere Allah says

The Forgiver of faults and the Acceptor of repentance , severe to punish , Lord of� � . bounty

(Surah Momin ۴۰ : ۳)

Thus Allah is the most Merciful of the mercifuls in the matter of forgiveness and also . the most severe in retribution

FEAR AND HOPE ARE THE SIGNS OF MAREFAT

One who recognizes the boundless expanse of Allah�s Mercy is bound to have great hopes; if he has repented , his sins will be forgiven , if he has worshipped Allah , his invocation will be accepted and Allah in His generosity will let him have the maximum benefits . Allah is known to be the �Forgiver of sins� and �Acceptor of prayers� . In the same way the knowledge of the severity of Allah�s chastisement for every sin will make one tremble with fear . The fear of Allah inspires a person with Tawfeeq

that insulates him from transgressing the bounds of prohibitions , and compels him towards sincere repentance . When we are in the throes of temptation to commit an aggression , we have to be extremely cautious not to give in . It may so happen that the particular sin we are about to commit will seal our fate and deprive us forever , of :(. Allah�s Mercy and forgiveness . It is narrated from Imam Ja�far as-Sadiq (a . s

One who intends to commit a sin (should control his selfish desires and) must not� put it to practice . Certainly when (sometimes) a person commits a sin , Allah dislikes � . him and says : �By My Honour and Greatness I will not forgive you after this

(Al Kafi)

Since there is a possibility that a sin may not be eligible for pardon , it is extremely important that we keep ourselves protected from every sin; be it big or small . In fact the sins which do not deserve to be pardoned are regarded as insignificant by the one . who commits them

: Imam Ja�far as-Sadiq (a . s .) states

� . You must fear the small sins , for they are not pardoned�

;The narrator asked , �What is meant by �small� ? � Imam replied

A person commits a sin which he considers to be insignificant and says , �I deserve� � . admiration for I have not committed a sin as serious as that of the other person

(Al Kafi)

SPEECH AND ACTION SHOULD BE GUARDED BY DIVINE FEAR AND HOPE

Even if

the sinner repents for his sins , he should continue to be fearful . It may be that his repentance has not fulfilled the necessary conditions . For example , he have made an intention of not repeating a sin , but later he does not remain firm upon it . We should therefore continue to live between fear and hope till the end of our lives , hoping for Allah�s rewards for our good deeds and dreading the accountability of our sins committed knowingly or unintentionally.

ONE MUST FEAR THE ACCEPTANCE OF HIS PRAYERS

If a prayer is not accepted it should be feared that (maybe) it is because of our sins . And if it is granted , it may be that one is so disliked by Allah that He could not stand his invocation again and again and has thus accepted his prayers immediately.

SEPARATION IS THE MOST PAINFUL EXPERIENCE

If we are able to achieve success , be it material , intellectual or even spiritual , at all times we should be aware that our achievements are a Grace and Mercy from Allah , and not the result of our own capabilities . Thankfulness to Allah , alone earns Allah�s approval . Pride and ingratitude will forever separate us from our Creator and this is the worst of the punishments.

Amirul Momineen Ali (a . s .) says in Dua-e-Kumail:

Suppose , My Lord ! My Master ! My Cherisher ! I am able to endure your punishment , how can I endure separation from Thee . Suppose I am able to endure the heat of Thy fire , how can I endure not gazing upon Thy generosity.

HOW SHOULD WE REMAIN TILL THE END OF OUR LIVES

We should be very apprehensive and anxious about our end . We have seen good and pious people who , in the final stages of their lives , turned to evil . Let us implore the Merciful Lord to protect our faith , and let us die as believers.

�Therefore take a lesson , O you who have eyes ! �

(Surah Hashr : ٢)

EVERYONE SHALL BE TESTED

We must also be fearful of the difficult test that we have to undergo . All the believers who have attained a high position have been in constant dread of failure when put to : test . The respected Book of Allah has said

Do men think that they will be left alone on saying , �We believe� and not be tried� �?

(Surah Ankaboot : ٢)

HAZRAT IBRAHIM (A . S .) AND THE FIRE

When Hazrat Ibrahim (a . s .) was tied to a catapult to be thrown into the blazing fire he said , �Allah is sufficient for me . � When Ibrahim (a . s .) claimed that Allah�s help was sufficient for him , and he did not need help from anyone else , Allah decided to test him and sent Jibraeel , who asked Ibrahim (a . s .) if he had any kind of wish so that it may be fulfilled . Ibrahim (a . s .) replied , �I do have a wish but not from you . � Jibraeel said : �It is correct but express your wish to the one in whom you repose hope . � Hazrat Ibrahim (a . s .) replied : �He is aware of my condition hence there is � . no need for me to say it verbally

SUCCESSFUL WHEN TESTED

Hazrat Ibrahim (a . s .) deserves admiration . In the most difficult circumstances he refrained from showing his want , even to the trustworthy angel of revelation Jibraeel (a . s .) . Thus he emerged successful from the most severe test . Hence the Divine : verse says

� . (And (of) Ibrahim who fulfilled (the commandments�

(Surah Najm ٥٣ : ٣٧)

We must also not be heedless of the Divine test nor should we be fearless of Divine retribution . Even the most near ones to Allah , the angels , the prophets and the messengers were not careless

in this regard . Especially in times of difficulties and calamities we have to be extra careful; constantly imploring Allah to prevent us from overstepping the boundaries prohibited by Him . Imam Sajjad (a . s .) says in the beginning of Dua-e-Abu Hamza :Thumali

� . Do not punish my sins by letting me to be heedless of your retribution�

TAWFEEQ IS FROM ALLAH

Let it be very clear to us that whatever good we are able to do , is only due to Tawfeeq from Allah and we have to be most humbly grateful to Allah for this tawfeeq . Thanklessness in the matter may result not only in the loss of such opportunities in .the future but may even nullify the good already done , and bring us disgrace

WISE PEOPLE FEAR ALLAH

Those who realise the Greatness and the Majesty of Allah in comparison to their own worthlessness are more fearful of Allah . Only those who realise how utterly miserable and worthless they themselves are and how exalted and Supreme is their . Creator , are fearful of Allah

: The Holy Quran says

� . Those of His servants only who are possessed of knowledge fear Allah�

(Surah Fatir : ٢٨)

The Holy Prophet (s . a . w . s .) is reported to have said : �The fountain-head of � . wisdom is the fear of Allah

(Wasaelush Shia)

THE PROPHET�S (S . A .) CONVERSATION WITH UMME SALMA

Janabe Umme Salma says that she saw the Holy Prophet of Allah in a middle of the night standing in a corner of the house and entreating Allah : �O Allah ! Whatever You have given me , do not take those blessings away . Never let me become the butt of

criticism and jealousy of the enemies . O Allah ! Never let me return to the vices from where You have extricated me . O Allah ! Do not leave me (free) to myself even for a � . (blink of the eye (for a moment

Umme Salma says : When I heard these words I began to weep uncontrollably . The Prophet asked the reason for my lamentation . I replied , �Why shouldn�t I weep when you , who have attained such a high position , are invocating Allah in such a � ? (humble) way

. Holy Prophet (s . a . w . s

: said (

Why should not I fear thus . When Allah left Hazrat Yunus (a . s .) on his own for a�
. (moment , what did happen . � (That is , he remained in the belly of a whale

(Behaarul Anwaar)

THE PROPHETS (A . S .) AND THE IMAMS (A . S .) WERE THE MOST FEARFUL

: The Holy Quran praises the prophets in the following words

Surely they used to hasten , one with another , in deeds of goodness and to call�
� . upon Us , hoping and fearing; and they were humble before Us

(Anbiya ٢١ : ٩٠)

: Regarding the Holy Ahlul Bayt (a . s .) the Divine words are

� . They fulfill vows and fear a day the evil of which shall be spreading far and wide�

(Surah Insan ٧۶ : ٧)

The fear of the Prophets and the Holy Imams , specially that of Ali (a . s .) is well-known . He used to lose consciousness due to the fear of Allah . Imam Zainul Abedeen (a . s .) expresses this fear most eloquently in the Duas of Sahifa-e-Sajjadiyah . If we are to record all such examples we shall be straying away from our aim . We hope . that the examples given so far will be sufficient for the intelligent

A BELIEVER LIVES BETWEEN FEAR AND HOPE

A believer lives in a state of anxiety and optimism , (as prescribed by the traditions) He : is fearful of Divine punishment and yet hopeful of Divine Mercy . The Holy Quran says

It is only the Shaitan that causes you to fear from his friends , but do not fear them ,�
� . and fear Me if you are believers

(Aale Imran ٣ : ١٧۵)

This type of fear is obligatory for every Muslim . The fear which refrains him from even approaching sins . Allah , the Almighty addresses his

, Prophet (s . a . w . s .) in the Quranic Ayat

� . Say : Surely I fear , if I disobey my Lord , the chastisement of a grievous day�

. (Surah Anam ۶ : ۱۵)

HOPE SHOULD NOT CAUSE ARROGANCE

The trust and hope we repose in Allah�s Mercy and generosity will certainly bring us additional bounties . But this trust should not assume proportions that make us feel confident and arrogant that we think , we shall not be punished . As is mentioned in , Quran

� . Let not the arch-deceiver (Satan) deceive you respecting Allah�

(Surah Fatir ۳۵ : ۵)

, Allah tells the polytheists in Surah Hadid

� . the arch-deceiver (Satan) deceived you about Allah . . . �

(Surah Hadid ۵۷ : ۱۴)

The exegesis of this ayat as recorded in �Minhajus Sadeqeen� is that Satan says , �Have complete faith in the magnanimity and the Mercy of Allah . He does not punish � . any one

, Hazrat Imam Muhammad al-Baqir (a . s .) said

There is no believer who does not possess two lights in his heart . One is the light of� fear and the other , the light of hope . None of these is heavier than the other . Both � . are equal

(Al Kafi)

ACTION OF MAN DEPICTS HOPE AND FEAR

It is related from Imam Ja�far as-Sadiq (a . s .) that he said , �A believer cannot

have belief till both fear and hope are present in him . Nor can he be called as fearful � . and hopeful till he makes it evident in his actions

(Al Kafi)

Man�s psyche should contain a perfect balance of fear and hope . It is related from : (. Imam Ja�far as-Sadiq (a . s

Hakim Luqman (r . a) advised his son in�

his will . �If your deeds equal the good deeds of all men and Jinns , together , you must expect that you may yet be punished by Him . And you must hope in Allah so much that even if you carry the burden of the total sins of men and jinns , and � . approach Allah for forgiveness , He will pardon you

(Al Kafi)

A LESSON

Now I invite the readers to contemplate on this . Do we have true hope and real fear ? of Allah

? If we truly dread Allah�s punishment then why are we not fearful of our sins

Why is there a sluggishness in following the commands of the Masoomeen (a . s .) ? If we truly regard ourselves to be desiring of Divine Mercy , why do we not strive for the ? goal ? Why are our actions not directed towards absolute obedience and worship

Yes , we do have genuine fear and hope with regard to the worldly affairs . This is evident in the excessive care , concern and caution we exercise to preserve our physical safety and material assets . Any sign of losing them , and we get restless till the danger is averted . If a worldly object is our goal we strive for it tirelessly and are . not negligent for a moment

By Allah ! Let us look at the amount of efforts we put in our worldly affairsand honestly admit to ourselves whether we work even a fraction of it for

the Hereafter . We most certainly do not . So let us resolve to divert some of our energies towards the fear and hope of the hereafter . If a sin has been committed , let us continuously feel remorse and weep for forgiveness , forgetting luxury and .comforts , repenting till our last moment when we hear the good news

As for) those who say : Our Lord is Allah , then continue in the right way , the angels)� descend upon them , saying : Fear not , nor be grieved , and receive good news of the � . Garden which you were promised

(Surah Ha Mim ۴۱ :۳۰)

Let us realise that it is obligatory for the believers to remain in fear of Allah till the end . of their lives

BETWEEN TWO FEARS

, Imam Ja�far as-Sadiq (a . s .) said

A believer is always between two fears . One is the fear of his past sins , (so) he� does not know as to how Allah would deal with him . Secondly he fears until the end of his life and does not know the sins that might be committed by him , causing his destruction . The believer does not forgo his fear for his whole life , and his affairs do � . not improve without fear

(Al Kafi)

ONE MUST STRIVE FOR THE HEREAFTER

We must understand that Allah has guaranteed sustenance for us in this world . The , Quran says

And there is no animal in the earth but on Allah is the sustenance of it . . . � (Surah� (Hud ۱۱ :۶

(Surah Hud ۱۱ :۶)

However the success of the hereafter depends upon the efforts of man . As Allah says

,

And that man shall have nothing but what he strives for; And that his striving shall� �. soon be seen

(Surah Najm ۵۳ : ۳۹-۴۰)

CLAIM MUST BE SUBSTANTIATED BY ACTION

: Amirul Momineen Ali (a . s .) says in Nahjul Balagha

One who claims (verbally) and says that I am hopeful of the Mercy of Allah , is a liar .� �. By Allah if his claim is genuine then why is his sincerity not reflected in his actions

It is true that hope and fear are inner feelings , but they are manifested in one�s , actions . Hence , Imam Ja�far as-Sadiq (a . s .) says

� . The Proof of fear is flight and the proof of hope is the effort to come near�

So , those who do not resort to flight from the sins prove that they do not have fear . Similarly , those who do not strive for the hereafter , make it evident that they do not have any hope in the bounties of Allah . Such people claim only verbally that Allah is . Most Merciful . Actually , Satan has deceived them , and speaks through their tongue

Why is it that they do not just claim Allah to be generous for worldly benefits . Rather , they strive hard to procure these but are content to claim that Allah is Merciful for the Hereafter , and feel very secure in that thought without making any effort to strive for . the Hereafter

FEAR ALLAH AS IF YOU CAN SEE HIM

, Hazrat Imam Ja�far as-Sadiq (a . s .) has stated

Allah has to be feared as if you see Him with your own eyes . Because even if you� can�t see Him , He is surely watching you . If you think that He is not watching you , you are a Kafir . However if you know that He is watching you and still commit sins , it � . means that you have regarded Him as an insignificant viewer

(Al Kafi)

If any mortal were to see us committing a sin we would feel ashamed and refrain from such a behaviour . But its a pity that we disregard the All-seeing Almighty and . indulge in sins , unabashed

THE PERFECT EXAMPLE

One look at the life of Amirul Momineen Ali (a . s .) will make the best of us hang our heads in shame . We would appear to be the most despicable and wretched creatures . , when judged in the light of his excellence

: The Holy Prophet (s . a . w . s .) says

A stroke of Ali (a . s .) on the day of Khandaq (battle of Ahzaab) is superior to the� � . total worship of men and jinns

(Behaarul Anwaar)

Ali (a . s .) , inspite of his exalted position , is all humility when he addresses his Lord . Not an iota of significance does he attach to his outstanding achievements . They are , all a Mercy from his Creator . In himself

he sees only shortcomings , faults and weaknesses for which he weeps and prays till he becomes unconscious . Abu Darda relates that I heard Ali (a . s .) reciting in a disconsolate voice : �O my Lord , there is no doubt that I have spent a good part of my life in Your disobedience . (٣) Still I do not hope for forgiveness from anyone but You . Nor do I intend to please anyone except You . O my real Master when I think of Your Mercy , the weight of my sins begins to feel light . But when I remember Your � . severity , the load of the difficulties crush me

Abu Darda says , �When there was a silence after this , I moved forward and saw that Ali (a . s .) had fallen unconscious . When I shook his arm , it seemed lifeless . I � . thought that my master Ali (a . s .) has passed away

Similarly Zorara says , �Once I saw Ali (a . s .) in the last part of a dark night . He was holding his beard and pleading in a sorrowful voice : �O ! The provisions for the . journey are less and the distance vast . The way is horrifying and the path dangerous



: Ali (a . s .) says in Dua-e-Kumail

O Allah the trials have increased and my condition has deteriorated and my good� deeds are very few

 .

THE PERSONALITY OF ALI (A . S .) IS A MODEL FOR US

Like his fear , the hope of Ali (a . s .) is also well known . Since his birth upto the last moments of his life he remained engrossed in worship and obedience . He did not forgo worship even for a single moment . Sometimes he used to pray a thousand rakats of prayers in a day . Throughout his life , he fasted the whole of the month of Shabaan . He never missed the midnight prayers . Even in the night of the battle of Siffin , which is known as the coldest of the nights he offered his midnight prayers . For three continuous days he broke his fast with water . He gave his share of bread to the poor , the needy and the orphans . He gave in charity the proceeds of the sale of the garden that he had planted with his own hands . A detailed chapter of Behaarul Anwaar deals with the endowments of Ali (a . s .) and his charity . A few examples are : quoted below

(. AN EXCERPT FROM THE WILL OF ALI (A . S

: The will of Ali (a . s .) is phrased in the following manner

This writing is that in which we have willed regarding one�s belongings . The slave� of Allah , Ali hopes that Allah shall reward him for this by Heaven and shall protect him from the fire of the Hell on the day when the faces

of some people would be white and the others black . Whatever property I own in �Yambao� and its suburbs , I leave all of it as an endowment to achieve the � . happiness of Allah

Inspite of excelling in good deeds and worship , while returning from a battle , he was , seen exclaiming

Certainly , the best deed of a man is to die a martyr . I fear I may not get a chance� � . to achieve martyrdom

: At last the Holy Prophet (s . a . w . s .) informed him

� . O Ali ! Your end shall be martyrdom�

(. WE SHALL FOLLOW ALI (A . S

We may think that it is not possible for sinners like us to come up to the level of a lofty . personality like Ali (a . s .) in terms of piety and spiritual realisation

In reply to this we can say that , though it is not possible for us to reach that stage we can at least try to follow his commands as much as possible . For example , if a child sees a shining cobra , it is possible that he may try to catch it and risk being bitten to ? death

Let us suppose the child is accompanied by his father . In such a situation the father who is aware of the poisonous qualities of the cobra will shout warnings and move . forward to rescue the child

O the heedless one ! Is not

Ali (a . s .) your spiritual father and the virtual guide ? Are you not the claimant of his love and Wilayat . If your reply is positive then you must strive to follow and imitate your master as much as possible . The hardships and the punishments of the Day of Judgement make one shudder with horror and one cannot be complacent about the preparations of this last journey . If you are a true Shia of Ali (a . s .) then he is the best , model for you . Ali (a . s .) has himself said

. You cannot imitate me entirely , but you can imitate (to some extent) and follow us �
�

� . Our Shias are only those who follow us�

WARNING OF THE LEADER

The leader of the caravan issues warning regarding the dangers of the journey and advises his followers to make all the necessary provisions for the perils and the wild animals they would encounter . Every person will be responsible for himself . Saying this he himself busies himself in preparations . The fear of the impending journey . makes him terror-stricken

Seeing their leader in this condition the followers respond by feeling a similar concern . for the journey and its preparations

Let us not be complacent and heedless , and waste precious moments . Let us follow our Imam (a . s .) faithfully , so that we do not have to face remorse on the Day of . Judgement

THE CHIEF OF THE CARAVAN IS TERROR-STRICKEN

O ! the caravans of piety and belief . The leader of your caravan , Ali ibn Abi Talib (a . s .) is extremely afraid of the pitfalls of the last journey . He has issued clear warnings , regarding the dangers . Every night he announced at the Masjid-e-Kufa

Travellers ! may Allah have Mercy upon you . Pack up the provisions for your � journey and be prepared . Certainly you have in your path deep ravines and terrible

� . dangers . There is no alternative but to traverse this path

, After this he used to say

It is a pity ! The provisions are meagre and the journey extremely long and the� � . destination , great

(Nahjul Balagha)

It is truly deplorable that our involvement in worldly affairs has created a wide unsurmountable

gap between us and our Imam (a . s .) . We have been completely cut off from his virtuous life and perfect morals . May Allah protect us from departing His influence to follow the misguidance of Satan . Certain sins cause us to be deprived of the Wilayat of Allah and love of Ahlul Bayt (a . s .) and lead us to the wilayat of Satan . After this we come under the control of Satan who rules us totally . Let us take refuge with Allah . from such a doom

INSULTING A BELIEVER EXPELS ONE FROM WILAYAT

: Hazrat Imam Ja�far as-Sadiq (a . s .) said

If a person slanders a believer to expose his faults to the public , or to insult him ,� � . Allah expels him from His Wilayat and leaves him to the Wilayat of Satan

(Al Kafi)

Like the Satan when he says to man : Disbelieve , but when he disbelieves , he says :� I am surely clear of you; surely I fear Allah , the Lord of the worlds . � (Surah Hashr ۵۹ (: ۱۶

MURDER .۵

MURDER

The fifth Greater Sin is the murder of that person whose execution has not been ordered by Allah and the Holy Prophet (s . a . w . s .) . Traditions which confirm that murder is a Greater Sin have already been mentioned at the beginning . Moreover the . verses of the Holy Quran mention clearly the Divine punishment for the murderers

And whoever kills a believer intentionally , his punishment is Hell; he shall abide in it� , and Allah will send His wrath on him and curse him and prepare for him a painful � . chastisement

(Surah Nisa ۴ : ۹۳)

Five types of punishments have been ordained for those who kill the believers . First ,

Hell; Second , Eternal abode in Hell; Third , involvement in the Divine wrath; Fourth , . being the accursed by Allah; Fifth , the Great Chastisement

PERMANENT CHASTISEMENT IS EXCLUSIVELY FOR UNBELIEVERS

One of the beliefs of the Shia Ithna Ashari school of thought is that eternal punishment is only for the Kuffar (Unbelievers) . In other words , if a person dies in belief , he will not remain under punishment forever , even if he has killed a believer (or someone else whose killing has been prohibited according to the Divine command) , or even though he has committed other greater sins . Hence the verse mentioned above has been explained in various ways . One possible explanation is that : one becomes eligible for eternal punishment only if he murders the believer because of (his Imaan (belief

If such is the case , then , the killer is indeed liable for everlasting chastisement , for . he considered the murder of a Momin as Halaal , whereas it is Haraam . To consider a murder of a believer Haraam is an article of faith . Consequently one who does not . have this belief is a Kafir

THE LIFE AND PROPERTY OF A MUSLIM ARE PROTECTED

The Holy Prophet (s . a . w . s .) announced on the occasion of the Farewell Pilgrimage : ((Hajjatul Wida

O People ! It is not permitted to kill the Muslims . Similarly to appropriate their� property is not allowed . So do not be unjust upon yourselves and do not revert to � . disbelief after my death

(Wasaelush Shia)

Another explanation of the afore-mentioned hadith is that �abide in Hell� denotes being under punishment for a very long period . It does not mean that the sinner will . be involved in eternal chastisement

ONE MURDER IS EQUAL TO THE KILLING THE WHOLE OF HUMANITY

Whoever slays a soul , unless it be for a manslaughter or for mischief in the land , it� is as though he slew all men; and whoever keeps it alive , it is as though he kept alive � . all men

(Surah Maidah ۵ : ۳۲)

All the believers are sons of Adam (a . s .) and brothers to one another . One who kills another person perpetrates a great evil and instigates a feeling of malice , revenge . and hatred among people

SUICIDE IS MURDER

: The Almighty Allah says

and do not kill ourselves; surely Allah is Merciful to you . And whoever does this . . . �

. aggressively and unjustly , We will soon cast him into Fire; and this is easy for Allah



(Surah Nisa ۴ : ۲۹-۳۰)

. Allah prohibits the believers from suicide even in times of turmoil

ENLIVENING THE PEOPLE

� . and whoever keeps it alive , it is as though he kept alive all men . . . . . �

(Surah Maidah ۵ : ۳۲)

If one saves the life of a �protected soul� whose killing has been prohibited by religion , be it forgiving , or not avenging , or protecting him , it is as if he has given life . to the whole humanity . By saving one person he has; in a sense; saved humanity

Murder is the worst sin in the eyes of Allah and severe punishment has been prescribed for a killer . The opposite of this , that is , saving the life of a person is . accordingly regarded as the greatest form of worship

A MURDERER DOES NOT DIE A MUSLIM

: The following tradition is indicative of the fact that murder is a Greater Sin

: Regarding the killing of a believer , Imam Ja�far as-Sadiq (a . s .) says

At the time of his death the killer is told . �Die as you wish , die as a Jew or a Christian � . or as a Magian

(Al Kafi)

: Another tradition

A believer is free in the vast expanse of his belief till he colours his hands with the� � . blood of a Momin

: Imam (a . s .) further says

One who kills a believer intentionally is deprived of the �Tawfeeq� of repenting � � .((for his sins

(Wasaelush Shia)

ONE WHO INSTIGATES A MURDER IS THE ACTUAL KILLER

, The third tradition , also from Imam Ja�far as-Sadiq (a . s .) says

The Holy Prophet (s . a . w . s .) was told that a Muslim has been killed and his corpse� is lying on the street . When the Holy Prophet (s . a . w . s .) and his companions � . reached the site of the murder , he enquired as to who the killer was

, The people said , �We do not know . � The Prophet was surprised

� ? A person has been killed among the Muslims , and no one knows of his killer�

By the Almighty who appointed me with Prophethood , If all the creatures of the� heavens and the earth participate in the murder of a Muslim and be pleased upon that , then Allah would surely involve

� . them in punishment and send them all to Hell

The lesson derived from this hadith is that there is no difference between the killer . and those who support or co-operate with him

, Imam Muhammad al-Baqir (a . s .) has said

On the day of Qiyamat a person would be presented before Allah . He will be having� , a streak of blood (like one gets a cut while shaving) . He will say

By Allah , I have not killed anyone . Not have I co-operated with anyone�s murder .� � Allah will say , �Yes , but one day you spoke about a believer and your words �� . caused him to be killed . Hence you are responsible for his murder

, Hazrat Imam Reza (a . s .) said

If someone is killed in the east and one who lives in the west is pleased upon this ,� � . then he is a partner in this murder

(Wasaelush Shia)

ABORTION IS HARAAM

It is Haraam to abort an unborn child . Like in the case of a murder , diyah (prescribed fine) has to be paid here too . There is no difference between a foetus and a full-grown man . Even if the killers are its own parents . If a woman takes medicine that . causes abortion , she would be liable for the punishment of a murderer

The penalty (diyah) for killing a �protected soul� (Nafse Mohtaram) is one thousand . misqal of gold

If the killers are the parents themselves they do

not inherit any part of diyah but the other relatives who are eligible for the inheritance . are qualified for it

TO ABORT A FOETUS INTENTIONALLY IS HARAAM

It is evident from the foregoing discussion that human life is considered sacred by the Islamic Shariat . Nothing has been given so much importance like the one reserved for the �protected soul� (Nafs-e-Mohtaram) . So much so that the beginning point of the human life , that is , the fertilised ovum is also not to be wasted . Once conception has taken place , no abortion is allowed . The �diyah� (penalty) for abortion is as : follows

. If the fertilised ovum is aborted the �diyah� is sixty misqal

. If bones have formed it is eighty misqal

If an incomplete child is aborted whose features have become distinct but the soul not . entered the body , the penalty is one hundred misqal

If soul had entered it and it was a male child , diyah is one thousand misqal , and if . female , it is five hundred misqal

If a pregnant woman dies , it is necessary to remove the unborn child by operation . . �Any carelessness in this regard is �Haraam

If due to carelessness the child dies , diyah is wajib upon the one who was responsible . for the lapse

REPENTING FOR MURDER

By way of repentance , a person who has committed a willful murder should surrender himself to the heir of the murdered person . The successors of the murdered person have a choice of

either avenging the death or accepting the �diyah� . That is , they can forgive him . or kill him in retribution

: If the murderer is forgiven , three things become obligatory on him

Freeing a slave (١

Feeding sixty poor people (٢

Keeping sixty fasts (٣

. If freeing a slave is not allowed by the law , the other two penalties should be fulfilled

ACCIDENTAL AND INTENDED MURDER

Even in the case of an accidental murder the heirs of the victim are to be paid the . �diyah� . But they should forgive the killer

Apart from this the three penalties should be imposed , that is , freeing a slave , . feeding sixty people and fasting for sixty days

Similarly cutting off a part of someone�s body is a Greater Sin . Those who intend to . study this subject in detail are requested to refer to the books of Jurisprudence

DISOBEDIENCE TO PARENTS .۶

THOSE WHO ARE DISOBEDIENT TO THEIR PARENTS

The sixth Greater Sin is to be disobedient to one�s parents as expressly mentioned in the traditions from the Holy Prophet (s . a . w . s .) and the Pure Imams (a . s .) . These have already been quoted in the first chapter . A tradition of the Prophet (s . a . w . s .) says that the greatest sins are shirk and to be disobedient to one�s parents . The seriousness of disobedience to parents as a Greater sin can be gauged from the fact that the Holy Prophet (s . a . w . s .) has mentioned it along with shirk which is the greatest of all Greater sins , and unforgiveable . �Aaq� is a sin , the punishment of . which is promised in the Quran and the traditions

: The words of Hazrat Isa (a . s .) as quoted by the Quran are

And dutiful to my mother , and He has not made me insolent�

� . unblessed ,

(Surah Mariyam ۱۹ : ۳۲)

As Isa (a . s .) did not have a father , his mother is alone mentioned . In the same . Surah , both the father and mother of Hazrat Yahya (a . s .) are mentioned

Both the verses mention three characteristics of the disobedient child (Aaq-e- . (Waledain

(Jabbar� (insolent� (۱

(Shaqee� (unblessed� (۲

(Aasi� (disobedient� (۳

Each of these negative qualities render one liable for severe punishment . Regarding : �Jabbar� (insolent) the Quran says

And they asked for judgement and every insolent opposer was disappointed . Hell is� before him and he shall be given to drink of festering water : He will drink it little by little and will not be able to swallow it agreeably , and death will come to him from every quarter , but he shall not die; and there shall be vehement chastisement before � . him

(Surah Ibrahim ۱۴ : ۱۵-۱۷)

: The one who is Shaqee will be punished as follows

So as to those who are �Shaqee� , they shall be in fire; for them shall be sighing� and groaning in it; Abiding therein so long as the heavens and the earth endure , � . except as your Lord pleases

(Surah Hud ۱۱ : ۱۰۶-۱۰۷)

Those with the third characteristic , that is , those who are �Aasi� will be dealt with . severely by Allah

And whoever disobeys Allah and His Apostle and goes beyond His limits , He will� cause him to enter fire , to abide in it , and he

� . shall have an abasing chastisement

(Surah Nisa ۴ : ۱۴)

TRADITION REGARDING AAQ–E–WALEDAIN

: The Holy Prophet (s . a . w . s .) says

Beware ! Abstain from angering the parents . The fragrance of Paradise is� perceived even at a distance of a thousand years , but those who are disobedient to � . parents and those who cut off ties with relatives will not be able to smell it

. (Wasaelush Shia)

. The Holy Prophet (s . a . w . s .) also said

One who displeases the parents , (it is as if) he has displeased Allah . One who� � . angers both his parents (it is as if) he has angered Allah

, Elsewhere , it is mentioned

One who hurts his parents , hurts me and one who hurts me has hurt Allah . And the� � . one who hurts Allah is accursed

(Mustadrakul Wasael)

: The Prophet (s . a . w . s .) has also stated

Allah will not speak to three kinds of people on the Day of Qiyamat . Neither will He� have mercy upon them , nor will He purify their sins . There is for them a horrible chastisement . The three types of people are the believers in destiny , the drunkards � . and those who disobeyed their parents

(Al Kafi)

AAQ–E–WALEDAIN IS NOT ELIGIBLE FOR DIVINE FORGIVENESS

The wretchedness of the Aaq-e-Waledain is sufficiently evident from the fact that the

, trustworthy Jibraeel (a . s .) has cursed him and said

One who is blessed with parents but does not fulfill their (his parent�s) rights will�
not be forgiven (his

� . sins) by Allah

(Behaarul Anwaar)

When Jibraeel (a . s .) said this , the Holy Prophet (s . a . w . s .) uttered , �Amen� !
, Hazrat Imam Ja�far as-Sadiq (a . s .) said

Accursed , Accursed is the one who beats his parents . Accursed is the one who�
. distresses his parents

(Mustadrak)

PRAYER IS NOT ACCEPTED

, Imam Ja�far as-Sadiq (a . s .) said

Allah will not accept the Namaz of the person who stares angrily at his parents .�
� . Even though they (parents) may be unjust

(. A YOUNG MAN IS INTERCEEDED BY THE HOLY PROPHET (S . A . W

A young man was on his deathbed when the Holy Prophet (s . a . w . s .) came , sat near him , and told him to recite two kalimas (Shahadatain) . But the youth could not speak . The Holy Prophet (s . a . w . s .) enquired if his mother was present ? A woman
� . sitting near his head said , �Yes , I am his mother

� ? The Holy Prophet (s . a . w . s .) asked , �Are your displeased with him

Yes , O Prophet (s . a . w . s .) , we have not spoken to each other since the last six�
� . years

The Holy Prophet (s . a . w . s .) asked this woman to forgive her son . Thus at the Prophet�s instance she forgave his mistakes and was reconciled . At once the young
. man was able to recite the Kalima-e-Shahadat

, The Holy Prophet (s . a . w . s .) asked him

What do you see , at this moment . � � O Prophet of Allah a dark and smelly man�
� . has got hold of me and is not leaving me

. The Holy Prophet (s . a . w

, s .) told him to recite the following dua

Ya man Yaqbalul yaseera wa y�afo �Anil Katheera Iqbal minnil Yaseera Wa � � . �Aafo �Annil Katheera

Then asked , �Now what do you see ? � He replied , �A fair complexioned man , � . handsome and fragrant , is moving towards me

The Holy Prophet said , �Keep repeating this dua . � When the youth repeated this dua he said �O Prophet of Allah (s . a . w . s .) both of them have disappeared from my sight . � After this the face of the Holy Prophet (s . a . w . s .) was illuminated with joy . He said , �O Allah forgive the sins of this young man . � Then the youth passed . away

(Behaarul Anwaar)

This tradition shows how difficult are the last moments of the Aaq-e-Waledain . He leaves this world in disbelief and remains , forever , in Divine punishment . The tutor of Kalima for this young man was the Holy Prophet (s . a . w . s .) . In spite of this his tongue did not move till his mother forgive him . The blessings of the Holy Prophet (s . . a . w . s .) and the forgiveness of his mother brought salvation for this youth

? WHAT IS AAQ-E-WALEDAIN

: Allama Majlisi (r . a .) writes in his commentary on Al Kafi

Aaq-e-Waledain means that the son or the daughter cause disrespect to parents

by speech or actions . Or they do not obey them in matters which are within reason .and matters which are not in any way against religion

Aaq-e-Waledain is absolutely Haraam . The books of traditions of both the Shias as .well as the Sunnis validate this fact

To look at the parents with anger is Aaq : To cause unhappiness to the parents results . in Aaq . It is Haraam to take any step , which one is sure , will displease the parents

BENEVOLENCE TO PARENTS IS WAJIB

The verses of the Quran as well as the traditions of the infallible Imams (a . s .) not only prohibit displeasing and angering the parents , but also stress that benevolence . towards them is Wajib

: A few examples of the Quranic Ayats are presented for the readers

� . And We have enjoined on man goodness to his parents� (١

(Surah Ankaboot ٢٩ : ٨)

� . . . Be grateful to Me and both your parents� (٢

(Surah Luqman ٣١ : ١۴)

The above verse is specially worth noting for the fact that Allah has mentioned together gratefulness towards Himself and to the parents . Certainly thankfulness to Allah is Wajib , and in the same way it is Wajib for the children to be thankful to their . parents

And your Lord has commanded that you shall not serve (any) but Him , and� (٣ goodness to your parents . If either or both of them reach old age with you , say not to �them (so much as) �Uff

nor chide them , and speak to them a generous word . And make yourself submissively gentle to them with compassion , and say : O my Lord ! Have compassion . on them , as they brought me up (when I was) little

(Surah Bani Israel ١٧ : ٢٣-٢۴)

In this Ayat Allah has mentioned goodness to parents . In the same sentence He exhorts about service to Him . As service to Allah is Wajib , benevolence to parent is . Wajib too

When the Imam (a . s .) was asked to explain the meaning of the term �Bil , Waledaine Ehsana� (and goodness to your parents) , he said

Be good to your parents and if they are in need of something , procure it for them� � . before they ask for it

Then the meaning of the words , �Taqullahuma Qualan Kareema� (speak to them a (. generous word) was explained by the Imam (a . s

If the parents beat you , say �May Allah forgive you� . The phrase �Wakhfiz� Lahuma� (and make yourself submissively gentle to them) is elaborated by the : (. Imam (a . s

Do not look at them with distaste . Do not raise your voice above theirs . When you� walk with them do not precede them . When you go to a gathering , do not sit before � . (they do . Never keep your hand above theirs (while giving them something

SERVICE TO PARENTS IS BETTER THAN JEHAD

Imam Ja�far as-Sadiq (a . s .) narrates that a

young man presented himself to the Holy Prophet (s . a . w . s .) and said that he : wanted to participate in Jehad . The Holy Prophet (s . a . w . s .) told him

Certainly , go for Jehad in the way of Allah . If your are killed you will be alive near� Allah and be provided sustenance from Him . The recompense for your sacrifice would be with Allah . If you return alive your sins would be washed off as if your were a � . newborn child

This man said : �O Prophet of Allah , my parents are alive and they are aged and � . have great expectations from me . They do not like me to be away from them

: The Holy Prophet (s . a . w . s .) said

If that is so , then stay behind to serve your parents . By Allah in whose hands is my� � . life , to serve parents for a day and night is equal to a year of Jehad

: Another tradition from Holy Prophet (s . a . w . s .) says

Acquire your place in Heaven by serving your parents . If you are guilty of �Aaq�� � . then make Hell your abode

GOODNESS TO PARENTS IS THE EXPIATION OF SINS

Goodness towards the parents is the expiation of various sins . It is related in a report (. that a man came to the Holy Prophet (s . a . w . s

and said , �O , Prophet of Allah (s . a . w . s .) there is not a single misdeed , that I have not committed . Is there repentance for me ? � The Holy Prophet (s . a . w . s .) told , him

� . Go and do goodness to your father in order that your sins may be expiated�

, When the man left the assembly the Prophet (s . a . w . s .) said

If his mother had been alive , it would have been more meritorious to do good to� � . her

SATISFACTION OF PARENTS IS SATISFACTION OF ALLAH

, The Holy Prophet (s . a . w . s .) has stated

In the happiness of parents lies the happiness of Allah and in their dissatisfaction is� � . Allah�s dissatisfaction

. (Behaarul Anwaar)

, He (s . a . w . s .) further said

A person who is good to his parents will be just a grade below the prophets in� . Heaven . And the Aaq-e-Waledain will be only a grade higher than the Firons in Hell �

(Mustadrakul Wasael)

ANGELS PRAY FOR THOSE WHO DO GOOD TO THEIR PARENTS

, Amirul Momineen Ali (a . s .) says

� . Benevolence to parents is the greatest of the religious obligations�

The Holy Prophet (s . a . w . s .) says that Allah has two Angels one of whom says , �O Allah ! Protect those who do good to the parents . � The other Angel prays , �O Allah ! Destroy those people by retribution , with whom their parents are angry . �

. Needless to say , the prayers of the Angels are always accepted by Allah

THE MATERIAL EFFECTS OF AAQ

The previous traditions mention the ill effects of �Aaq-e-Waledain� in the hereafter . The following traditions describe the evil repercussions of Aaq-e-Waledain in this life .

: The last of the Prophets (s . a . w . s .) says

There are three kinds of sins which are punished in this world , rather than being� given respite till Qiyamat . The first is Aaq-e-Waledain . The second , injustice upon � . men and third , thanklessness for favour

, Hazrat Imam Muhammad al-Baqir (a . s .) stated

Secret charity cools down Divine anger while goodness to parents and benevolence� � . to relatives , prolongs life

. (Behaarul Anwaar)

, Another tradition says

Benevolence to parents and secret charity , ward off poverty , and both (these� � . deeds) prolong life . Seventy types of death are kept away

(Behaarul Anwaar)

Those who assure me that they will be benevolent to parents and do good to the� relatives , I will give them excess

� . of wealth and a long life and assure them of being close among our group

(Mustadrakul Wasael)

, Hazrat Imam Naqi (a . s .) said

The displeasing of parents causes decrease in sustenance and degradation (also� � . (follows

AAQ–E–WALEDAIN CAUSE POVERTY AND MISFORTUNE

There was a young man from Madinah . His parents were very old . He never did any good towards them . He neglected them and did not expend any of his wealth for their well-being . After sometime he became a destitute and fell sick . His wretchedness and misery reached such extreme , that he became a pitiable character . The Holy , Prophet (s . a . w . s .) said

Those who cause hurt to their parents should derive lessons from the life of this� man . See how his wealth and property has been taken away . His affluence and independence has changed to poverty and his health has turned into disease . Whatever position he was to get in Heaven , he has been deprived of due to his sins; � . in its place the fire of Hell has been prepared for him

(Safinatul Bihar)

: Imam Ja�far as-Sadiq (a . s .) narrates

When Hazrat Yaqoob (a . s .) went to Egypt to meet his son Hazrat Yusuf (a . s .) , he � (Yusuf a . s .) did not alight from his horse to pay respect to his father . Hazrat Jibraeel (a . s .) descended , and told Hazrat

Yusuf (a . s .) to open his fist . As he did so , a light shot out from his palm and rose towards the sky . Hazrat Yusuf (a . s .) enquired , �What was this light which came out of my hand and shot to the sky ? . � Jibraeel (a . s .) replied , �The light of Prophethood has departed from your loins . You did not pay due respect to your father hence none of your descendants will get Prophethood . � It is true that Hazrat Yusuf (a . s .) did not descend from his horse to pay respect to his father . However , this was not due to any feelings of pride and vanity . The Prophets are sinless and could never harbour such emotions . His intentions were merely to maintain his dignity � . as a King among his subjects

EVIL CONSEQUENCES OF AAQ–E–WALEDAIN

Aaq-e-Waledain brings disgrace in the Hereafter , and goodness to parents brings , honour and glory . As Imam Ja�far as-Sadiq (a . s .) has said

Those who wish an easy death should do good to the relatives and be kind to� parents . When one does this , Allah will make easy the agony of death . In this world � . he will not face difficulties and poverty

(Safinatun Bihar)

PRAYERS OF THE PARENTS ARE ACCEPTED SOON

The supplication of parents for the welfare of the child are quickly answered by Allah and in the same way their ill wish (curse) due to displeasing them also takes quick effect . Numerous traditions have been recorded in this connection . One such tradition is connected with the merits of Dua-e-Mashlool . It is said that a young man had lost the use of his right hand which was paralysed due to the curse of his father . After his father�s death , the man prayed the entire night , continuously for a period of three years in Masjidul Haram . One day Hadhrat Ali (a . s .) saw him and took pity upon him . He taught him Dua-e-Mashlool . By the virtue of this Dua the young man . was cured

THE MOTHER HAS MORE RIGHTS THAN THE FATHER

Goodness towards the mother is more rewarding . The Holy Prophet (s . a . w . s .) emphasized that benevolence shown to the mother should be three times the magnitude of that shown towards the father . When he was asked as to which of the , parents had more rights , he replied

Was it not your mother who suffered the birth pangs to give birth to you and� provided you with your natural diet from her breasts ? Indeed the rights of a mother � . far outweigh those of the father

(Mustadrakul Wasael)

RIGHTS OF THE PARENTS

Someone asked the Holy Prophet (s . a . w . s .) about the rights of the father . He (s . a , . w . s .) replied

� . He should be obeyed always , as long as he lives�

, Then he was asked , �What is the right of the mother ? � . He answered

If the service to a mother equals the quantity of the particles of sand in the desert� and the drops of rain on earth , it (this service) will not repay for a single day that she � . kept you in her womb

(Mustadrakul Wasael)

A YOUNG MAN AND HIS INVALID MOTHER

, It is reported that a young man approached the Holy Prophet (s . a . w . s .) and asked

O Prophet of Allah (s . a . w . s .) , I have a mother who is an invalid . She cannot even� move by herself . I carry her on my back and feed her with my hands . I also clean her � ? excreta . Have I fulfilled her rights

, The Holy Prophet (s . a . w . s .) replied

No . Because you have remained in the womb for a long period during which you�

derived your nourishment from her body . She was every busy in caring and protecting you at all costs . Inspite of such hardships she always wished a long life for you . But you are waiting for her to die so that

� . you may relieved of the responsibility of taking care of her

The Holy Prophet (s . a . w . s .) described the eminence of a mother�s position in the : following statement

If you are praying a mustahab prayer and your father calls you , do not break� (١ � . your prayer but if your mother calls , break the prayer

Truly , this assigns a remarkably high status to a mother . The Prophet (s . a . w . s .) , states

� . Paradise is at the feet of your mother�

. Hence one need not go far in search of Paradise

BE GOOD TO PARENTS EVEN IF THEY ARE KAFIRS

Whether the parents are believers and pious or Kafirs and sinful , goodness towards . them is wajib . And �Aaq-e-Waledain� is Haraam

, The verse of Surah Luqman says thus

And if they contend with you that you should associate with Me what you have no� . . . knowledge of , do not obey them , and keep company with them in this world kindly . �

(Surah Luqman ٣١ : ١٥)

DUA FOR SUNNI PARENTS

Moammar Ibne Khallad asked Imam Reza (a . s .) whether one is allowed to pray for . one�s parents if they had not followed the truth and had not been Shia

, Imam Reza (a . s .) replied

If they are dead , pray for them and give Sadaqah on their behalf . If they are alive� � . keep them happy

;The Holy Prophet (s . a . w . s .) says

Allah the Most High has sent me as the Mercy for the worlds , except to the �Aaq� � � . ((of parents

Jabir Ibne Abdullah (r . a .) reports that someone asked Imam Ja�far as-Sadiq (a . s .) , �My parents are against the truth , i . e . they are not the Shia of Ahlul Bayt (a . s . :)� . Imam replied

� . Be good towards them like you would be towards out Shias�

(Al Kafi)

MOMIN AND KAFIR ARE EQUAL UNDER THREE CIRCUMSTANCES

;Hazrat Imam Muhammad al-Baqir (a . s .) said

. Allah has not given superiority to a Momin in three circumstances�

First , to return what has been entrusted to you for safe keeping whether it belongs to . a Momin or a Kafir

Second , fulfilling an oath , whether given to a Momin or a Kafir . Third , doing good to � . the parents , whether they be Momin or Kafir

(Al Kafi)

A letter on various aspects of Islamic Shariat , written by Hazrat Imam Reza (a . s .) to Mamun , include the

: following

Benevolence to parents is wajib even if both of them are �Mushrik� . However� � . obedience to parents is not wajib if their order is against the orders of the Creator

(Oyun-e-Akhbare Reza)

ADVICE OF IMAM AS–SADIQ (A . S .) TO ZAKARIA IBNE IBRAHIM

Zakaria , the son of Ibrahim , was a Christian . Later he converted to Islam and had the honour of meeting Imam Ja�far as-Sadiq (a . s .) . He told Imam (a . s .) �My , mother is a Christian and she is old and blind . � The Imam advised him

Serve your mother and behave kindly towards her . Upon her death , do not leave� � . her dead body to others . Perform her funeral rites yourself

Thus this statement of the Imam (a . s .) is pregnant with two prophecies . Her death , . and her conversion to Islam

When Zakaria returned to Kufa he began to behave very kindly with his mother . He fed her with his own hands . Changed her clothes , washed and bathed her too . In short , he served his mother in every possible way . His mother asked , �My son you were not so dutiful when you were a Christian . Why is it that now you serve me day � ? and night

Zakaria replied , �O my mother . I have a master who is the son of the Prophet of Allah (s . a . w . s .) . He advised me to serve you in this

way . � The mother asked , �Is he a prophet ? � �No . But he is a son of the Prophet (s . a . w . s .) . � �Such a person must be a Prophet because only prophets teach such manners . � The mother remarked.

Zakaria explained to his mother , �The chain of the Prophets came to an end with the Prophet of Islam (s . a . w . s .) . He was the seal of the Prophets . The one who has guided me is the son of the Prophet (s . a . w . s .) . � The mother said , �My son , the religion of Islam that you have embraced is better than all the religions . Teach me , so that I too may become a Muslim . �

So , Zakaria made her recite the �Kalima� and taught her the true beliefs . Later , this lady performed the Zohrain and the Maghrebain prayers . The same night death approached her . She told her son : �Dear son , repeat to me again whatever you have taught me . � Zakaria began to recite while she listened carefully and in this way she passed away .

Displeasing the parents is Haraam and goodness towards them is Wajib , whether they are alive or dead . In other words parents have rights upon their children even after they (the parents) are dead .

If the son or the

daughter forgets the parents after their death and does not perform good deeds on their behalf , it is �Aaq-e-Waledain� irrespective of the fact that the child had .fulfilled all his or her rights and served them till the time of their death

RIGHTS OF PARENTS AFTER THEIR DEATH

First : To carry out the Wajib acts which they did not perform during their life time , .like Namaz , Roza , Hajj and repayment of debts

.Second : To Act on their will and testament

Third : To perform various good deeds for their salvation , i . e . , to give Sadaqah , to perform charitable acts , and to carry out recommended acts on their behalf . In short , one should strive to the utmost in doing good deeds on their behalf so that Allah may .shower His blessing and mercy on them

THE DISOBEDIENT CHILDREN AFTER THE DEATH OF THEIR PARENTS

: (. It is narrated from Hazrat Muhammad al-Baqir (a . s

Certainly , if a person is good to his parents when they are alive but forsakes them� after they die and does not repay their debts or pray for their forgiveness , Allah will record �Aaq-e-Waledain� in the account of his deeds . On the other hand , if a person is �Aaq-e-Waledain� when they are alive but after their death repays their debts and prays for their forgiveness and salvation , Allah will include him among the . �righteous people

SINGLE ACTION , MULTIPLE REWARDS

, Hazrat Imam Ja�far as-Sadiq (a . s .) said

What prevents you from serving your parents in their life and death ? The Holy� Prophet (s . a . w . s .) remarks about the goodness to parents after death . �Perform their �namaz� (if some wajib prayers have been omitted by them , the eldest son should perform them himself , or have them fulfilled by someone else on payment . However , if no wajib prayer is remaining upon them , then he could pray Nawafil

Namaz for them or have them performed on payment .) Pay Sadaqah on their behalf . Complete their Qaza fasts and fulfill the obligation of their Hajj . Whatever you do , . (both of you will be rewarded (i . e . you and your parents

Apart from this , goodness to parents carries double rewards . One for the action itself , and second for the benevolence towards the

. parents

PRAYING (DUA) FOR THE PARENTS AND SEEKING FORGIVENESS ON THEIR BELIEF

It is narrated from the Holy Prophet (s . a . w . s .) that a man approached him and asked whether his parents have any rights upon him after their death ? The Holy , Prophet (s . a . w . s .) replied

Yes , pray Namaz for them , seek forgiveness on their behalf , respect their� � . tradition , and be good to their relatives

(Al Kafi)

? WHEN IS OBEDIENCE TO THE PARENTS WAJIB

The orders and restraints of the parents are of no significance with respect to the wajib acts and the Divine prohibitions . For example if the parents order the child to drink wine or restrain him from the obligatory prayers and fasts , they should not be : obeyed . It is expressly mentioned in this Verse of Surah Luqman

And if they contend with you that you should associate with Me what you have no� � . . . knowledge of , do not obey them

(Surah Luqman ٣١ : ١٥)

: The traditions also support this Ayat

� . No Obedience of a creature in contravention to the Divine command�

(Behaarul Anwaar)

Apart from these circumstances , obedience to parents is obligatory with regards to . the Makruh and Mubah acts . The same applies to the Wajib-e-Kifai

If by performing these actions , the parents are displeased or hurt , it is �Haraam� , a Greater Sin and causes one to be �Aaq-e-Waledain� . Suppose the son wishes to proceed on a non-obligatory journey and the parents restrain him as they fear some

harm for

him , or because they cannot bear to be separated from him; and the son disobeys them and goes ahead with the journey , such a journey is Haraam . It is a journey of sin . Salaat and Fasting is not Qasr for this journey . In short , anything that causes .displeasure and hurts the parents , is absolutely Haraam

:Obedience to parents is not obligatory in the following cases

When it causes unbearable hardships or harm . For instance , if they restrain the son from marriage when he feels the need for it . Or they order the son to divorce his wife without a sound reason . If such an action will result in harm to both the spouses , it is .not obligatory to obey the parents

As far as I know , it is not obligatory to obey parents even in cases where they do not .get angry or hurt if their commands are disobeyed

As far as possible one should obey their orders and restrain from opposing them . Especially when the parents advise their children for their own benefit and without .any selfish motive

DISAGREEMENT AMONG THE PARENTS

If a situation arises when there is a disagreement between the parents on any subject , as far as possible , one should try to pacify and satisfy both of them . However , if it is not possible then the wish of the mother should be given precedence .

We have already seen the reasons why her rights far exceed those

of the father . She is also more deserving of obedience because being a woman she is more sensitive in comparison to men . The mother is easily disturbed by the slightest hurt caused by her child . She becomes restless and uncontrollable due to her motherly feelings . In contrast , the father exercises reason and intelligence and being less emotional , is much less affected . He would realise that the son is obeying the mother because of the very special status granted to her by Allah and not because he . intends to disobey his father due to disregard for him

PERMISSION OF THE PARENTS IS NECESSARY

The Islamic Shariat has prescribed certain matters wherein it is necessary to obtain the permission of both the parents . Or at least of one of them . For example , the Wajib-e-Kifai acts like Jehad , or the Mustahab acts like the recommended fasts , or matters like taking an oath , vow and promises . In all such cases it is Wajib to obtain the parents� permission . The First Martyr(۴) had mentioned ten topics on the rights . of parents in his book �Qawaid� . It will be appropriate to mention them

JOURNEY OF THE CHILD AND THE MARTYR�S VIEWPOINT

Mubah and Mustahab journey without the permission of parents is Haraam . (۱ However a business journey and the journey undertaken for acquiring knowledge is . allowed according to some Mujtahids

Some Jurists are of the opinion that , obedience to parents is Wajib upon the child in (۲ every condition where there exists a doubt . Hence if the parents order their son or daughter to eat with them , and if there is doubt regarding the food , it is incumbent to obey the parents . Because , obedience to parents is Wajib while avoiding food in case . of doubt , is Mustahab

If it is time for prayers and the parents would like to get some work done , it is (۳ necessary to carry out the orders before offering Namaz . Here again the offering of . Namaz at the earliest is Mustahab whereas the obedience to parents is Wajib

REFRAINING FROM NAMAZ-E-JAMAT

۴) Parents cannot prevent their child

from performing Namaz in congregation unless it causes some problem to them . For example , the absence of the son , while he goes for Fajr or Isha prayers , may cause them anxiety regarding their own safety or the safety of their property . Or , it may . make them apprehensive about the son�s safety

If it is not absolutely obligatory (Wajib-e-Aini) the parents can stop their son from (۵ . going on Jehad

Regarding the commands , which are Wajib-e-Kifai , the parents can prevent their (۶ son or daughter only if there is a certainty or a chance of the Wajib being fulfilled by . other people

Some jurists are of the opinion that if one is praying a recommended prayer , he can (۷ . interrupt it if his parents call him

. One must forgo recommended fasts if the father disallows them (۸

In the matter regarding vows and promises , if the parents are against it , then one (۹ . must not disobey them

It is the duty of the son to ensure that he causes no harm to his parents . And if (۱۰ someone else intends to harm them , the son must do everything in his capacity to . ward off the harm

RESPECT FOR PARENTS

As it is Wajib to fulfill the rights of the parents , it is also necessary to give them due respect and honour . Numerous traditions have been recorded from the Ahlul-bayt (a . (. s

One must not address the parents by their names (۱

. However , they can be addressed by their title or kunniyat .

. One must not precede them while walking , nor should one sit down before them (٢

While having meals one should not begin before the parents . Hazrat Imam Zainul (٣ Abedeen (a . s .) did not have meals with his mother for the fear that he may pick a . morsel which she intended to

. One must never sit with one�s back to our parents in a gathering (۴

. While speaking , one�s voice should not rise above the voice of one�s parents (۵

One should not do anything that would cause the parents to become a butt of (۶ criticism . We must not insult the parents of others , or they would insult our parents in . retaliation

Hazrat Sajjad (a . s .) saw a young man walking on the street with the support of his (٧ . father�s hand . He was much displeased and did not even speak to the boy again

(Al Kafi)

It is the unanimous opinion of the jurists that �Ahsan� of parents means refraining . from everything that displeases them

: The following actions are considered disrespectful

. Not providing them with the necessities , thus compelling them to beg for them (١

. Not inviting them to a function where others have been invited (٢

. Not getting presents for them from a place where one had been to , on a journey (٣

All the above acts are Haraam . In addition , the jurists also consider

- : the following actions Haraam

. To turn away from the parents with disdain (١

. To sit with one�s back towards the parents (٢

. To speak in a voice louder than the parents (٣

. Walking ahead of the parents (۴

If any of them do not cause disrespect or displeasure , they are allowed . However , to . �refrain from them is �mustahab

RIGHTS OF THE CHILDREN UPON THEIR PARENTS

Just as it is Wajib for the children to respect , honour and fulfill the rights of their parents , it is incumbent upon the mother and the father to fulfill the rights , which the children have upon them . If the parents do not fulfill these rights , it would amount to Qate Rahmi (cutting off the relationships) . Since children are the closest to parents it is a must to refrain from Qate Rahmi with them , and Qate Rahmi is a great sin , as . would be described later

Just as the children become �Aaq-e-Waledain� by not complying with their duties , the parents also become �Aaq� if they fail to perform their duties towards their children . Further , the parents should not impose unbearable commands upon the children such that the children are forced to find excuses for not obeying them and . �thus become �Aaq

The parents should not ridicule their children for their actions . Rather the children must be corrected by constructive criticism . Ridicule makes the children stubborn and creates enmity between them and the parents . When the parents fail to fulfill

the rights of the children , it induces the children to forsake the rights of the parents in retaliation . As a consequence , both the parents and the children are involved in a . Greater Sin

: The Holy Prophet (s . a . w . s .) said

The parents are liable to be �Aaq� in the same way as the children who do not� (fulfill the rights of the parents become involved in the sin of �Uqooq� (plural of Aaq � .

It is therefore a solemn duty of the parents to behave kindly with their children and give them a good training and education . They should keep them under gentle control . �and must not do anything that would cause them to be �Aaq

For example , the parents should overlook the minor faults of the children . They should appreciate insignificant favours and show happiness and gratitude for these favours which would encourage the child to further good actions . They should make the children aware that they wish them the best and pray for their happiness in the . world and the Hereafter

We will now put forward the rights of children upon their parents , as enunciated by . educated jurists and propounded in the books of Islamic Law

MAINTENANCE OF CHILDREN

It is Wajib upon the parents to bear the expenses of the children right from the time of their birth till they become independent , and in case of a daughter , till she gets . married

ARRANGING THE MARRIAGE

One of the

most important duties of the father is to arrange for the marriage of the son when he attains maturity . In case of the daughter too the father must strive to find a good match for her . The parents cannot restrain their daughter from matrimony . The Holy :Quran states clearly

then do not prevent them from marrying their husbands when they agree . . . � � . among themselves in a lawful manner

(Surah Baqarah ۲ : ۲۳۲)

RELIGIOUS EDUCATION AND TRAINING

Another important duty for the parents is to give a good education to their children . The parents must strive to instruct the children with regard to the fundamentals of Islamic faith . The seriousness and significance of observing the laws of Shariat should be inculcated in the children , and no leniency must be shown if the religious laws are not strictly followed . However , the aspect of Amr bil Maroof and Nahy Anil Munkar must be kept in mind . The details regarding the same shall be explained in . (the chapter of Amr bil Maroof (enjoining good) and Nahy Anil Munkar (forbidding evil

Various traditions stress upon the duty of the parents to shower their love and . affection upon the children . A few of these are quoted below

LOVE AND AFFECTION FOR THE CHILDREN

: The Holy Prophet (s . a . w . s .) said

Be affectionate to your children and have mercy upon them . When you promise� them something , fulfill your promise because the children

repose hope only in the parents . When a promise is not fulfilled , it causes dissatisfaction and strains relationships . Certainly Allah is most wrathful when the � . women and children are disheartened

KISSING THE CHILDREN

The Holy Prophet (s . a . w . s .) has told that when a person kisses his child , a good . (deed is recorded in his Nama-e-Aamal (Scroll of deeds

DAUGHTERS ARE MORE DESERVING OF KINDNESS

The parents have been ordered to be more kind towards the daughters . It is mustahab that when a father brings something for the children he must first offer it to . the daughter; especially the one who is named Fatima

If the children oppose the parents , they must never be abused or reviled . The curses . of the parents cause an increase in the misery of the children

SPIRITUAL FATHERS ARE MORE QUALIFIED FOR KINDNESS

Whatever has been mentioned till now concerns the biological parents; however the spiritual fathers or the guides of humanity are Hazrat Muhammad (s . a . w . s .) and his Purified Ahlul Bayt (a . s .) . All of us are spiritually related to them . In every circumstance their followers can be enriched by virtues and get protection from calamities . The Holy Prophet (s . a . w . s .) has informed , �I and Ali (both) are the fathers of this Ummat . � The spiritual fathers are superior to the biological parents in a manner that the soul is superior

to the physical body . Similarly the punishment of the �Aaq� of the spiritual fathers . is much more severe than that of the �Aaq� of ordinary parents

HIGH REWARDS AND MORE PUNISHMENT

The rewards for kindness to the spiritual father is a thousand times more than kindness to the real parents . In the same way the �Aaq� of a spiritual father is far more severely punishable , i . e . , Heaven is prohibited for the person who disobeys the spiritual father , and none of his deeds are accepted even if he prays in the nights and fasts during the day . The punishment for those who do not acknowledge the Wilayat of Ahlul Bayt (a . s .) is more severe because the Ahlul Bayt (a . s .) are the real spiritual fathers . It would be wrong to consider all the Quranic verses and traditions in connection with Uqooq-e-Waledain to be restricted to biological parents . The Holy Quran and hadith are unanimous in declaring that the commands for Uqooq-e-Waledain apply equally and more stringently to the spiritual as well as biological parents . The ultimate argument in this connection is the Quranic verse wherein Allah . has ordered obedience towards the parents along with His own worship

� . Be grateful to Me and both your parents�

(Surah Luqman ٣١ : ١۴)

And your Lord has commanded that you shall not serve (any) but Him , and� � . goodness to your parents

(Surah Bani Israel ١٧ : ٢٣)

A similar reference to the Holy

Prophet (s . a . w . s .) and the Ahlul Bayt (a . s .) is to be found in the chapter of Sileh Rahem . Two traditions are reported from Imam Ja�far as-Sadiq (a . s .)

The first tradition is when Umroo bin Yazid enquired about the meaning of the following Ayat of Surah Raad :

�And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckning . �

(Surah Raad ١٣ : ٢١)

The next tradition is concerned with the tafsir of the same �Ayat� . It says that the above Ayat has been revealed about the Sileh Rahem to Muhammad (s . a . w . s .) and the Ahlul Bayt (a . s .) , the close relatives of the Momin being included in it . The tradition further says ,

�And do not be of those who restrict the Ayat to some particular personalities . But whenever you hear of a verse regarding a kind of people you must consider it to be applicable to the other people of the same kind . �

THE UQOOQ OF SPIRITUAL FATHERS

The Uqooq of the spiritual fathers means to disobey their commands and to be heedless of their orders . To sever relationships with them in this world by not acknowledging their leadership . Imam Reza (a . s .) asked ,

�Won�t you feel bad if your parents are displeased and say that you are not their child ? �

Those

, who were present answered , �Yes� . Imam (a . s .) continued

The spiritual parents are superior to your biological parents . Do not give them an� � . opportunity to say this . Rather consider yourself lucky be to their son or daughter

BREAKING UP RELATIONS .٧

BREAKING UP RELATIONS

The seventh Greater Sin is the breaking up of relations with one�s kith and kin . This is clearly verified by Imam Ja�far as-Sadiq (a . s .) as well as Imam Musa al-Kazim (a . s .) , Imam Ali ar-Reza (a . s .) and Imam Muhammad al-Taqi (a . s .) . The Quran has also decreed Hell-fire and the curse of Allah upon those who cut off ties with their . relatives

: Imam Ja�far as-Sadiq (a . s .) says

Beware of those who cut off relations because I have found them cursed thrice in� � . the Quran

Surah Baqarah , Ayat No . ٢٧ (١

Whoever break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined , and make mischief in the land , these it is that are the . losers

In the Quranic terminology when the word Khaasir (loser) is used it denotes the one . who is to be in loss , or rather the one who is cursed

Surah Raad , Ayat No . ٢٥ (٢

And those who break the covenant of Allah after its confirmation and cut asunder which Allah has ordered to be joined and make mischief in the

land; (as for) those , upon them shall be curse and they shall have the evil (issue) of .the abode

Surah Muhammad , Ayat No . ٢٢-٢٣ (٣

But if you held command , you were sure to make mischief in the land and cut off the ties of kinship . Those it is whom Allah has cursed , so He has made them deaf and .blinded their eyes

THE DENOUNCEMENT OF �CUTTING OFF KINSHIP TIES� IN THE TRADITIONS

Numerous traditions have reached us in this regard . A few of these reports are :quoted here

:The Holy Prophet (s . a . w . s .) states

There is destruction in enmity , especially with the relatives . I do not mean the destruction of the law but rather the destruction of the religion . (Enmity among .(people not only harms the hair and the body , but it also destroys one�s religion

(Al Kafi , Chapter of Qate-Rahem)

:Imam Ja�far as-Sadiq (a . s .) says

Protect yourself from �Haliqa� for it destroys the people . � The narrator asked� � . �What is �Haliqa�� , Imam replied , �To sever relations

THE WORST DEED IN THE EYES OF ALLAH

A man approached the Holy Prophet (s . a . w . s .) and enquired , �What is the worst � ? deed in the eyes of Allah

,The Holy Prophet (s . a . w . s .) replied

� . To attribute partners to Allah�

� ? The man then asked , �After this which is the worst sin

: The Holy Prophet (s . a . w . s .) said

. �To sever relations�

� ? After this the same person asked , �After this which is the worst sin

: The Holy Prophet (s . a . w . s .) replied

� . (To enjoin the evil and to forbid the good (deeds�

(Al Kafi)

GOODNESS IN RETURN OF ILL–TREATMENT

A man complained to Imam Ja�far as-Sadiq (a . s .) about his relatives . Imam (a . s .) , said

� . Swallow your anger and behave nicely with your relatives�

The man said , �My relatives give me all sorts of troubles and there is hardly any , cruelty they have not committed upon me . � The Imam (a . s .) told him

Do you also want to cut off relation with them ? If you also become like them , then� � . Allah will never have mercy for you

Allama Majlisi (r . a .) says , �If one behaves kindly to the relatives who are bad , they would at one time or the other regret their behaviour . Then the Mercy of Allah will be upon both of

them . If the ill-behaved relatives do not rectify their ways then at least the Mercy of Allah will be upon the one who continues kindness to them (the relatives).

It is very clear to us that we must not sever relations even with those relatives who are unkind to us and who want to cut off the relationships.

The Holy Prophet (s . a . w . s .) says:

� Do not sever relation with your kindered even if they cut off relations with you. �

(Al Kafi)

Imam Muhammad al-Baqir (a . s .) states:

� There are three sins whose punishment has to be borne in this world itself: -

The first is injustice , the second is breaking of relationships and the third is false oath . �

(Al Kafi)

Life is Shortened

Hazrat Ali (a . s .) says in one of his sermons: -

� I seek refuge from the sins which cause the hastening of death. �

Someone asked him , �Maula , Is there any sin by which the death is hastened ? � He replied,

� Yes , the breaking up of the family ties. �

Families who live with co-operation and care for each other are given increase in sustenance by Allah and those who remain divided and are aloof from each other , Allah removes the bounty from their sustenance and their lifespan shortens even if they are all pious (in other respects).

DEATH DUE TO QAT–E–RAHMI

A companion of Imam Ja�far as-Sadiq (a.s.) complained about the

, ill-treatment given to him by his relatives

My own brother as well as my paternal cousins are harassing me . They have� snatched the house that rightfully belonged to me and have given me only a room to . live in . If I complain to the government , I shall be able to recover all my property

, Imam (a . s .) said

� . Be patient , everything will be alright�

The man returned satisfied . In the year ١٣١ A . H . there was a terrible plague . All the relatives of the man perished . Thereafter when he arrived before Imam Ja�far as-, Sadiq (a . s .) , he (Imam a . s .) asked

� ? How are your relatives�

, The man said , �By Allah all of them are dead . � The Imam (a . s .) said

Their deaths have been due to their ill-treatment and Qat-e-Rahmi of relatives like� � . you , not recognizing your right and cutting off relationships

BEREFT OF DIVINE MERCY

Imam Ja�far as-Sadiq (a . s .) relates from the Holy Prophet (s . a . w . s .) that he said :

When people claim to possess knowledge but do not act upon it , when they claim� to profess love but harbour malice in their hearts and sever relations , in such a . condition Allah removes mercy from them and makes them undiscerning to logic

(Behaarul Anwaar)

The Holy Prophet (s . a . w . s .) says

:

Among the various sins , injustice and cutting off relationships are such that one� who commits these is punished in this world itself . Apart from this the punishment for � . these sinners has already been prepared in the Hereafter

(Mustadrak)

: At another occasion the Holy Prophet (s . a . w . s .) has informed

� . One who severs relationships will not enter Heaven�

Jabir Ibne Abdullah Ansari (r . a .) has related from Imam Muhammad al-Baqir (a . s .) : that he quotes the Holy Prophet (s . a . w . s .) as follows

Jibraeel (a . s .) has informed me that even at a distance of a thousand years man� will be able to smell the fragrance of Heaven , but one who disobeys his parents , the one who breaks ties with the kith and kin , or the aged adulterer will not be able to smell it . In fact , the fragrance of Paradise will be felt even at a distance of two thousand years , but not by those who disobey their parents and those who break ties � . with the relatives

The exalted Prophet of Islam (s . a . w . s .) has also informed that the invocation of the person who breaks family ties shall not be answered . �In the chapter on the merits of Shab-e-Qadr the Prophet (s . a . w . s .) has stated that in the night

of Qadr Allah forgives the sins of all the people except of those who drink wine , who disobey their parents , and those who break ties with the relatives or harbour enmity � . towards the believers

KINDNESS TO RELATIVES IS OBLIGATORY

: The Almighty Allah says in the Quran

and be careful of (your duty to) Allah , by Whom you demand one of another . . . � �;(your rights) , and (to) the ties of relationship

(Surah Nisa ۴ : ۱)

According to Imam al-Baqir (a . s .) , the notable point in this verse is that the fear of Allah is mentioned alongwith the fear one should have about breaking relations with . kith and kin

: In the book Al Kafi there is a tradition from Imam Ja�far as-Sadiq (a . s .) . He says

The relatives in this Ayat , include all , and not only the nearest ones . Certainly Allah� has ordered kindness towards all the relatives . Allah has given so much importance to � . this deed that he mentions it with his exalted name

KINDNESS TO RELATIVES IS COMMANDED IN THE SAME WAY AS NAMAZ AND ZAKAT

: (. It is related from Imam Ali-ar-Reza (a . s

: Allah has ordered three things along with three others , in the glorious Quran�

Namaz is ordered along with Zakat . If one offers Namaz but does not pay Zakat (۱ . (when it is due upon him) then his Namaz will not be accepted

Allah has ordered thankfulness to Himself along with (۲

the thankfulness to one�s parents . If one is not grateful to one�s parents it is as if . he has not been grateful to Allah

Allah has ordered piety along with kindness to ones kith and kin . Then one who is (٣ � . not kind towards the relatives is not pious

RIGHTS OF THE RELATIVES AND THE EASE IN RECKONING

: The Creator of the Universe , Almighty Allah remarks in the Holy Quran

Certainly Allah orders equity , kindness (to people) and the giving (of what they� � . need) to the relatives

(Surah Nahl ١۶ : ٩٠)

: In Surah Raad is the following verse

And those who join that which Allah has bidden to be joined and have awe of their� � . Lord and fear the evil reckoning

(Surah Raad ١٣ : ٢١)

The expression �reckoning� in this Ayat denotes the accounting of one�s deeds with regard to his duty of kindness towards relatives . This Ayat shows that kindness towards the kith and kin shall be an important factor to ease the difficulty of the . accounting for one�s deeds

: Imam Ja�far as-Sadiq (a . s .) explains as follows

� . Kindness to relatives makes the reckoning (of the Hereafter) easy�

(Behaarul Anwaar)

(. THE INIMICAL RELATIVE OF IMAM JA�FAR AS-SADIQ (A . S

: Imam Ja�far as-Sadiq (a . s .) made a will in his last moments

� . Pay seventy Dinars to my paternal cousin Hasan Aftas�

He was asked , �Master you are making a gift to someone who has attacked you with a sword ? �

Imam (a . s .) replied ,

Do you think I should not be included among those concerning whom the Quran� says :

And those who join that which Allah has bidden to be joined and have awe of their� Lord and fear the evil reckoning�� (Surah Raad : ۱۳ : ۲۱)

Allah has created Paradise , purified it and made it fragrant . Its fragrance is felt at a

distance of two thousand years (of travel) . But the one who disobeys his parents or breaks ties with the kin will be so far away from Paradise , that he will not even . experience its fragrance

(Behaarul Anwaar)

TRADITIONS REGARDING KINDNESS TO RELATIVES

There are numerous traditions to the fact that Sileh Rahmi is obligatory . In one of such traditions Imam Baqir (a . s .) relates from the Holy Prophet (s . a . w . s .) that he : said

I will (command) all the people of my Ummat , whether present or not , and those� generations which are to come till the Qiyamat , who are still in the loins of their father and wombs of their mothers , that they should be kind to their relatives (and visit them) even if they live at a distance of a year�s journey . Because kindness to . (relatives is one of the commands which is made an integral part of the faith (Imaan �

ONE WHO IS KIND TO THE RELATIVES WILL BE ABLE TO CROSS THE BRIDGE OF SIRAAT SMOOTHLY

Imam Muhammad al-Baqir (a . s .) relates from Hazrat Abu Zar Ghaffari (r . a .) who : quotes the Holy Prophet (s . a . w . s .) to have remarked

Siraat (the bridge passing over Hell that everyone has to cross) will have on each� side (of it) �Sileh Rahmi� and �Amanat� (keeping a trust) one who performs the act of Sileh Rahmi and maintains trusts (Amanat) shall

. be able to cross the �Siraat� easily and will reach Paradise

None of the good deeds will benefit those who have broken ties with relatives or committed breach of trust . They will slip from the bridge of �Siraat� and drop into . Hell-fire

(Al Kafi)

THE WORLDLY BENEFITS OF KINDNESS TO RELATIVES

Numerous reports (Rawayaat) testify that Sileh Rahmi (kindness to one�s relatives) also has worldly benefits . Like , increase in the life-span , postponement of death , increase in the number of descendants etc . , Hazrat Imam Ja�far as-Sadiq (a . s .) related three traditions from the Holy Prophet (s . a . w . s .) in the court of Mansur . (. Dawaniqi (l . a

A man who has only three years of life remaining , performs an act of kindness to� (١ his relatives and Allah increases his life by thirty years . In the same way a man has thirty years of life but due to his breaking off the ties of relationship , his (remaining) life is decreased to three years . Then the Holy Prophet (s . a . w . s .) said : Whatever . Allah wills He erases and whatever He wills He writes

It means that if Allah wills He can alter (certain destinies) due to one�s actions and � . deeds

(Behaarul Anwaar)

Fulfilling the rights of kith and kin increases the life-span even if the relative is a� (٢ � . sinner

(Behaarul Anwaar)

Sileh Rahmi (kindness to relatives) is a (٣

cause for the easy accounting of one�s deeds on the day of Qiyamat and it (Sileh Rahmi) protects one from sudden death. �

Hazrat Imam Ja�far as-Sadiq (a.s.) has told Maysar:

O� Maysar) the time of your death has arrived many times but Allah has postponed) (your death) due to your kindness to the relatives and good behaviour towards them.

SILEH RAHMI� PROLONGS LIFE�

It is reported from Imam Ja�far as-Sadiq (a.s.) that he said to Maysar,

O Maysar, truly your lifespan has increased, what good actions have you been� performing? �

Maysar replied, �In my youth I used to earn from my labours an amount of five Dinars a day and I used to give these to my maternal uncle. �

Yaqoob Magribi was once in the presence of Imam Musa al-Kazim (a.s.). Imam (a.s.) said,

You and your brother had an argument over the ownership of a house. So much so� that you abused each other and broke up the ties of relationsip. Such a thing is not from my religion, neither is it from the religion of my ancestors. Then fear Allah, the One Who is without any partner. Fear the Divine Punishment. Due to this sin, death shall soon separate you (two). Your brother will die in this journey and you shall regret you actions. �

The man asked, �May my life be sacrificed

� ? upon you , when will I die

, Imam (a . s .) replied

Your death had also arrived but you did an act of kindness to your father�s sister � � . ((your aunt) and thus your lifespan increased by twenty years (or months

As Imam (a . s .) has predicted , Yaqoob�s brother died before he could reach home . and was buried on the way

(Safinatul Behaar)

THE BENEFITS OF SILEH RAHMI IN THE HEREAFTER

The practice of Sileh Rahmi (kindness to kith and kin) accrues worldly advantages , . spiritual benefits and bounties of the Hereafter

: Imam Ja�far as-Sadiq says

Sileh Rahmi perfects the morals and encourages charity . When one performs Sileh� Rahmi he has to be benevolent towards his relatives . The continuous practice of Sileh Rahmi brings refinement in his morals . In the same way repeated acts of kindness inculcate a benign and compassionate feeling in the person , and the soul is purified ((from the sin of jealousy and enmity) . (Safinatun Behaar

SILEH RAHMI CAUSES ALL THE GOOD DEEDS TO BE ACCEPTED

: Imam Muhammad al-Baqir (a . s .) states

Sileh Rahmi (kindness to relatives) purifies deeds . Purification of deeds means , that the shortcomings in all the good deeds of a person practicing Sileh Rahmi are . naturally compensated and all his good deeds are accepted by Allah

It increases wealth , wards off difficulties and calamities . The accounting of your actions on the day of Qiyamat is made easy . Even the ordained time of death is . postponed

EXTENDING HAND OF FRIENDSHIP TOWARDS THOSE WHO WANT TO BREAK THE TIES ((QAT–E–RAHEM

: Imam Sajjad (a . s .) says

There are two actions , towards which , a step taken is liked by Allah more than anything else . One is the step taken to join a row formed in the name of Allah (for Jehad or Namaz); the second is the one taken to extend a hand of friendship towards . kith and kin who want to break relations

(Behaarul Anwaar)

: The Holy Prophet (s . a . w . s .) said

Certainly there is a section in Paradise which can not be attained except by three� kinds of people . First the just Imam , second , the one who does Sileh Rahmi , and third the one who has family (and children) but remains patient (in poverty and . (diffi�culties

(Behaarul Anwaar)

THE REWARD OF SILEH RAHMI

The reward for Sileh Rahmi has been described by the Holy Prophet (s . a . w . s .) in : one of his traditions . He says

When a person goes towards his relatives so that he can fulfill his rights with his life� and his wealth , Allah bestows upon him the reward of a martyr at every step he takes . He (Allah) writes down forty thousand Hasana (the unit of Divine rewards) and He erases forty thousand of his sins and He elevates him by forty thousand grades . The person achieves the position of one who has worshipped Allah for a hundred years . (� (Behaarul Anwaar

. At another place the Holy Prophet (s . a

: w . s .) says , regarding the rewards for Sileh Rahmi

The reward for Sadaqah in the way of Allah is ten times , whereas the reward for� giving a loan is twelve times (because in giving a loan the dignity of the Loanee is maintained) . The reward for the good behaviour to the believing brothers is twelve � . times and the reward for Sileh Rahmi is twenty four times

(Behaarul Anwaar)

THE MEANING OF SILEH RAHMI AND QAT–E–RAHMI

The Shariat of Islam has not provided any fixed definition for these two terms . In this case the meaning as judged by common sense and reason must be accepted . We must consider all the relatives from the father�s side and mother�s side , irrespective of whether they are close or distant , to be our kith and kin who have a right on us . In the same way the children of the daughters and their descendant also : come in this category as the Quran says

Those who join together (do Sileh Rahmi) those things which Allah has commanded� � . to be joined

(Surah Raad ١٣ : ٢١)

Urwah Ibne-Yazeed asked Imam Ja�far as-Sadiq (a . s .) the meaning of this Ayat ;(Surah Raad ١٣ : ٢١) , the Imam (a . s .) replied

You have been commanded to do Sileh Rahmi towards all your relatives . Whether� they are Mehram (in the prohibited category of marriage) or Namehram , (not in the prohibited category) whether they are distant relatives or closely related , whether they

� . are immediate relatives or separated by several generations

(Al Kafi)

NO DISCRIMINATION BETWEEN THE AFFLUENT AND THE POOR RELATIVES

It is generally observed that people tend to behave graciously towards their wealthy relatives and avoid the poor ones . The faith of Islam does not differentiate or discriminate between the rich and the poor relatives . What is important is the closeness of relationship . The more closely a person is related to you , the more . important and necessary it is to fulfill his rights

? WHAT IS SILEH RAHMI

Any behaviour which is generally regarded by people as good , kind , gracious or . obligatory , when directed towards your relatives is Sileh Rahmi

: Imam Ja�far as-Sadiq (a . s .) says

The kindness towards relative and goodness towards the believing brother makes� easy your reckoning on the Day of Judgement and protects you from sins . So you should be kind to your relatives and be good to your believing brothers even if it is as � . little as a sincere �salaam� (salutation) or a hearty reply to a salaam

(Al Kafi)

: At another place the Sixth Imam (a . s .) remarks

Do Sileh Rahmi towards your relatives and the near ones even if it is just by offering� � . a glass of water to them

(Wasaelush Shia)

THE DIFFERENT GRADES OF SILEH RAHMI

Shaheed-e-Thani(۵) (r . a .) describes the grades of Sileh Rahmi in the following words :

It is deduced from the traditions that the highest stage of Sileh Rahmi is to consider the relatives as our own selves . That is , we should wish for our relations whatever .we wish for ourselves

The next stage of Sileh Rahmi is to help relatives overcome the difficulties and hardships they may be facing . Next , we must earnestly try to benefit our kith and kin as much as possible , in areas where they need help and of course in a manner permitted by religion . This benefit can be either economic or by way of making a person independent , by securing

for him a job or initiating him into a trade . It can also be in the form of a sound advice , . spiritual guidance and religious teachings

The fourth stage of Sileh Rahmi is towards those people who are dependents of our . relatives . For example , the brother�s wife or the step-mother

The simplest kind of Sileh Rahmi consists of salutations , a lesser kind is the conveying of Salaam (through someone) . The smallest kind of Sileh Rahmi is to pray for relatives . in their presence and to encourage them

THE DIFFERENCE BETWEEN BREAKING RELATIONS WITH NEAREST KIN AND WITH DISTANT RELATIVES

Qat-e-Rahmi and Sileh Rahmi with respect to the close kith and kin could be different from that with the distant relatives . It is possible that a certain action or attitude towards close relative would amount to Qat-e-Rahmi but the same towards a distant relative may not be regarded as such . Also a certain behaviour with a knowledgeable and a pious relative may be termed as Qat-e-Rahmi but with respect to other relatives it may not be so . It is best to refrain from every act that could possibly amount to Qat-e-Rahmi . We must observe extreme precaution in this matter lest we . bring upon ourselves the severe punishment of a Greater Sin

ARROGANCE TOWARDS POOR RELATIVES IS QAT-E-RAHMI

The ones most guilty of Qat-e-Rahmi are the rich and affluent who do not acknowledge their connections with their poor relatives and deal with them with pride and arrogance , while they are polite and kind to their wealthy relatives . To neglect one�s duty and give importance to material possessions , contradicts the laws of . Islam both in the letter and spirit

WHAT IS THE LEAST AMOUNT OF SILEH RAHMI THAT IS WAJIB

Every kind of Sileh Rahmi , the failure of which is viewed as a sort of Qat-e-Rahmi , is obligatory for us . For example , if a person is unable to fulfill his needs due to poverty or is unable to get medical aid for any reason , or is in debt; and he approaches a rich

relative for help; it is obligatory on the rich person to help him . Even if the rich person is not approached directly but comes to know the predicament of his poor relative , it is obligatory on him to help this less fortunate relative . The wealthy man who fails to .carry out these obligations will be guilty of Qat-e-Rahmi

It is however not obligatory for a person to help his poor relative if he himself is not in a sound position to do so and fears that his finances will be constrained or that he himself may become a destitute . Also , Sileh Rahmi is not obligatory , if by doing so he will violate the laws of Islam . For example one need not pay a visit to a

relative , if by doing so one would be in the midst of Na-mehram or may be compelled . to hear music

Sometimes we may be in doubt whether a particular action could be considered as Sileh Rahmi or Qat-e-Rahmi . In this case the reference point is to see how the people in general view it . The criteria for deciding that a particular behaviour is Sileh Rahmi or Qat-e-Rahmi therefore depends on the general feeling for it . If a small lapse like not saluting or non-compliance with a small request is Qat-e-Rahmi according to those around us , then it is so . By the same token if observing small niceties are . considered as Sileh Rahmi , then it is so

SILEH RAHMI WITH CERTAIN RELATIVES IS MUSTAHAB IF NOT WAJIB

At times some obligations towards distant relatives are not considered Sileh Rahmi and accordingly are not Wajib (obligatory) for us . But these obligations are bound to be Mustahab . In any event , it is best to conduct ourselves in a manner that we totally . eliminate the risk of committing a Greater Sin

BREAKING TIES EVEN WITH THOSE WHO WISH TO BREAK UP TIES WITH US IS HARAAM

Although one would not be at fault from a worldly point of view , according to Shariat , . breaking ties even with those who want to do so is Haraam

It is natural for a person who , finding that his relative does not acknowledge him nor fulfills his rights , reacts by remaining aloof and allowing the bonds of kinship to be . broken

: The Holy Prophet (s . a . w . s .) says

� . Do not break ties with your relatives even if they break them with you�

THE ORDER OF IMAM JA�FAR AS-SADIQ (A . S .) REGARDING QAT-E-RAHMI

Abdullah Ibne Sinan says that I pleaded to Imam Ja�far as-Sadiq (a . s .) , �I have a cousin , I do Sileh Rahmi (kindness) towards him and do not wish to break ties with him . But he wants to break ties with me . (Master !) I want to maintain relations but

he wishes to sever them . Due to this behaviour of his I am also inclined to cut off ties � ? with him . Can you permit me to do so

: Imam (a . s .) replied

Remember) If you behave kindly with this relative of yours inspite of his Qat-e-)� Rahmi (then it is possible that one day this will affect him and he too will begin to fulfill his obligations) . In this way the Mercy of Allah shall be upon both of you . But if you break ties with this cousin of yours then neither of you shall be eligible for

� . the Mercy of Allah

(Al Kafi)

GOODNESS IN RETURN OF ILL–TREATMENT

: The Holy Prophet (s . a . w . s .) says

If any one betrays trust with you , do not betray trust with him or you will also� � . become like him . Similarly , do not break ties with your relatives even if they do so

(Behaarul Anwaar)

It means that if we reciprocate the malice of a relative we shall also be like him (i . e . sinful) . In the same way the Holy Prophet (s . a . w . s .) has invited us to perform kindness in lieu of misdemeanor . He remarks , �Do you wish me to tell you (about � ? those qualities) which shall benefit you in this world as well as Hereafter

� . The people said , �O Prophet of Allah ! Please do so

, The Prophet (s . a . w . s .) said

The three such qualities are , firstly , to do Sileh Rahmi with one who does Qat-e-� Rahmi with you . Secondly , fulfill the needs of one who has deprived you . Thirdly , � . forgive those who have oppressed you

(Al Kafi)

BREAKING OF TIES WITH THE MUSLIM AND THE KAFIR RELATIVES

The traditions of the Masumeen (a . s .) leave no doubt whatsoever that the fulfilling of the rights of one�s relatives is obligatory . Whether the relatives are Shia or Sunni , pious and religious or sinful and transgressors or whether they are Muslims or Kafirs . It is compulsory to perform Sileh Rahmi with them . Even if

. a Muslim relative apostises and becomes a kafir , his rights are not invalidated

Ibne-e-Hamid enquired from Imam Ja�far as-Sadiq (a . s .) : �My relatives are not of my religion . Are any of their rights upon me ? � Imam (a . s .) gave the following : reply

Why not ? The rights of the relatives do not become invalid for any reason (even if� the relatives are unbelievers) but if the relatives are Muslim then their rights are twice as much . One is due to their being relatives and second because of their being Muslim  .

(Al Kafi)

(. DAWOOD RAQQI THE COMPANION OF THE SIXTH IMAM (A . S

Dawood Raqqi says : �I was sitting in the company of Imam (a . s .) when Imam (a . s : .) himself started speaking and said

Dawood , on Thursday the report of your deeds was presented to me and I saw� among your deeds the Sileh Rahmi which you have performed with your cousin (brother) , I was very pleased . However , I know that this Sileh Rahmi of yours will � . (because of his Qat-e-Rahmi towards you) be the cause of his early death

(Behaarul Anwaar)

Dawood , the companion of Imam Sadiq (a . s .) says : �My cousin used to bear enmity towards me . He was an evil person . When I came to know about his destitution , I went to Makkah and gave him some money so that he could manage himself for some time . It was

this action of mine about which Imam (a . s .) was informed and he told of it on my � . return to Madinah

THE BEHAVIOUR OF IMAM AS–SADIQ (A . S .) TOWARDS HIS INIMICAL RELATIVES

Certain relatives of the Holy Imam (a . s .) not only failed to acknowledge his rights but even bore enmity against him in their hearts . Although the enmity against Imam (a . s .) makes him a disbeliever . Yet Imam Ja�far as-Sadiq (a . s .) willed that seventy Dinars be given to Hasan Aftas . Hasan Aftas was an evil person and had such deep malice against Imam (a . s .) that he had once tried to attack Imam (a . s .) with a sword . The goodly behaviour of Imam (a . s .) towards his enemy was due entirely to . his relationship

CONVERSATION OF IMAM AS–SADIQ (A . S .) WITH ABDULLAH HASANI

Once Abdullah Hasani , a relative of Imam Sadiq (a . s .) met him on the streets of Madinah . He had a meaningless argument with Imam (a . s .) and spoke ill of him . Imam (a . s .) replied to this misbehavior in the best way . He went to the house of this person the very next day and said , �Yesterday I recited the following Ayat of the , Quran

And those who joined that which Allah has bidden to be joined and have awe of� . their Lord and fear the evil reckoning

(Surah Raad ۱۳ : ۲۱)

I became very fearful because of it . � Abdullah understood that Imam (a . s .) was intending to correct him . He began to weep and said , �I

have willfully forgotten this verse . After this , Imam Ja�far as-Sadiq (a . s .) and . Abdullah embraced each other

(Al Kafi)

�THE GRIEF OF IMAM JA�FAR AS–SADIQ(A . S .)ON

THE GRIEF OF IMAM JA�FAR AS-SADIQ(A . S .)ON THE OPPRESSION UPON THE (. DESCENDANTS OF IMAM HASAN (A . S

When Mansoor Dawaniqi arrested and imprisoned Abdullah Mahej and other Hasani Sadaats , Imam Ja�far as-Sadiq (a . s .) was grief-stricken . Although the Hasanis were opposed to Imam (a . s .) , the Imam�s (a . s .) distress was such that he was confined to bed for twenty days . He wrote a lengthy letter to them to express his sorrow and to offer comfort and consolation . He sent this letter to the prison of Kufa and was in regular contact with them to know their well-being . Often he wept on their . imprisonment

IT DOES NOT MATTER IF WE ARE KIND TO CERTAIN RELATIVES WHO ARE NOT MUSLIM

It is simply clear by now that for Sileh-Rahem and Qate-Rahem , the Shariat does not distinguish between a Muslim and a Kafir or between a pious and a sinful person . At the same time we also know that Islam exhorts us to shun infidels and to dissociate with them . These contradicting views will cause some confusion in our minds and a . word of explanation is in order

Undoubtedly Islam orders us to detest kafirs , hence it is improper to behave well with them . Good behaviour towards a Kafir is an outward act and at a social level . While hating him for being an Kafir is how you feel and think about him at a spiritual level . Since Sileh-Rahem is obligatory , we must

behave well with our Kafir relatives , but at no stage should we be oblivious of the fact . that they are non-believers and deserve to be hated for being Kafirs

SILEH RAHMI TO KAFIR RELATIVES SHOULD NOT ENCOURAGE THEM IN THEIR DISBELIEF

If Sileh Rahmi towards a Kafir relative , in some way , strengthens his conviction towards his own religious views; or if Sileh-Rahem towards a sinful relative provides him with opportunity and encouragement in his unlawful ways , then this kind of Sileh Rahmi is forbidden . In fact , if Qat-e-Rahem induces a disbeliever to introspect and reconsider his disbelief , then , Qat-e-Rahmi is obligatory on us . In the same way Qat-e-Rahem is obligatory if it discourages or dissuades a relative in his sinful ways .

DISSOCIATING WITH THE ENEMIES OF ISLAM

There is another situation where Qat-e-Rahem is Wajib (obligatory) . That is when the kafir or sinful relative harbors malice towards the religion of Islam . Allah says in Surah : Mujadila

� You shall not find people who believe in Allah and the latter day befriending those who act in opposition to Allah and His apostle , even though they were their (own) fathers , or their sons or their brothers or their kinsfolk . . . �

(Surah Mujadila ۵۸ : ۲۲)

This verse clearly indicates that one must abstain from Sileh Rahem towards even the closest of relatives if they are inimical towards Allah or the Holy Prophet (s . a . w . s .) . or the Islamic faith

SILEH RAHMI IS WAJIB IF THE RELATIVE IS NOT OVERTLY INIMICAL

: A Quranic verse from the chapter Mumtehana says

� Allah does not forbid you from respecting those who have not made war against you on account of (your) religion , and have not driven you forth from your homes , that you show them kindness and deal with them justly , surely Allah loves the doers

of justice . Allah only forbids you from respecting those who made war upon you on account of (your) religion , and drove you forth from your homes and backed up others in your expulsion , that you make friendship with them and whoever makes � . friends with them , these are the unjust

(Surah Mumtehana ۶۰ : ۸-۹)

Thus it could be concluded from the above two verses that if a relative does not openly oppress us or exhibit

. enmity , then Sileh Rahmi is Wajib towards him

SILEH RAHMI IS WAJIB EVEN IF ONE HAS TO TRAVEL FAR TO PERFORM IT

It is highly recommended to fulfill the duty of Sileh Rahmi even if one has to travel a long distance to do so . The Holy Prophet (s . a . w . s .) told Ali (a . s .) :

O Ali ! Even if you have to travel for two years to do good to your parents , do it ,� even if you have to travel for one year to perform Sileh Rahmi to your kinsfolk , do so . Even if you have to journey a mile to see a sick person , do it . Even if you have to walk two miles to attend a funeral , do it . Even if you have to travel four miles to meet a believing brother , do it . �

(Behaarul Anwaar)

Traditions have stated , as mentioned earlier , that for every step a person takes to visit his relatives , he gets forty thousand rewards , forty thousand of his sins are forgiven and his status is raised by forty thousand grades .

Maintain Cordial Relations But Do Not Reside Close to Each Other

Amirul Momineen (a . s .) writes a letter to one of his officers ,

Order the relatives to visit each other but ask them not to reside in the same� neighborhood . �

The late Scholar , Naraqi , explains in his book , �Meraj us Sadaat� : �Staying next to each other breeds malice and jealousy

� . and results in Qat-e-Rahem

It is much easier for relatives to maintain harmony and goodwill by staying apart from . each other . Proximity often results in friction and enmity

There is a Persian proverb that says that distance and friendship are proportionate to . each other

SILEH RAHMI WITH THE SPIRITUAL FATHER

We are indeed indebted to our parents for our physical , mental and spiritual development . But mankind could not have been guided right , without a spiritual father . The essence of spiritual guidance which consists of rules of conduct as approved by Allah have come to us only through the Holy Prophet (s . a . w . s .) and it was the sustained and unsparing effort of the Holy Prophet (s . a . w . s .) which guided mankind to the path of salvation and eternal happiness . The Holy Prophet (s . a . w . s .) was the spiritual father of the Muslims in his time and later Ali (a . s .) took his place . It is only through love and obedience to them that one can hope to achieve spiritual . eminence

This is corroborated by the statement of Allah to the effect that whoever enters the �fort� (protection) of these exalted personalities , his spiritualism becomes evident in his behaviour . The doors of knowledge and awareness are open . The fountain of . sagacity flows in his heart and the reality becomes manifest for him

THE ADVENT OF THE HOLY PROPHET (S . A . W . S .) – A FABULOUS BLESSING

It is not possible for a man to achieve spiritual excellence without the love and . obedience of a spiritual father

Certainly Allah conferred a benefit upon the believers when he raised among them� an apostle from among themselves , reciting to them His communications and purifying them , and teaching them the book

� . and the wisdom , although before that they were surely in manifest error

(Surah Aale Imran ۳ : ۱۶۴)

This verse signifies the importance of the advent of the Holy Prophet (s . a . w . s .) by Allah for the guidance of mankind . We must acknowledge it as the greatest blessing . of Allah and a favour that He bestowed upon His creatures

THE WILAYAT OF AHLUL BAYT (A . S .) AND THE WORLDLY COMFORTS AND BLESSINGS

: (. Yunus Ibne Abdul Rehman told Imam Ja�far as-Sadiq (a . s

The love and Wilayat of Ahlul Bayt (a . s .) has been prescribed as your right upon us� � . by Allah . I consider this blessing to be much superior to the worldly blessings

: Imam (a . s .) was distraught and he replied

You have made an inappropriate comparison . What are the worldly blessings ?� What is it more than eating , drinking and dressing ? And you compare all these � ? transient things with our love which is an everlasting reality

We have seen in the discussion on the rights of parents , that we can be �Aaq� of our spiritual fathers if we fail to fulfill their rights . Not all of us may be capable of fulfilling this duty to the fullest extent . But we should sincerely try our utmost to obey their commands . At the same time we should be fully aware of our deficiencies and . failings and continually implore our infallible guides to pardon us

? WHO ARE THE SPIRITUAL FATHERS

Sileh Rahmi is Wajib and Qat-e-Rahmi is Haraam towards our spiritual relatives also . Our Holy Prophet (s . a . w . s .) and our Imams (a . s .) are our spiritual fathers . So , the descendants of our Holy Prophet (s . a . w . s .) and the Imams (a . s .) , that is the Sadaat , are our spiritual relatives

Also , since the Holy Prophet (s . a . w . s .) and the Imams (a . s .) are the spiritual . fathers of all believers and Shias , we all are related to each other , and are like . brothers of each other

� . Certainly the Believers Are Brothers of Each Other�

(Surah Hujarat ۴۹ : ۱۰)

The verse clearly indicates that everyone is somehow related to a common spiritual . father

RIGHTS OF SADAAT

Allama Hilli in his book �Qawaidul Ahkam� counsels his son Fakhrul Muhaqqiqain in : the following words

You should practise Sileh Rahmi with the pure descendants of the Sadaat also . The� Almighty Allah has emphasized upon this duty so much that he has made the love of relatives of the Holy Prophet (s . a . w . s .) as a compensation of the prophetic mission � .

� . . . . Say : I do not ask of you any reward for it but love for my near relatives . . . �

(Surah Shuara ۴۲ : ۲۳)

: The Holy Prophet (s . a . w . s .) said

. I shall intercede for four types of people even if they carry the sins of all humanity� �

. A person who has helped my descendants and progeny (۱

. A person who has spent his wealth upon my descendants when they were in need (۲

. A person who has loved my Progeny with his tongue and his heart (۳

A person who has considered the wants (۴

� . of my descendants when they were surrounded by enemies and were homeless

? (. DOES ANYONE HAVE A RIGHT UPON THE HOLY PROPHET (S . A . W . S

: Hazrat Imam Ja�far as-Sadiq (a . s .) said

On the day of Qiyamat a caller will announce , �O people , keep silent , because� Muhammad (s . a . w . s .) is to say something to you . � Then the Messenger will arise and say , �O people ! If anyone of you has any right or favour upon me , or if there is any obligation upon my neck then he should stand up . I will see that he is compensated . � The people will reply , �May our parents be sacrificed upon you . What right ? What favour ? And what obligation ? Rather the rights and favours are of � . Allah and His Prophet upon all the creatures

GOODNESS TO SADAAT AND PARADISE

: Then the Holy Prophet (s . a . w . s .) shall say

No , they do have a right . Whoever has provided shelter and help to anyone from� my Ahlul-Bayt (a . s .) or did good to them or gave them clothes in their need or fed � . them when they were in need , should stand up so that I can recompense him

Some people who had performed such deeds will arise . Then the voice of the Almighty shall be heard . �O Muhammad , my loved one ! With due regards to your position I have fixed the reward for their deeds . They shall be given whatever position you intend for them in

Paradise . � Then Allah shall give them a place near the Holy Prophet (s . a . w . s .) � . and his Ahlul-Bayt (a . s .) and there would be nothing to obstruct their view

RIGHTS OF THE BROTHERS IN FAITH

There are numerous traditions in connection with the rights of the believers and : brothers-in-faith . A few of such traditions are quoted below

Mualla Bin-Khanees asked Imam Ja�far as-Sadiq (a . s .) : �What are the rights of � ? the believing brother

, Imam (a . s .) replied

Seven rights of the believers are Wajib - If one fails to fulfill even one of these� rights , he is externed from Allah�s obedience . He shall not receive any reward from � . the Almighty

. What are those seven rights ? � , enquired Mualla�

, Imam (a . s .) said

� . I fear that you may fail to act upon them �

Mualla said , �La Quwwata Illa Billah . � There is no power except of Allah . (He . (meant , It wouldn�t be so

, Imam Ja�far as-Sadiq (a . s .) said

The foremost right is that you wish for the believing brothers whatever you wish for� � . yourself

, Imam (a . s .) then related the other six rights

The second right is that you must refrain from angering him and try to seek his� pleasure and obey him . The third right is that you help him with you life , your wealth

your tongue , and your hands . The fourth right is that you guide him and teach him , that which is beneficial for him . The fifth , is that do not eat till satiation when your believing brother is hungry , and do not drink to satiation if he is thirsty , and do not dress nicely if he is deprived of good clothes . The sixth right is that if you have a servant you should send him to do his work . The seventh right is that if the believing brother says something on oath you should believe him , if he invites , you accept his invitation , if he is sick , visit him , if he dies , accompany his bier , if you come to know � . any of his needs , fulfill them it before he asks

(Al Kafi)

(. SILEH RAHMI WITH THE IMAM (A . S

, Imam Reza (a . s .) has informed

Those who cannot come for our Ziarat must visit our virtuous followers . They shall� get the reward of performing our Ziarat . And those who wish to do Sileh Rahmi towards us but are unable to do so must do Sileh Rahmi towards our pious devotees . � . They shall be given the reward of our Sileh Rahmi

Respect and honour for the believing brother is the same as respect and honour for the spiritual father (Imam [a . s .]) . In the same way , insult and disrespect of the believing brother is equivalent

to insult and disrespect to the spiritual father , (the infallible Imam [a . s .]) . It is for very reason that insulting a believer brings the wrath of Allah upon us and makes us .deserving of severe punishment

We shall conclude with the prayer that Allah may give Tawfeeq to all of us for doing .Sileh Rahmi and fulfilling the rights of others

USURPING THE PROPERTY OF THE ORPHANS .۸

explaination

The eighth among the Greater Sins is to usurp the property of an orphan who has not .attained maturity

This is categorized as a Greater sin by the Holy Prophet (s . a . w . s .) , Imam Ali (a . s .) , Imam Reza (a . s .) , Imam Kazim (a . s .) and Imam Taqi (a . s .) . It is a sin , the .punishment of which is fixed by Allah to be the fire of Hell

,The Quran says

As for) those who swallow the property of the orphans unjustly , surely they only)� � .swallow fire into their bellies and they shall enter burning fire

(Surah Nisa ۴ : ۱۰)

It is mentioned in Tafsir-e-Kabir that one who cheats an orphan of his property will be raised on the Day of Judgement in such a condition that the flames of fire will be protruding from his mouth , nose and ears . By looking at him people will recognize that he is the one who in his lifetime had usurped the property of

the orphans . The last phrase , �They shall enter burning fire� indicates that one who deprives an orphan of his rightful property will be liable to be burnt in Hell-fire , even if he has not committed any other sin.

The Almighty Allah says,

�And give to the orphans their property , and do not substitute worthless (things) for (their) good (ones) and do not devour their property (as an addition) to your own property; this is surely a great sin. �

(Surah Nisa ۴ : ۲)

The above verse gives clearcut instructions to those who are guardians and caretakers of the orphans , on how to fulfill their responsibility . They should spend the property in their trust in a correct manner for the benefit of the orphan and without stinginess . A caretaker should be very careful not to spend any of the orphan�s money on himself . This is a very serious offence that will cause his entire Halaal wealth to become Haraam . Under no circumstances should an orphan�s valuable possessions be substituted with anything inferior . Finally , when the child reaches maturity , all his property should be returned to him with complete honesty.

In the same chapter of Surah Nisa , Allah says in verse number nine:

�And let them fear who , should they leave behind them weakly offsprings , would fear on their account , so let them be careful of (their duty to) Allah , and let them speak right words. �

Surah Nisa ۴)

It is mentioned in Tafsir-al-Mizan that whoever betrays the trust of orphans and oppresses them , their children will suffer a similar fate . This is an amazing reality that is revealed by the Holy Quran . Similarly in other numerous verses , the Quran informs us that the returns of our deeds are evident in this world itself . We will witness the results of our own actions . Every action has an effect on one who performs it , and we should be fully conscious of the fact that our sinful acts are not restricted to the sinner . , but they come to bear on our children as well

It is our confirmed duty to wish for others as we wish for ourselves . A good or bad action directed towards others therefore implies that we wish the same for ourselves . So , by carrying out these actions , we , in effect have prayed for it for ourselves . This . prayer will not be rejected and we will be recompensed as we deserve

The marvellous functioning of our body is the result of the co-ordination between the various composite parts and organs . We as individuals are also composite members of a large body , which is our community . Just as the malfunction of one organ in the body , causes distress in the other organs , so also whatever hurt or misery that we . may inflict on another is bound to take us also in its grip

So it is , that the injustice we do to another�s child will cause our own children to suffer the repercussions of our actions . It is of course another matter that the Almighty in his Infinite Mercy allows some of our good deeds to compensate for the .bad actions

And whatever affliction befalls you , it is on account of what your hands have� �(wrought , and (yet) He pardons most (of your faults

(Surah Shuara ۴۲ : ۳۰)

Undoubtedly , we must dread Allah�s punishment and refrain from oppressing the orphans . We have to have kind and tender feelings for them as we have for our own children . If we trample upon the rights of an orphan or do any injustice to him or her , we can rest assured that the same fate will befall our own children after our death . The verse of Surah Nisa unequivocally states that oppressing an orphan is a Greater .Sin . The horrible consequences of this sin are also mentioned clearly

PUNISHMENT FOR USURPING THE ORPHAN�S PROPERTY IS METED OUT IN THIS WORLD

It is recorded from Imam Ja�far as-Sadiq (a . s .) that Allah has ordained two : penalties for appropriating the wealth or property of an orphan

The first punishment is in the Hereafter , and that is the fire of Hell . The second one� : is in this world itself . As indicated by the following verse of Quran

And let those fear who , should they leave behind them the weakly offspring , would� fear on their account , so let

them be careful of (their duty to) Allah , and let them speak right words . � (Surah (Nisa ۴ : ۹

Whatever has been mentioned in the Holy Quran , the same has been emphasized by Imam Ali (a . s .) , Imam Ja�far as-Sadiq (a . s .) , Imam Ali ar-Reza (a . s .) . Other Tafsirs of Quran also give the same explanation . Imam Ali (a . s .) states : �Certainly one who usurps the orphan�s property , his own children shall be similarly dealt with in this world in the near future and he will suffer for it in the Hereafter . �(Behaarul (Anwaar

: Ali (a . s .) has also mentioned

Do good to the children of others so that good may be done to yours (after you are� � . (dead

: Imam Ja�far as-Sadiq (a . s .) has informed

If one oppresses someone , Allah will appoint an oppressor upon him or upon his� � . children

(Al Kafi)

THIS IS NOT AGAINST DIVINE JUSTICE

We may wonder as to why the innocent children who are not at fault and in no way responsible for the misdeeds of their parents should be the target of oppression and ? injustice meant for their parents . Is this not against Divine Justice

The answer to this objection is simple . Allah does not appoint any oppressor but when someone oppresses the children , Allah does not restrain him . Allah witholds His . Mercy and favour

Bad behaviour towards the children

implies that the father wishes the same for his children and also that he has not . wished Allah�s Mercy and favour upon his children

: Hazrat Imam Ja�far as-Sadiq (a . s .) has stated

� . If the father is virtuous the Almighty Allah protects the children�

: As mentioned in the Quranic verses of Surah Kahf

And as for the wall , it belonged to two orphan boys in the city , and there was� beneath it a treasure belonging to them , and their father was a righteous man , so your Lord desired that they should attain their maturity and take out their treasures , � . . . a mercy from your Lord

(Surah Kahf ١٨ : ٨٢)

Thus it is clear that the Mercy and favour of Allah upon the orphans is due to the righteousness of their father . On the other hand if their father had oppressed others . than this would have caused them to be deprived of Divine Mercy and favour

TRADITION THAT DENOUNCES THE USURPATION OF ORPHAN�S PROPERTY

Umar bin Zurarah says that he enquired from Imam Ja�far as-Sadiq (a . s .) : regarding the Greater Sins . He said

� . One of the Greater Sins is illegal appropriation of the orphan�s property�

(Behaarul Anwaar)

Imam Muhammad Baqir (a . s .) narrates from the Holy Prophet (s . a . w . s .) that he : said

On the day of Qiyamat some people would arise from their graves in such a� condition that flames of fire would be protruding from their mouths

� .

� ? The people asked , �O ! Messenger of Allah who are these people

: The Prophet replied

� . Those who have illegally appropriated the property of the orphans�

(Behaarul Anwaar)

Imam Reza (a . s .) was asked , �What is the smallest quantity of the orphan�s � ? (property the appropriation of which causes one to enter the fire (of Hell

: He replied

When one consumes something belonging to the orphan without the intention of� � . returning it to him . There is no question of less or more

: The Holy Prophet (s . a . w . s .) says

On the night of ascension (Meraj) when I was taken to the skies I decried a group of� people whose bellies were being stuffed with fire . And the fire was spilling from their anal openings . I asked Jibraeel , who they are ? Jibraeel replied , �They are those � . �who used to usurp the property of the orphans unjustly

(Wasaelush Shia)

THE DEATH OF A CREDITOR AND HIS MINOR CHILDREN

A person who has minor children and had given loans to others , and dies without making any arrangement for their recovery , will be counted as one who has misappropriated the wealth of orphans . Because after the death of the father the children become the owners of his property . However , the dead father would only be . accountable for that portion of the loan which is the share of the children

(. SEVERE PAIN IN THE EYES OF AMIRUL MOMINEEN (A . S

Once Hazrat Ali (a . s .) had sore eyes . The pain was so severe that he was groaning :loudly . The Holy Prophet (s . a . w . s .) came to visit him and said

� ? Is this sighing and groaning due to the restlessness or due to severe pain�

:Ali (a . s .) replied

� . I have never had such severe pain�

The Holy Prophet (s . a . w . s .) related to him a tradition which was so frightening that :Ali (a . s .) forgot his pain . The tradition is as follows

A FRIGHTENING TRADITION

:The Holy Prophet (s . a . w . s .) says

O ! Ali , When the Angel of Death (Israel) comes to a disbeliever he will come wme� wa mace of fire . He will extract his life painfully . Seeing this , Hell will scream loudly � . ((so that it may take this disbeliever to itself soon

Hearing this Ali (a . s .) sat

: up abruptly and said

O Messenger of Allah (s . a . w . s .) , repeat to me this tradition . I have forgotten my� pain after listening to it . � Then he enquired , �Will anyone�s soul from your Ummat be also extracted in this way and will anyone be subjected to such a severe � ? punishment

: The Holy Prophet (s . a . w . s .) said

Yes ! There are three types of people among the muslims whose souls shall be� taken out this way . First group is of the unjust rulers . The second is of those who unjustly appropriate the wealth of orphans and the third is of those who give false � . witness

KINDNESS TOWARDS ORPHANS

Injustice and oppression to the orphans brings severe punishment in this world as well as Hereafter . In the same way kind and gentle behaviour towards them earns countless rewards in this world , as well as the Hereafter . Especially blessed by Allah are those who protect the orphans and take the responsibility of being guardians to them . Numerous traditions have been recorded concerning this . A few of these are . quoted below

: Hazrat Imam Ja�far as-Sadiq (a . s .) says

One who maintains the orphans , Allah makes Paradise Wajib upon him , in the� . same way as he makes Hell Wajib upon those who usurp the property of the orphans �

. The Holy Prophet (s . a . w . s

: says (

I and one who maintains an orphan would be together in Paradise in the presence�
� . of Allah , in the same way as these two fingers are together

. And he pointed out to his index and the middle finger joined together

According to a tradition , The Holy Prophet (s . a . w . s .) and one who maintains an orphan , will not be separated nor would there be any barrier between them in . Paradise

: The Prophet (s . a . w . s .) has also stated

If anyone from you becomes the guardian of an orphan and deals kindly with them ,� and he fulfills these actions satisfactorily , and he strokes the head of the orphan with sympathy , then Allah necessarily writes good deeds equivalent to the hair covered by his hand and forgives sins equal to the number of hair , and raises his position in � . grades equal to the hair of the orphan�s head

: Elsewhere the Holy Prophet (s . a . w . s .) has been reported to have said

When an orphan cries the Heaven shudders , then Almighty Allah says , �O Angels� , Is this the same orphan whose father has been buried in the earth ? � The Angels � . reply , �(O Allah) you are the all-knowing

Then Allah would say , �O My Angel be a witness . Whoever consoles this orphan and makes him happy , I will make him

�� . happy on the day of Qiyamat

The caressing of an orphan�s head removes callousness from the heart . There are many tradition which indicate this . However , only a few shall suffice for our . discussion

GUARDIAN OF MINOR CHILDREN

The boy who has not reached the fifteenth year cannot spend from his wealth . In the same way the girl who is not yet nine years of age cannot spend from her property . A minor boy or a girl cannot spend from their wealth in any way . Only their guardian has the right to spend from their wealth for their upkeep . The foremost guardians , according to Shariat are the father , grandfather , mother and grandmother . The next in order is the one who is appointed a guardian after the death of the father and . grandfather . He has the right of maintaining the orphans

If the father and the grandfather die without appointing a trustee for the children , the legal guardian is the ruling Mujtahid or someone appointed by the Mujtahid . In a situation where a ruling Mujtahid is also not present , the Momineen shall maintain the orphans . (This is called Udool-al-Momineen in religious terminology) . It would be . explained at an appropriate place

THE AFFAIRS OF THE ORPHANS SHOULD BE CONDUCTED WITH CARE

The guardian of an orphan shoulders a very serious responsibility . He should judiciously spend for all the needs of the orphan , neither being miserly nor . extravagant

The guardian should strictly maintain the account of the orphan�s expenditure separately and club it with his own family expenses . Since it would be more convenient and economical to cook the orphan�s food along with the food for the rest of the family . But the expenses incurred for the

orphan must be accurately calculated . It would be highly commendable if the guardian took a little less as the orphan�s share than the calculated amount . He would indeed gain Allah�s immense pleasure .

At times , however , due to the dietary requirements of the orphan , it may be necessary to cook his food separately . This would certainly pose some problems . But the main thing the guardian has to keep in mind is the wellbeing of the orphan and an honest assessment of his expenses .

This has been permitted because it is easier and much more economical then having food cooked separately for the orphan . However , if there is a great difference between the dietary requirement of the orphan child and other family members , it would be very difficult to adhere to this arrangement . For example , if a child does not eat meat and rice , then it would be difficult to have his food cooked together with the main dish . The thing to be taken care of , is that the well-being and property of the orphan is maintained .

A verse of Surah Baqarah says :

And they ask you concerning the orphan�s; say : To set right for them (their � affairs) is good , and if you become co-partners with them , they are your brethren; . . . and Allah knows the mischief-maker and the peace-maker �

(Surah Baqarah ٢ : ٢٢٠)

The above verse was revealed at a time the people were confused as

to how they should handle the money of their orphan wards . The verse revealing the severe punishment for those who misappropriate an orphan�s property had struck such fear into the hearts of guardians that they started cooking the orphan�s food separately . They would not even touch the leftovers and allowed them to rot . They then approached the Holy Prophet (s . a . w . s .) in a confused state of mind and the .above verse was revealed

It is evident that we must live together with the believing brother . The Omniscient Allah knows what is in our heart , and is aware of our intentions . He knows who intends to misappropriate the property of the orphans and who wants to put right .their affairs

THE WEALTHY GUARDIAN OF THE ORPHANS

It is recommended that a wealthy guardian should maintain an orphan . He will enjoy .boundless blessings of the Hereafter fixed by Allah for this gracious act

:As the Holy Quran states

And whoever (of the orphan�s guardian) is rich , let him abstain altogether . . . � � . . . ((from spending of the orphan�s wealth

(Surah Nisa ۴ : ۶)

THE IMPOVERISHED GUARDIAN OF THE THE ORPHANS

If the caretaker of the orphan is poor , he can charge for his services . Concerning the remuneration of these services there are three legal opinions . Some scholars are of the opinion that he can charge an amount generally believed to be appropriate . The second opinion is that he must take only as much as is necessary for his own upkeep , and no more . The third view point is that he must find out the generally accepted remuneration and the expenses of his own upkeep; and charge the amount which is .less . This is a precautionary measure and the most recommended one

THE PROPERTY OF THE ORPHAN MUST BE GUARDED TILL HE ATTAINS MATURITY

It is not permissible to hand over an orphan�s money to him before he reaches maturity . The guardian will be held liable , if he is careless in this matter and the orphan suffers a loss as a result . On the other hand an orphan�s property should be . restored to him immediately , once he reaches maturity

SIGNS OF PUBERTY

: Maturity is recognized by any one of these three signs

. The completion of fifteen lunar years for the boy and nine lunar years for the girl (١

. Growth of pubic hair (٢

. Discharge of semen in boys (٣

? WHAT IS THE MEANING OF RASHEED

, The Quranic verse says

And test the orphans until they attain puberty; then if you find in them maturity of� � . . . intellect (Rasheed) , make over to them their property

(Surah Nisa ۴ : ۶)

The maturity of intellect (Rasheed) in this connection means maturity in the financial affairs . This maturity is reflected in the child�s capacity to handle his day to day needs without there being any risk of loss and wasteful expenditure . At this stage it is . Wajib to hand over to the orphan his wealth and property

In other words it is Wajib to restore the wealth and property of an orphan when he . attains puberty and maturity of intellect

USURY .٩

usury

The ninth Greater sin is usury . That it is classified as a Greater Sin is clear in traditions recorded from the Holy Prophet (s . a . w . s .) , Imam Ali (a . s .) , Imam Ja�far as-

.(.Sadiq (a.s.), Imam Musa al-Kazim (a.s.), and Imam Muhammad al-Taqi (a.s

According to the glorious Quran, taking interest is a sin that incurs severe Divine punishment. The punishment for usury as mentioned in the Quran is far more severe :than the punishment for other sins. It is announced in Surah Aale Imran

O you who believe! Do not devour usury, making it double and redouble and be� careful of (your duty to) Allah, that

you may be successful . And guard yourself against the fire that has been prepared .for the unbelievers

(Surah Aale Imran ۳ : ۱۳۰-۱۳۱)

It means that the fury of the fire that is prepared for those who take interest will be . just as intense as the fire prepared for the unbelievers

, The verse of Surah Baqarah says

Those who swallow down usury cannot arise except as one whom Shaitan has� prostrated by (his) touch does rise . That is because they say , trading is only like usury; and Allah has allowed trading and forbidden usury . To whomsoever then the admonition has come from his Lord , then he desists , he shall have what has already passed , and his affair is in the hands of Allah; and whoever returns (to it) - These are � . the inmates of the fire; they shall abide in it

(Surah Baqarah ۲ : ۲۷۵)

The above verse confirms that the usurer will remain in Hell eternally and there is no salvation for him . Allama Muhammad Husain Tabatabai , in his Tafsir , �al-Mizan� says that the punishment ordered by Allah for usury is so severe , that such severity is not mentioned even for disobedience to any of the Furu-e-Deen . Another equally serious offence is to nurture friendship with the enemies of Islam . The direct ill-effects of usury are clear and evident . Hoarding of wealth increases the disparity between the rich and the poor . Poverty is a malady that can degrade and

humiliate its victims , erode his values and destroy his morals . This in turn leads to corruption , theft and murder . Those directly responsible for destroying the social equilibrium , are the hoarders , who amassed wealth and thus it was unavailable to those who needed it . The total disintegration of the social fabric can precipitate a civil war and further a world war which brings with it only death and destruction . In the world of today with the advances of the nuclear and chemical weapons , war does not only bring death to the humans , but leaves them a caricature , sick and maimed and deformed for generations to come.

The direct ill effects on the Muslim society as a result of friendship with those opposed to Islam , are also clear and evident.

History has recorded that friendship with the enemies of Islam can only be bought at a price . The price in this case is to compromise . Compromise on the tenets , the culture and the spirit of Islam , till a time comes when the country loses its identity as an Islamic society.

USURY IS AGAINST INTELLECT AND SHARIAT

The verse of Surah Baqarah which is quoted above , says that those who take usury (interest on loan) shall be counted among mad people (whom Shaitan has touched) . On the Day of Judgement people will recognize them from their madness that they had been taking usury . Their sanity would be destroyed , because in this world they

have acted against intellect and Shariat . They have been oblivious of humanity and the needs of humanity . They did not deal equitably with others and disobeyed the law of co-operation . Actually these people had been insane in the world , because they .have followed the direction of Shaitan and performed such insane acts

? IS TRADING AND USURY ONE AND THE SAME

This argument is obviously foolish . There is nothing comparable between interest and trade . There is equity in business transactions because there is a mutual agreement between the two parties and both stand to gain or lose . In trading , a seller sells an article to the buyer at a price mutually acceptable to both , and the matter ends there . But taking interest is a clearcut case of exploitation . A person with surplus money , which he does not need , lends it to someone who is in dire need . The needy person agrees to pay interest which he can ill afford; not because it is acceptable to him but .because of his compelling situation

INTEREST AND INEQUALITY OF CLASSES IN SOCIETY

Undoubtedly , usury is an unjust and oppressive evil . It is against human nature and human dignity . It increases the riches of the wealthy and drives the impoverished to .further depravation

Understandably , the exploited poor begin to hate the rich . The pent-up hatred then .finds an outlet in the form of violence and bloody revolutions

In the book �Islam and World Peace� it is written , �Islam says that earning should be only in return of efforts and work . because capital itself cannot do any work and make any effort . Hence the wealth of the rich man should not be increased by taking � .usury

Increasing wealth by usury is the easiest form of making money but Islam forbids it . Wealth cannot be accumulated by forcing

the helpless poor into further destitution; and usury does just that , causing economic imbalance and trampling upon human rights , equity and justice . Maulana Sayed Abul Ala Maududi of Pakistan has written a comprehensive and interesting book on usury .that describes its evil effects and the arguments are supported by statistics

The needy person ends up returning not only the amount loaned to him but far in excess of it . The excess can even amount to more than the principal amount if the repayment is delayed . Taking interest imposes an excruciating financial burden on one who is already needy and it is nothing short of blackmail . Needy people should be given loans without interest . This promotes a feeling of friendship , co-operation and .charity

INTEREST FOR GOODLY LOANS

To give a loan on interest not only destroys the economic balance in the society , it .also inflames the feelings of hatred , enmity and selfishness

THE ONE WHO INDULGES IN USURY IS DEPRIVED OF GOODNESS

There are too many disadvantages of taking interest . The earnings of one who takes interest , loses �Barakat� (abundance and prosperity) . Whereas the earnings of . �hard labour have much �Barakat

:The Holy Prophet (s . a . w . s .) says in one of his traditions

� . Worship consists of seventy parts . The most important is lawful earnings�

(Wasaelush Shia)

:The Prophet (s . a . w . s .) also says

The truthful trader shall be counted among the prophets on the Day of Judgement .� � . His face would glow like a full moon

(Muhajjatul Baidha)

THE USURER DOES NOT PLACE TRUST IN ALLAH

Another misfortune of the usurer is that he loses trust in Allah . He does not pray to Allah to give him �Barakat� . All his hopes are pinned upon the interest that he collects from his debtors and this is polytheism as discussed in the section on . ��Shirk

Another point to be noted is that in normal business there is a possibility of both gain and loss . So the businessman not only puts in sincere efforts but prays to Allah for success and profit in his endeavour . An usurer has no fear of loss and feels no intuitive need to pray to Allah for his �Rizq� . He is thus deprived of an important .facet of religion

THE REWARD OF GIVING A LOAN IS MORE THAN THAT OF SADAQAH

One who takes interest is deprived of the rewards that are prescribed for giving a goodly loan . If there are ten merits in giving Sadaqah , the interest-free loan has eighteen merits . An interest-free loan is therefore more rewarding than Sadaqah in the way of Allah . A person who gives respite to his debtors and does not take interest is given a reward that is equivalent to charity of the said amount every day for the number of days that he extends . It is evident that the usurer does not qualify for such rewards . In fact he is afflicted with miserliness and greed , which only increase day by .day . Surely the result of miserliness and greed is Hell

THE FATE OF THE USURER

We have already seen from the verses of the Holy Quran , the sayings of our Holy Prophet (s . a . w . s .) and of our Imams (a . s .) that the punishment for usury in more severe than that of other sins . We have also discussed the reasons for this . Islam classifies usury as the greatest of the Greater Sins and its punishment is the severest of all punishments . If the usurer does not repent for his acts , his end will be with the disbelievers and those whose eternal abode is Hell . The usurer shall never be .released from Hell

To whomsoever then the admonition has come from his Lord , than he desists , he � shall

have what has already passed , and his affair is in the hands of Allah , and whoever � . returns (to it) these are the inmates of the fire , they shall abide in it

(Surah Baqarah ۲ : ۲۷۵)

However there are certain ways to compensate for this sin and pray for forgiveness . Certain sinful acts are forgiven by just repenting sincerely . If a Polytheist repents for his sins and becomes a Muslim , a great sin like �Shirk� is forgiven . He does not have to do anything more than that . But there are some sins that require compensation in addition to sincere repentance i . e . like the one who has Qaza prayers and fasts . Along with repentance he must perform all the prayers and observe all the fasts due on him . Similarly in the case of interest , the penitent should . give back the amount that he has taken as interest from his debtors

NO BARAKAT IN INTEREST

: The above Quranic Ayat continues

Allah does not bless usury , and he causes charitable deeds to prosper , and Allah� � . does not love any ungrateful sinner

(Surah Baqarah ۲ : ۲۷۶)

Charity spreads peace , promotes beneficence and love in society , whereas usury . destroys peace and hardens the hearts of the people

When usury spreads its roots in society , people have no hesitation in usurping each other�s rights . They are only driven by a feeling of enmity , hatred and a passion of revenge . A society

devoid of harmony and co-operation cannot progress , it destroys itself with its own corruption . Charity and Sadaqah on the other hand promote feelings of friendship , love and brotherhood . An atmosphere of peace and prosperity prevails which inspires . people to further good deeds

(. WAR WITH ALLAH AND THE HOLY PROPHET (S . A . W . S

, The Noble Quran says

O You who believe ! Be careful of (your duty) to Allah and relinquish what remains � (due) from usury , if you are believers . But if you do (it) not , then be appraised of war � . . . from Allah and His Apostle

(Surah Baqarah ٢ : ٢٧٨-٢٧٩)

The proof of one�s belief is in obedience of Divine orders . The same verse continues ,

And if you repent , then you shall have your capital , neither shall you make (the . . . � � . debtors) suffer loss , nor shall you be made to suffer loss

(Surah Baqarah ٢ : ٢٧٩)

One who does not obey this command must be prepared for war with Allah and His . (. Prophet (s . a . w . s

Tafsir Minhajus Sadeqeen gives an explanation of this verse . It could mean that the severity of the sin of usury is such that if in this world a usurer were to come face to face with the Holy Prophet (s . a . w . s .) , the Prophet�s (s . a . w . s .) sword would be . against him and the Prophet (s . a . w

s .) would be prepared to fight him . In the Hereafter the fire of Hell shall keep him in torment by the order of Allah . The usurer must be fought till he submits to the Divine orders and refrains from taking usury . Traditional reports state that after the revelation of this verse , the Holy Prophet (s . a . w . s .) informed the Commissioner of Makkah that if the tribe of Bani Mughaira does not desist from taking usury , they . must be fought against

The Holy Prophet (s . a . w . s .) also said inter alia in a sermon at Makkah : �Know that the usury which has been accumulated in the period of ignorance is now condoned completely . First of all I condone the interest (that is upon your neck) of (my uncle) � . Abbas Ibne Abdul Muttalib

TRADITIONS DENOUNCING INTEREST

: (. It is reported from Hazrat Imam Ja�far as-Sadiq (a . s

Taking a Dirham as interest is worse in the eyes of Allah than doing illegal� � . intercourse with Mehram women

(Al Kafi)

: Imam Ali (a . s .) says

The Holy Prophet (s . a . w . s .) has cursed one who accepts interest , one who pays� interest , one who buys interest , one who sells interest , one who writes the contract � . of interest and one who is the witness of this transaction

(Wasaelush Shia)

Ibne Baqeer relates that Imam Ja�far as-Sadiq

a . s .) was informed about the person who took interest and considered it as) : permissible as mother�s milk . Imam (a . s .) said

� . If Allah gives me power over this man , I would strike off his head�

(Al Kafi)

It is clear that to consider interest Haraam is an article of faith . One who disregards this and says that interest is not Haraam becomes an apostate . The Imam (a . s .) can . also have him killed

INTEREST IS DENOUNCED IN THE HOLY QURAN

Samaa says that he asked Imam Ja�far as-Sadiq (a . s .) as to why Allah has : mentioned the illegality of usury at various places . Imam (a . s .) replied

� . (So that people may not forgo acts of charity (like giving interest-free loans�

(Wasaelush Shia)

: Imam Baqir (a . s .) said

� . The worst transaction is that which involves interest�

(Wasaelush Shia)

THE SINNER IS DEPRIVED OF RELIGIOUS FAITH

Zurarah says that I asked Imam Ja�far as-Sadiq (a . s .) concerning the Quranic : verse

� . . . Allah does not bless usury , and he causes charitable deeds to prosper�

(Surah Baqarah ۲ : ۲۷۶)

: And added

� ? But I see that wealth of usurers goes on increasing�

, Imam (a . s .) replied

What could be a greater loss ? That in return of a Dirham of interest he loses his� faith . And if he repents of his deeds in the world all his wrongfully earned wealth � . comes to an end and he becomes a destitute

(Wasaelush Shia)

THE BELLY OF THE USURER SHALL BE FILLED WITH FIRE

, The Holy Prophet (s . a . w . s .) says

One who takes interest , his belly shall be filled with an equal quantity of fire by� Allah . If he has earned more from the interest money , Allah will not accept any of his deeds . And till even a grain of interest remains with him , Allah and his angels will � . continue to curse this man

(Mustadrakul Wasael)

PUNISHMENT OF USURERS IN THE BARZAKH

: The Holy Prophet (s . a . w . s .) has also stated

On the night of ascension (Meraj) I saw some people trying to stand up but did not� � ? succeed because of their huge bellies , I asked , O Jibraeel , who are these people

Jibraeel replied , �They are those who have taken usury . Now they can only stand � . up like those who have been possessed by the Devils

, The Prophet (s . a . w . s .) continues

Then I saw them herded upon the path of the followers of Firon . Seeing the� extreme heat of the fire they exclaimed . O God ! Then when will be Qiyamat ? � (It is . (clear that the fire mentioned in the tradition is of the punishment of Barzakh

USURERS UNDER THE FEET OF FIRON

In another tradition it is said that when these people saw the followers of Firon they

tried to get up and run away . But due to overlarge bellies they could not rise up and . consequently the followers of Firon trampled them under their feet and moved on

: It is narrated from the Holy Prophet (s . a . w . s .) that he said

When adultery and interest becomes common in a town the angels are given� � . permission to destroy its inhabitants

: Another Prophetic tradition in the same vein says

When the people of my Ummat start taking interest , tremors and earthquakes will� � . be frequent

(Mustadrakul Wasael)

USURY IS WORSE THAN ADULTERY

: The Noble Messenger of Allah says

If a man commits adultery with his mother in the Holy Kaaba this act shall be� � . seventy times lighter than the act of usury

(Wasaelush Shia)

: Imam Ja�far as-Sadiq (a . s .) says

In the eyes of Allah , taking one Dirham of interest is worse than thirty incestuous� � . acts

(Wasaelush Shia)

A previous tradition describes this sin to be seventy times more than adultery . There . is one more report where taking a Dirham is equated with twenty such acts

(Wasaelush Shia)

Even in today�s world , the scourge of interest has spread to such a magnitude that economies are on the verge of collapse . Some economists say that interest is

necessary for development . If this had been true then Islam would not have prohibited it . At the present time there

are two schools of economics whose ideology is not based on interest . One is Communism and the other Islam . Whereas the foundation of imperialist economy is based upon interest . Even the Communist and the Islamic schools of economies differ . greatly

Unlike the Communists , Islamic government has never felt the compulsion to accept interest as inevitable , in order to fit the logistics of economy . And yet , Islamic . economy is not known to have weakened because it does away with interest

Yes , it is a necessity for the few selfish and greedy people who wish to add to their already enormous wealth , by increasing the miseries of the poor and the destitute . Their aim is to enslave the deprived people . We are well aware of the logic of these . hoarders

LOAN ON INTEREST

A loan on interest is one whereby a person lends something with the precondition that it would be returned with fixed increment at a fixed time . The loan given may be money or any other article , say , one loans five Mounds of rice and expects to get back six Mounds . The increment demanded may be in the form of cash or kind , . labour or even a favour

For example , one may lend money with the condition that the borrower will return the money and also carry out some household chores for him . Or a lender may lend a sum of money for a year and in return stay

in the house of the borrower for a year without paying any rent . Or a person may give gold as a loan and expect the borrower to make some jewellery free of cost . Whatever is taken in excess of what was given , irrespective of its form , is interest and is Haraam . Also it does not matter whether such conditions for giving loan were . stated in the beginning or decided later . It is Haraam in any case

SOME IMPORTANT POINTS

A transaction involving interest is Haraam . Charging interest is Haraam and paying (١ interest is Haraam too . So if the borrower takes money on interest and uses it and earns some profit , the actual owner of the profit is the lender . For example , if he borrows some wheat and plants a crop , the crop that grows from this , rightfully belongs to the lender . However , if the lender has agreed that his loan can be utilised . in such a manner , then the profit from it is the right of the borrower

If one gives an amount to a trader with the understanding that he can return a (٢ lesser amount , it is permitted . For example , he gives a thousand Tumans to a trader in Shiraz and agrees to take nine hundred and ninety Tumans in Tehran , he is allowed to do so . This type of transaction is knows as �Sarf-e-Baraat� , since there is no involvement of interest

.

If at the time of disbursement of the loan there had been no mention of interest and (٣ the loanee wishes to return the loan amount with an increase out of his own wish , it is not Haraam . In fact it is Mustahab . It is also Mustahab to repay the loan , if possible , before its due-date or before the lender demands it . It is also Mustahab for the debtor that when repaying the loan he should add something to it with the intention of giving it as a gift to the creditor . But the intention must be of �gift� . It must not even remotely be thought of as interest . Similarly , it is Mustahab for the creditor to accept whatever extra is given to him as a gift , not think of it as an interest , and . accept it as a goodwill

TRANSACTION INVOLVING INTEREST

If any of the following conditions are present in a transaction , it becomes a : transaction of interest , and is Haraam

Whatever is taken and whatever is given back are of the same material but the (١ . quantities are unequal . Or if the quantities are equal , there is disparity in quality etc

When only one standard of measure and weight is employed , the amount taken (٢ and given back is of unequal measure or weight . However , at the time of borrowing if the measure of weight is kilogram but while returning it , it is Seer

or Pound it is allowed . In the same way whatever was taken by the unit of measurement as metre and returned by the units of measurement as foot or yard , is . valid too

In the same way it is Haraam for a person to lend one Mound of wheat for a month and in return borrow one mound of wheat for two months from the same person . Even though the quantity is the same , the transaction is Haraam because time is also . a significant factor

THREE IMPORTANT POINTS

In the matter of interest , wheat and barley are considered equivalent . Then if one (١ gives a Mound of wheat and takes one and-a-half Mound of barley , it is interest , and . thus Haraam

Similarly , whatever constitutes the same basic material is regarded as equivalent . As an analogy one may think of the roots , branches and leaves of a tree as equivalent . For example , milk and curd are equivalent , grape-vinegar and grapes are equivalent , sugar and sugarcane are equivalent too . All these have to be loaned and given back . in equal quantity or it will constitute interest and will be Haraam

If a person gives one Mound of wheat and a handkerchief and takes back one and- (٢ a-half Mound of wheat , it does not constitute interest and is not Haraam . In this transaction one Mound of wheat shall be considered in lieu one Mound of wheat that is returned . And the

remaining half a mound of wheat shall be in the lieu of the handkerchief . It is also possible that a person may give one Mound of wheat and a handkerchief and take back one Mound of wheat and some other article , for example , soap . In this way too . he has not committed usury

If a person first sells one Mound of his wheat for two Tumans and later purchases (٣ one and a half Mound of wheat for two Tumans , it is permitted . Since both these . transactions are separate . It does not constitute usury

It may be possible that Zaid sells a Mound of wheat to Khalid , and Khalid gives half a . Mound of his wheat to Zaid as a gift . This is also permitted

WHEN TAKING INTEREST IS PERMITTED

There are three types of people between whom the taking and giving of interest is : allowed

Father and son : The father and son can enter into a transaction of interest . But a (١) . transaction of interest between mother and son is Haraam

Husband and wife : The husband and wife can charge interest from each other . (٢) For example one of them gives a hundred rupees and demand one hundred and fifty . rupees in return . It is permitted

The Kafir who is not staying in an Islamic country : A Muslim can take back more (٣) but he cannot give him more . As far as the Zimmi Kafir (one who is staying in an Islamic

country) is concerned it is Haraam to enter into a transaction of interest with him . . Taking and giving of interest both are Haraam in this case

FORNICATION .۱۰

fornication

The tenth Greater sin is adultery (zina) according to the traditions of Masoomen (a . s .) . Imam Ja�far as-Sadiq (a . s .) , Imam Musa al-Kazim (a . s .) , Imam Ali Reza (a . s .) . and Imam Muhammad Taqi (a . s .) have all described it as a Greater Sin

: In the following ayat the Almighty says

And they who do not call upon another god with Allah and do not slay the soul which� Allah has forbidden except in the requirements of justice , and (who) do not commit fornication and he who does this shall find a requital of sin . The punishment shall be . doubled to him on the day of resurrection , and he shall abide therein in abasement



(Surah Furqan ۲۵ : ۶۸-۶۹)

(THE MEANING OF ASAAM (SIN) AND GHAYYI (SEXUAL DESIRES

The book Minhaaj us-Sadeqeen states that aasaam (sin) in this ayat denotes a valley of Hell . Fornicators shall be punished in this valley . It is also said that asaam means the secretions of blood and puss from the private parts of the people of Hell . It is a . black puss

: Another ayat says

But there came after them an evil generation , who neglected prayers and followed� � . the sexual desires , so they will meet perdition

(Surah Maryam ۱۹ : ۵۹)

Some traditions record that the asaam of the previous verse and ghayyi (sexual desire) of this verse are two wells in Hell . These two wells are so terrible and

deep that if a stone is dropped into one of them , it will take seventy years to reach .the bottom

:It is mentioned in Surah Bani Israel

� .And go not nigh to Fornication , surely it is an indecency and an evil way�

(Surah Bani Israel ١٧ : ٣٢)

It is an evil due to which paternity is not established . It leads to corruption and mischief . The child that is born is bereft of inheritance . The child that is born and its .father do not have rights upon each other like the legal father and son

AN EVIL WAY TO FULFILL THE SEXUAL URGE

:In the book , Balahae-e-Ijtemai the above ayat is explained as follows

One must not even go near fornication for it is a lowly act . It is a very dirty action� � .and leads one astray

;The seriousness of this sin as mentioned in the Quran is evident from this ayat

It is an indecency and an evil way . � These words clarify the Islamic point of . . . � view , which opposes all types of indecencies and carnal desires . It shows that adultery is an indecent act and an evil way of satisfying the sexual urge . The Almighty Allah has created the sexual urge for continuation of the human race . He has also created a feeling of love and physical attraction between man and woman . If this sexual urge is satisfied in a disciplined manner , the human race is assured of peace .and prosperity

. It must be remembered that fornication contaminates the progeny

But when this evil becomes prevalent in a society just to satisfy the basic instincts , it . leads to destruction and despair

Also , as a result of an immoral life countless people and their children suffer from debilating , deforming and incurable diseases . Huge sums of money are drained from the budget to take care of victims and to find a cure for such diseases . Innumerable illegitimate children are born ill and undernourished; destitutes without a home and . with no one to care or be concerned for them

(Balahae-e-Ijtemai)

Page number ١٣١ of the same book describes the evil that has spread due to sexual crimes and illicit relationships . Such destruction and evil does not have an equivalent . in the ٢٠th century

In the highly competitive world of today , man strives to use all his assets to optimal capacity . His efforts are fully concentrated in deriving the maximum efficiency from all his inputs so that he can achieve unprecedented progress in minimum time . So it is pity to see him make a wasteland of his most precious possessions , his natural . instincts and desires gifted to him by Allah for his happiness and prosperity

Like all branches of science , nuclear and medical science has also made a progress . Vast sums of money are poured into research for discovering new drugs that may save mankind from the scourge of these diseases . Yet , the number of people suffering

from debilitating maladies resulting from immoral conduct are ever on the increase . In every country , countless such people have to be hospitalised over extended period . of time . They wreck their own lives and are also a burden to society

Every country makes ambitious plans to achieve progress and prosperity . But all these development plans come to naught as millions of illicit children are born , posing a challenge to the economy of even the most affluent countries . For the poor undeveloped countries the results are disastrous . Not only are the uncared children a drain on the country�s economy , they even pose a law and order problem as they grow up uneducated in a condition of abject poverty and crime . A shocking survey of . statistics reveals the enormity with which sexual crime has gripped the world

According to Encyclopedia Britannica a majority of Americans contract venereal diseases . America has hundreds of special hospitals for patients with venereal . diseases

The book �Qawaaneene Jinsi� says that every year thirty-four thousand new born children die of hereditary diseases . The deaths caused by these diseases are more . (than the deaths due to any other cause (except tuberculosis

, The �Kahyan Daily� (no . ۵۳۵۶) has mentioned

Dr . Maulin Norjoe who practices in North London , writes in his article that every� year ۵۰۰۰۰ abortions of illicit children are carried out in London . One child out of every � . twenty newborns is illegitimate

The daily �Ittelat� (no . ۱۴۱۴) writes that

in ۱۹۵۷ America had illegitimate children numbering ۲۰۱۷۰۰ . There has been a five fold increase in the next twenty years . This year , unmarried pregnant women numbered ۲۴۰۰۰ . It is astonishing and pathetic that a majority of them are less than eighteen years of age . In Paris , of the total of ۴۳۵۱۵ new born children , ۴۱۴۵ are illegitimate . In .the Soviet Union , every year ۱۷۰۰۰ illegitimate children are born

THE EVIL EFFECTS OF ADULTERY IN THIS WORLD AND THE HEREAFTER

:Imam Muhammad al-Baqir (a . s .) says

Fornication has six types of effects . Three are for this world and three for the� :Hereafter . The three evils which become evident in this world are

.The face of the adulterer loses countenance (۱

.He falls into depravity and destitution (۲

.His death draws near (۳

:And the three punishments for Hereafter are

.He is liable for Divine anger (۱)

.His reckoning is severe (۲)

� .He abides forever in Hell (۳)

FORNICATOR IN THE BARZAKH

,The fifth Imam (a . s .) has also said

Whoever commits Fornication with a Muslim , Jew , Christian or Magian woman ,� whether she is a slave or a free woman; and dies without repenting of his sin , then the Almighty Allah opens three hundred doors of punishment in his grave . From each door many snakes , scorpions and pythons emerge from the fire and burn and � .torment him till the Day of Qiyamat

FORNICATOR ON THE DAY OF JUDGEMENT

Imam Muhammad Baqir (a . s .) describes the fornicator in detail and says that when he would be raised from his grave on the day of judgement he shall be in a horrible . state

, The Imam says

When a fornicator will rise from his grave the stink of his body shall hurt the people .� The people will know what deeds he had committed in the world . Till the Almighty � . Allah would order him to be thrown into the fire

, Then Imam Baqir (a . s .) continues

Know that Allah has prohibited Himself the Haraam things . He has also prescribed� the rules and regulations of life . No one is more modest than Allah . It is His modesty � . that He has prohibited Fornication

THE STENCH OF THE FORNICATOR WILL BE A NUISANCE FOR THE PEOPLE ON THE DAY OF JUDGEMENT

: Hazrat Ali (a . s .) says

On the day of Qiyamat a bad smell shall be released by the order of Allah . And all� the people will become restless because of it . So much so that it would be difficult to breathe . Then a caller will proclaim loudly , �O people of Mahshar ! Do you know � ? what this stench is

They would reply , �We do not know ! However this stink is causing great , discomfort� , then Imam (a . s .) continued

It is the bad smell from the sexual organs of the fornicators who died without� repenting for their sins . O people , Allah curses these people , you too

invoke curse upon them . � Then there will be not a single person who would not say , ��O Allah send your curse (anger) upon these fornicators

(Wasaelush Shia)

: The Holy Prophet (s . a . w . s .) says

� . After me when Fornication will increase , sudden deaths will also increase�

: He also said

Fornication causes depravity and destitution , and because of it , populated places� � . become deserted

UNKNOWN PROGENY

: Hazrat Imam Ja�far as-Sadiq (a . s .) says

Allah has made adultery Haraam because it causes many evil things . Murder of� innocent , lack of lineage and paternity , lack of training of children and lack of proof of � . inheritance

FORNICATION WITH PURE WOMEN

The punishment for illegal sexual act with a woman is hundred lashes . The penalty of illicit sexual intercourse between a married woman and married man is stoning to . death

: Hazrat Imam Ja�far as-Sadiq (a . s .) says

There are three types of people with whom Allah will not even speak on the day of� Qiyamat . There is a terrible punishment for them . One of these three group will be of � . the women who inspite of having husbands commit adultery with others

: The Holy Prophet (s . a . w . s .) says

Whoever commits Fornication with a married woman , both of their sexual organs�

will give out such a stink that it would be felt even at the distance of five hundred years . This stench will hurt the people of Hell . And such fornicators will be subjected � . to the most severe punishment

ISLAM VIEWS THE PROBLEM FROM EVERY ANGLE

part ۱

The book �Burhan-e-Quran� examines the punishment for adultery as prescribed in Islam keeping in mind the factors of human desires and sexual feeling , Islam has also enunciated the easiest ways of satisfying sexual desires and fulfilling sensual feelings . It has ordered its followers to marry at the beginning of puberty . It is the . most recommended way

The book also describes the punishment prescribed in Islam for adultery . It also discusses the way of life recommended by Islam which; if followed strictly; would . minimise or even eradicate the practice of illicit relationships

. The Holy Prophet (s

:a . w . s .) says

� . Marriage is my practice . One who forsakes this practice of mine is not from me�

The rules and regulations of marriage in Islam are simple so that there are no encumbrances in finalising a marriage . An Islamic government is bound to provide financial support to the unmarried people who are unable to marry because of poverty . In this way , youthful passions and desires are contained and illicit relationships are minimised . In order to eradicate this evil , Islam directs us to fulfill a social as well as a spiritual code of conduct . At the social level it is obligatory for those more fortunate amongst us to fulfill the needs of the less privileged . The wealthy amongst us are duty bound to take care of the financial needs of the poor . It is likewise obligatory to make a sustained and dedicated effort to educate the people for both social welfare and spiritual upliftment . Islam expects every individual to help the members of the community in whichever manner he can . The philosophy of Islam , if adhered to , can ensure the removal of poverty and ignorance which in turn ensures the removal of envies , perversion and illicit and illegal affairs associated with these . With an early marriage , the basic material needs of man are taken care of and . an individual is well equipped to resist getting involved in degrading acts like adultery

Self-control is

further strenthened by practicing the laws of Islam which are encoded at the spiritual level . Islam has defined some acts of worship as obligatory . Our Holy Prophet (s . a . w . s .) and our Ahlul Bayt (a . s .) have taught us and guided us to innumerable recommended acts of worship like mustahab fasts , Mustahab prayers and Etekaf . Every prayer essentially refines a person�s character and raises him to greater heights of nobility . By earnestly keeping up prayers and fasts , an individual can strengthen his inner resources and develop his spiritualism . Such an individual will have the power to exercise control over his passions and natural instincts and will not stoop to commit adultery which is declared as a Greater sin by his religion .

Islam prescribes very strict and severe laws of punishment for the wrong doers . This is necessary . It is only the severity of a law that compels average individuals to abide by it . But , however severe the punishments prescribed in Islam may be , they are always tempered by Allah�s Mercy and Compassion . Hadd (punishment) for adultery can only be executed if there are four just witnesses who have seen the sin being committed with their own eyes . Obviously the worldly punishment can be given only to those who publicly and shamelessly behave like beasts . It is truly amazing that even for such loathsome behaviour , Islam orders leniency in punishment .

For example , only a married person who commits adultery is to be stoned to death . . The punishment for an unmarried person is a hundred lashes

The present day youth is caught in the mire of economic and moral decline . They are mentally disturbed and unstable . They believe it is advantageous to avoid the bonds and responsibilities of marriage and satisfy their natural needs with illicit relationships .

Undoubtedly , these problems have arisen because we do not implicitly practice the code of conduct as laid down by Shariat and we do not fully implement the rules and regulations as defined in Islam . Had there been an Islamic government , it would have endeavored to eradicate this immorality from the society by providing the basic . needs to the poor and facilities for an early marriage

An Islamic government would strictly ban pornography , bars , night clubs etc . , all of which arouse sexual desires in people and lure them to indecencies and indiscriminations . Islam prohibits all activities that excite passions and promote . shameful and degrading behaviour

The strict laws of punishment in Islam should not lead us to think that Islam only wishes to punish the wrong doers . Its laws are designed to rid the society of all evil . In fact , Islam takes a very compassionate view of sinners . On the one hand , the stern orders of punishment are strictly regulated so no injustice is done in carrying them out . On the other

hand , Islam outlines a code of social obligation that creates an atmosphere of joy and dignity for all . No one in an Islamic society would be compelled by helplessness and desperation into bad conduct . It is a pity and our misfortune that we fail to implement . fully our social obligations

Islam has not ignored the punishment for the wrong-doers . Punishment is prescribed for sins in order that law and order are maintained in the society . Hadd (punishment) for adultery is prescribed only when a person performs this act shamelessly and openly , in the presence of four just witnesses . He defiles the chastity of some women and satisfies his beastly desires in the worst manner . Islam orders the punishment only when four just witnesses state that they have witnessed the actual act with their own eyes . Islam punishes the fornicator when he plays with the honour of the society . It is surprising that even in this case , Islam has been lenient with the wrong doers to a great extent . If the adulterer is unmarried a hundred lashes is his punishment . Stoning to death is only for that sinner who has a legal wife and indulges . in this serious crime only to give vent to his lewdness

It is necessary to mention this remarkable fact . In today�s world , the youth is having such a state of mind that due to the economics and morals of the society they try to escape from

. the bonds of marriage and are attracted towards sexual perversions

It is true that our youth is involved in economic difficulties and moral problems . But what is the root of this problems ? A simple answer to this is that Islamic rules and regulations are not being followed and are not being put into practice . If the Islamic laws are fully implemented we would remain safe from immorality . If there had been an Islamic government it would have endeavoured to eradicate the lewdness and immorality from society . It would have provided the means of an early marriage . It would have also endeavoured to provide the basic necessities to the common people . . It would save its youth , who are its future , from falling into the abyss of destruction

part ۲

If the Islamic government is in power , such things like shameful films , pornographic magazines , bars and night clubs would not have any existence because these things arouse the sexual desires . The Islamic law prohibits all such activities that promote sins and evils . In Islamic society , the youth is not compelled to remain celibate due to such created problems . Rather , such an atmosphere and society is created wherein all the people spend their life with chastity and dignity . Islam is not only for punishing . the people . Its laws are designed to rid the society of all evils

For this very reason , Islamic law first takes into consideration the condition

and helplessness of the fornicator , and only then does it prescribe the punishment . The fornicators are divided into seven groups and different penalties are fixed for . them

. Stoning to death (۱

. Stoning and lashes – both (۲

. A hundred lashes and exile from the city after shaving the head (۳

. Fifty lashes (۴

. Seventy five lashes (۵

. Zighas�– it means picking up the lash many times to hit once� (۶

. The penalty of Fornication and fine – both (۷

Here , we shall describe the legal rulings , according to jurisprudence and traditions , . for the information of our respected readers

In order to establish the crime of adultery , four just male witnesses are required or (۱ three just male and two just female witnesses or two just male and four just female witnesses . If two just male witnesses and four just female witnesses state that they have witnessed the act , and if the sinner or the fornicator does not have a legal wife , or the fornicator woman does not have a legal husband , than they are not stoned to . death . They are only given a hundred lashes each

All the witnesses must testify that the crime had occurred at one and the same (۲ . place

. All the witnesses must testify that the crime had occurred at the same time (۳

. All the witnesses must testify in the same sitting (۴

If four just people quote the testimony of four just witnesses it is not sufficient (۵

.

If four just witnesses testify that a certain woman has committed fornication , their (۶ testimony shall not be accepted if they are not familiar with this woman since they do . not know her and it could be that she is the legal wife of that man

If three of the four witnesses testify and the fourth one refrains from testifying , or (۷ if his testimony differs from the previous three witnesses , the three witnesses who have testified shall be punished for �qazf� (defaming a chaste man or woman of . (adultery

If the fornicator confesses his crime thrice , but refrains from the fourth confession (۸ , he cannot be punished . For a penalty to be lawful , it is necessary to confess four . times

He must make four confessions in four different sittings . He cannot be penalised if (۹ . he makes four confessions in one sitting

It is not permitted for the Judge to goad the accused to confess . He must also not (۱۰ be prompted to complete sentences (that is , words must not be put into his mouth) . The Judge must try to maintain purity , chastity and dignity among the common people and must try his utmost that the crime of adultery is not proved . The Judge must try to give such suggestions to the accused that he may be able to save himself from the penalty by falling into doubts and uncertainties . It is also the duty of the Judge to encourage

. the accused to plead innocence

When a married man confesses of adultery four times but later pleads innocence , ۱۱)
the penalty of stoning will not be imposed upon him . His punishment shall be reduced
.

. A new convert to Islam who is unaware of the punishment shall not be punished ۱۲)

If the adulterer is unmarried and he is suffering from some illness , the jurist is ۱۳)
authorised to beat him with a broom of twigs or a branch of the date palm . He should consider these as lashes . He could also beat him with a branch or broom and consider
. each of its twig equivalent to one lash

The lashing should be so controlled that the flesh of the body is not affected . The ۱۴)
accused can only be punished when he has committed the crime willingly . (If
. (someone is forced to commit fornication , penalty cannot be imposed upon them

If a man mistakes a woman to be his legal wife and has sexual intercourse with her ۱۵)
. , then he cannot not be punished

This is thus the detailed analysis of the laws prescribed by the all Beneficent and the all Merciful Allah , who knows His creatures very well . He has prescribed such regulated punishments for a serious sin like fornication . Now we shall quote a tradition that proves the extent to which the saints of Allah strived to protect the dignity of the people . How much precaution they took in

. passing a decree of fornication

In the time of the rule of Umar a woman came to him and confessed of adultery . She � . also said , �Please impose the penalty of fornication upon me

When Umar heard this , he ordered that the penalty of fornication be executed upon this woman . Ali (a . s .) happened to be there and was surprised at this . He said , �Umar , inquire from this woman the conditions when she had committed fornication � .

The woman explained , �I was extremely thirsty in the desert . When I went far in search of water , I sighted a black tent which belonged to an Arab . I approached him and asked for water . But he refused to give me any water without my having adultery with him . I did not agree to his devilish desires and ran away into the desert . My eyes became sunken and I felt as if each of my bones were breaking . I returned to this � . man and in exchange of a drink of water I gave my body to him

, Ali (a . s .) said

, It is this compulsion which is mentioned in the ayat�

But whoever is compelled by hunger , in inclining willfully to sin , then surely Allah . . . � � , is Forgiving Merciful

. (Surah Maidah ۵ : ۳)

� . This woman is not at all guilty of the crime

Then Imam (a . s

(ordered for her release and she was released . (Burhan – e – Quran (.

REASONABLE PRECAUTIONS

Adultery is the root of degradation of society in the world and eternal punishment in the hereafter . Islam has therefore prescribed some obligatory rules for our protection . Allah , in His unsurpassed wisdom made these rules incumbent upon us . If . these rules are obeyed , the Muslims can protect themselves from such a serious sin

The Order for Hijab in the Quran . ۱

. The Holy Quran has ordered women to cover themselves in some situations

And say to the believing women that they cast down their looks and guard their� private parts and do not display their ornaments except what appear thereof . And let . . them wear their head coverings over their bosoms , and not display their ornaments � .

(Surah Nur ۲۴ : ۳۱)

, It is also mentioned in Surah Ahzab

O Prophet ! Say to your wives and daughters and the women of the believers that� they let down upon them their over garments , this will be more proper , that they � . may be known and thus they will not give trouble . And Allah is Forgiving , Merciful

(Surah Ahzab ۴۹ : ۵۹)

: In the same chapter , Allah says

O wives of the Prophet ! You are not like any other of the women , if you will be on� your guard , then be not soft in (your) speech , lest he whose heart has a disease yearn and

� . speak a good word

(Surah Ahzab ۴۹ : ۳۲)

, Another verse states

And when you ask them (the wives of the Prophet) any goods , ask of them from� behind a curtain , this is purer for your hearts and (for) their hearts . � (Surah Ahzab (۴۹ : ۵۳

In the above verses , the Muslim woman is ordered to veil herself . She must not come before namehram without Hijab . She should dress in such a manner that strange men do not get an opportunity to glance at those parts of her body which arouse passion; and thus make her an object of desire . It is the responsibility of a woman to assume such poise and behaviour that she does not excite a man�s passions . Even a glance of lust can infatuate a man and a seemingly harmless encounter eventually lead to mischief and corruption in society , destroying entire families . In Iran , during the rule of the Shah when the law of Hijab had been revoked , the cases of fornication increased sharply . Every day many cases related to sexual crimes were heard in the courts of law . Every month many married mothers used to forsake their homes to enter into a perverse life of illicit sex . Five thousand such parents established a new township outside the city of Tehran . The condition steadily deteriorated and came to a stage that every day approximately seven infants were found abandoned in the , streets of Tehran

as reported by the commissioner . It is obvious that illicit children born as a result of fornication , whose parentage is not established , cannot create a position for themselves and are a burden to society . Due to the absence of Hijab , adultery and fornication became common and thousands of chaste women become immoral . One of the highly effective ways of protecting the society from the sin of adultery is that .women wear hijab and ward off the evil glances of sensuous men

Looking at the Namehram . ۲

The women are also ordered not to look at namehram men , and the men are .similarly warned

,It is ordered in Surah Nur

Say to the believing men that they cast down their looks and guard their private� � . parts; that is purer for them; surely Allah is aware of what they do

(Surah Nur ۲۴ : ۳۰)

THE POISONOUS ARROW OF SATAN

: (. It is narrated from Imam Ja�far as-Sadiq (a . s

An evil glance is one of the poisonous arrows of Satan . Many of such glances� � . becomes a cause of prolonged jealousy

(Wasaelush Shia)

FORNICATION OF ORGANS

Both Imam Muhammad al-Baqir (a . s .) and Imam Ja�far as-Sadiq (a . s .) have ,informed

There is no man who is not to some extent guilty of fornication . The fornication of� the eyes is the evil glance , the kiss is the fornication of lips and touching a namehram � . woman is the fornication of hands

(Wasaelush Shia)

, It is also recorded that

Those who look at a namehram woman with an evil intention and fill their eyes with� this sight (that is they look for a long time) Allah will , on the day of Qiyamat fill (pierce) their eyes with burning rods . They will continue in this way till Allah completes the hearing of the cases of all the people . Only after that will He order them to be thrown � . into Hell

(Wasaelush Shia)

IN THE CHAINS OF FIRE WITH IBLEES

That person who embraces a namehram woman will be tied with chains , together with Iblees on the day of Qiyamat . These chains shall be of fire and both of them shall : be tossed into Hell together . The following are also the words of the tradition

One who glances at a woman , but instantly looks away at the sky or turns his gaze� down; before he could remove his gaze fully , Allah marries him to a black-eyed houri . and he creates such a freshness of belief in his heart that he is extremely delighted



(Wasaelush Shia)

. It is reported from the Holy Prophet (s . a

;w . s .) that he said

The wrath of Allah is very severe upon the married woman who apart from her� husband sees another namehram man with a prolonged glance . When this woman does this , Allah the mighty invalidates all her good deeds and does not give her any � . rewards

(Behaarul Anwaar)

A few traditions mention that looking at a woman in hijab is also not allowed . Although it is a generally considered a makrooh act . Although there are numerous . traditions that denounce glancing at namehrams these shall suffice for our purpose

ALONE IN THE COMPANY OF NAMEHRAM

It is Haraam for a stranger or namehram man to remain alone in company of a namehram woman when there is a risk of committing a sin , even though they may be busy in worship . In the same way women are ordered not to stay in company of . namehram men when there is a chance of sinful act

: The Holy Prophet (s . a . w . s .) says

One who believes in Allah and the Day of Judgement does not remain in a place� � . where (even) the sound of breathing of the namehram women is perceived

: Imam Ja�far as-Sadiq (a . s .) said

When the Prophet (a . s .) took allegiance from the women he told them to take an� � . oath that they shall not sit alone in company of namehram men

(Wasaelush Shia)

A lonely place means the one where there is no chance of

anyone else entering or coming . Like a room , the door of which is locked from inside . Or a place not frequented by people .

Islam has prescribed severe penalty for a serious offence like adultery . Some of the aspects are given in the points mentioned below .

1) If a person commits an incestuous fornication he is to be killed according to Islamic laws .

2) If one sees that a stranger is fornicating with his wife , then he can kill both of them if he considers himself safe in doing so . But if he does not feel safe or if he does not wish to kill them , then apparently his wife is not prohibited for him .

3) If a Kafir commits adultery with a Muslim woman , he is to be killed according to shariat . Similarly , if a Muslim is punished thrice for fornication and is again proved guilty for the fourth time , he is to be executed .

4) If the person is sane , major , and legally married , and has a wife with whom he could establish sexual relation whenever he wants , and inspite of this he commits fornication with another sane , mature woman , he has to be stoned to death according to the Islamic law . And according to some Mujtahids , he must first be given a hundred lashes .

5) If a man does not fulfill the conditions listed in the above point , and if he commits fornication

with a woman then his penalty according to Islamic law is a hundred lashes . Similarly , the married woman who willingly commits fornication should be stoned to death . If .she is unmarried , then the penalty for her is a hundred lashes

As for the fornicatress and the fornicators , flog each other of them , (giving) a� hundred lashes , and let not pity for them detain you in the matter of obedience to Allah , if you believe in Allah and the Last Day , and let a party of believers witness this (chastisement . � (Surah Nur ۲۴ : ۲

: After quoting the above ayat , the Journal of Anjuman-e-Tablighat-e-Islam writes

Two points are derived from this . The first is that the punishment of the adulterer is carried out in the presence of other people . This will be a warning and a lesson to them . They will be terrified of committing the same sin after witnessing the horror of .the punishment

Another point , although its truth is not established , is that the punishment acts as a cure for the diseases of the sinner . It could be that due to the hundred lashes , the bodies of the sinners are so much heated that the germs that have entered their .bodies are annihilated before they could multiply and spread

One more point to be noted is that the germs of disease like syphilis etc . are not confined only to those who commit fornication . The

spouse of the fornicator may also contract these diseases . Marriage with an adulterer is therefore detestable and is discouraged . If an adulterer man marries an adulteress woman , an innocent person is not victimised , but their deeds will definitely affect their progeny adversely . Their future generations will be contaminated with the evil of their sin and there will be some deformity or the other in ;their progeny . It is for this very fact that the religion of Islam says

The fornicator shall not marry any but a fornicatress or idolatress , and (as for) the� fornicatress , none shall marry her but a fornicator or an idolater; and it is forbidden to (the believer . � (Surah Nur ۲۴ : ۳

WHEN ADULTERY IS PROVED ACCORDING TO SHARIAT

It must be clarified that the penalty for adultery could be imposed when the sin is proved from the viewpoint of Shariat . As it has been stated earlier , adultery is only proved if the conditions necessary for it are fulfilled . One of the conditions is that all the four just witnesses should testify unanimously as to the time and place of the crime . They must also know the woman by sight . Otherwise , there arises the possibility that the person who performed the sexual act with the woman may have . been her husband

TWO IMPORTANT POINTS

If a person commits adultery with an unmarried woman or the woman who is not in (۱ the iddah-e-rajai (the waiting period after divorce in which the husband can resume relation with her without another nikah) , he can later marry her . But if she is married or in iddah-e-rajai , and he has had a sexual intercourse with her , he can never ever marry her legally . She is Haraam for this man forever . Even if the husband dies or divorces , she cannot legally marry the person who has committed adultery with her . when she was married with another man

If a man commits fornication with a woman , then her mother and daughter (۲ become Haraam for this man . That is , he can never ever marry them but they are not counted among his mehram women . Similarly , the father of the man with whom

a woman

has committed adultery becomes Haraam for her . There are minor differences of opinion among the Mujtahids in these problems . Any one who wishes to study further . should refer to the knowledgeable jurists

The opponents of Islam take objection to the law of Islam and support the sexual ethics of the West . They praise the sexual freedom of these countries and say that the Europeans and Americans are not hypocrites and express whatever feelings they have , freely and openly . They say that sexual desire is the legitimate desire of all human beings . If this desire is suppressed , it shall have a damaging effect upon man . These desires should therefore be satisfied so that man can rid himself of various limitations and inhibitions . He can then perform his day to day activities efficiently to . achieve progress and development

These words express the misguided thoughts of the enemies of Islam . They have forgotten the Second World War when France had surrendered to Germany in the very first attack . The German forces freely indulged in the satisfaction of their carnal . passions . Even the French people began to pray for peace

Freedom must also have a limit and must be disciplined . If the sexual drive is uncontrolled , man behaves worse than an animal . The defeat of France was also to an extent due to the promiscuous way of life prevalent in France . It is written in the book �Chun France Shikast Khund� (When France

: (was defeated

When the German planes started to bomb the French cities , the Prime Minister� �Patrino� tried to contact the Central Headquarter of the air force so that additional bombers could be summoned for defence . He continously tried to phone the Central Headquarters , and each time he dialed the number of the Major on duty , each time the phone was attended by the beloved of the Major , Madam Dolly . Madam Dolly answered the phone and spoke foolishly to the Prime Minister in a demure way whereas there was bloodshed all around , and France was being converted into a sort . of Hell

As far as America is concerned , ٣٨ ٪ of the middle school female students become pregnant . As these girls reach high school , colleges and universities , the incidence of unwanted pregnancies reduce . These girls use their past experiences to avoid getting pregnant . American society is plagued with this evil , but its laws are unable to . cope with the situation

There is no doubt that the sexual urge is a natural instinct , but it must be controlled and disciplined . Islam does not expect the sexual urge to be suppressed , nor does it order anyone to forsake productive activities . On the contrary , Islam is against celibacy . However , Islam , as any other decent society , cannot allow for absolute freedom as seen in the animal kingdom . What Islam does is to lay down the golden

rules for the satisfaction and fulfillment of natural desires and instincts such that neither the personal freedom of man is endangered nor is the peace of society . disrupted

There is no doubt that the West is far ahead in the field of science and technology and has progressed and prospered as a result of it . But their success is hollow . The excessive affluence has eroded human values and deluded them to search for happiness in immorality and perversity . Their culture deprives them of true happiness . and comfort that comes with peace and stability of mind

The women of these countries have also taken great strides . They work shoulder to shoulder with men in practically all walks of life . But many of them fail in what is their primary duty , as loyal wives and caring mothers . It is quite common to come across women having extra marital relations and neglecting their home and children . These children deprived of parental love and care in turn search for happiness by following the degraded examples set by their misguided parents and the vicious circle continues . The result is that couples just live together without being married and go their own way when they choose to . If there are marriages , they often end in divorce . The divorce rate in America today is ۴۰ ٪ and is on the increase . Women have come to occupy high positions in governmental and commercial organisations , but this does not solve

the human problems facing these societies . It is a pity that these societies have no guidelines that will help them to realise that their well being lies in maintaining well-knit families where husband and wife care for each other , are loyal to each other and the children are secure and happy . This is what Islam aims to achieve for its followers . By upholding the laws of Islam our lives are automatically channelised into maintaining a healthy family life which provides for physical satisfaction , mental peace and spiritual upliftment , where the family members are a source of strength , .solace and comfort to each other

(Adapted from Burhan-e-Quran)

SODOMY .١١

sodomy

The eleventh sin that is classified as a Greater sin is sodomy or homosexuality . This is verified from the sayings of Imam Ja�far as-Sadiq (a . s .) and Imam ar-Reza (a . s .) . In fact it is a sin greater than adultery . Its retribution and punishment are more :severe than for adultery . Imam Ja�far as-Sadiq (a . s .) has stated

Penetrating the anal opening is a greater sin than penetrating the vagina . Certainly� Allah destroyed a complete ummat (ummat of Hazrat Lut (a . s .) because they .�indulged in sodomy . Allah has not destroyed even one man for adultery

(Al Kafi)

,The Holy Prophet (s . a . w . s .) says

A person who commits sodomy with a boy will acquire such a Janabat (impurity)� that

even all the water of this world cannot remove it . Allah will be wrathful at him and curse him . (That is He will take away His Mercy from him and will award Hell for him .) What a dreadful place it is ! Then the Heavens shudder of it . And the person who allows another to mount him from behind to commit sodomy , then Allah puts him on the fringe of Hell (in extreme heat) and keeps him there till He completes the reckoning of all the people . Then He orders him to be put into Hell . One by one he is made to suffer all the punishments of Hell till he reaches the lowest stage . Then he never comes out from there . �

(Wasaelush Shia)

(SODOMY IS KUFR (DISBELIEF

Amirul Momineen Ali (a . s .) has said :

�Sodomy is a Greater Sin and carries punishment when a man mounts upon another man but does not penetrate . If he penetrates , it is kufr� . (Al Kafi)

It means that one who considers sodomy legal is a Kafir , because to consider sodomy illegal is one of the requirements of faith . And one who disbelieves in any of the requirements of faith becomes a Kafir . However if anyone commits this act knowing that it is Haraam is deserving of punishment which is similar to the one meted out to kuffar , and it is eternal .

Huzaifa ibn Mansur says :

�I enquired regarding sodomy which is a Greater

:Sin from Imam Ja�far as-Sadiq (a . s .)� . The Imam replied

�To press the sexual organ between the thighs in an illegal way�

. �I asked , �Who is the person who commits sodomy

;Imam (a . s .) replied

One who has disbelieved in what Allah has revealed to his Messenger (the Holy� � . (Quran

(Wasaelush Shia)

: Imam Ja�far as-Sadiq (a . s .) was queried by Abu Basir regarding the verse

So when our decree came to pass , we turned them upside down and rained down� � . upon them stones , of what has been decreed , one after another

(Surah Hud ١١ :٨٢)

: Imam (a . s .) explained

There is no one who leaves this world while considering sodomy halaal , but that� (. Allah hits him with one of the stones that had fallen on the people of Hazrat Lut (a . s � .

It is reported in Wasaelush Shia that a person who believes sodomy to be Halaal and commits it several times and does not repent; at the time of his death Allah hits him with one of the stones that had rained upon the people of Lut (a . s .) . His death is . (brought about by the impact of this stone , but people do not see it (the stone

(Tafsir-e-Qummi)

(. PUNISHMENT UPON THE PEOPLE OF LUT (A . S

The Holy Quran has described three kinds of punishments that were meted out to the people of Lut (a . s .) , one was a terrible scream

and shriek , the second was the shower of stones that rained upon them , and the third was that the earth turned upside down . After mentioning the last calamity , it is :said in Surah Hud

� . Marked (for punishment) with your Lord and it is not far off from the unjust�

(Surah Hud ١١ :٨٣)

This verse is an indication that such type of punishments may even be inflicted upon .(those who commit similar acts (acts of homosexuality

THE SLAVE WHO KILLED HIS MASTER

In the time of Umar a slave killed his master . When this slave confessed to the crime Umar ordered him to be put to death . Amirul Momineen Ali (a . s .) questioned this ,slave

� ? Why did you kill your owner�

. He had forcibly committed sodomy with me , � replied the slave�

� ? Ali (a . s .) asked the heirs of the deceased , �Have you buried him

. Yes we have just come after burying him� , they replied�

Ali (a . s .) advised Umar to have the slave held in custody for three days and told the . heirs of the deceased to come back after three days

(. A HOMOSEXUAL SHALL BE COUNTED AMONG THE PEOPLE OF LUT (A . S

Three days passed , then Ali (a . s .) , Umar and some of the heirs of the murdered man went to the grave . Upon reaching there Ali (a . s .) asked , �Is this the grave of . your man ? � �Yes� they answered

Ali (a . s .) ordered the grave to be dug out . Amazingly the dead body had disappeared , from it . Ali (a . s .) said

Allaho Akbar ! I have heard the Holy Prophet (s . a . w . s .) saying that ,� �Whosoever from my ummat commits the act of the ummat of Lut and dies before repenting for it shall not remain in the grave for more than three days . The earth will suck him inside

and he shall reach the place of the dead of Lut . Where destiny annihilated them . � . �Then that person will also be counted among them

(Kitab Mualim-uz-zalfa)

SODOMY IS AN INDECENCY

;Hazrat Imam Ali ar-Reza (a . s .) has said

Refrain from adultery and sodomy , and this sodomy is worse than adultery . These� � . two sins are the causes of seventy two ills of this life and the Hereafter

(Fiqh-e-Reza)

The Quran has used the word �indecency� for adultery in the way it has also used it : for sodomy . It is said in Surah Araf

And (we sent) Lut when he said to his people : What ! Do you commit an indecency� � ? which anyone in the world has not done before you

Most surely you come to males in lust besides females . Nay you are a prodigal� . �people

(Surah Araf ٧ : ٨٠-٨١)

What could be more indecent than the act where man squanders away his sperms in a way prohibited by Allah instead of allowing them to reach the wombs of women to . ensure the continuation of the human race

Sodomy and homosexuality are denounced in Surah Hud , Surah Ankaboot , Surah Qamar , Surah Najm in addition to Surah Araf; so that the people are fully warned . . Allah has strictly forbidden such a loathsome act

A LUSTFUL GLANCE ON A YOUNG BOY

To look upon a young boy with lust is Haraam , especially a boy who has not yet developed facial hair . The evil effects and the severe punishments for a lustful glance

have already been described in the section on adultery . It is also related from the Holy Prophet (s . a . w . s .) that

;he said

Refrain from looking lustfully at the children of rich people and slaves , especially� those who have yet no beard . Because the mischief that is possible by such glances is � . greater than mischief of glancing at young girls , who are in veil

(Wasaelush Shia)

It is obligatory for a Muslim to control his glances and safeguard against such . indecencies

THE SENSUAL KISS AND THE REIN OF HELL

It is Haraam to kiss a young man with passion . Imam Ja�far as-Sadiq (a . s .) quotes ;the Holy Prophet (s . a . w . s .) that he (s . a . w . s .) said

If a person kisses a young man with passion , on the Day of the Judgement Allah� � . shall tie a rein of fire on his mouth

(Al Kafi)

, Imam ar-Reza (a . s .) has remarked

When a person kisses a young man sensually , the angels of the sky , the angels of� the earth , the angels of mercy , and the angels of wrath curse him . And Allah decrees � ! for him a place in Hell . O , what a dreadful place it is

(Fiqh-e-Reza)

, The Holy Prophet (s . a . w . s .) has said

Allah shall punish for a thousand years in Hell , the man who kisses a boy with� � . passion

(Mustadrakul Wasael)

If two just witnesses testify to have seen a man kissing a young man in a sensual way

, the wrongdoer could be punished with

thirty to ninety lashes as decided by the Qazi . This is the punishment according to . Islamic law

The traditions imply that those who perform such an act should also be punished like the adulterers , that is , a hundred lashes for each of them . However , if two women . are involved the Qazi prescribes less than a hundred lashes for them

SLEEPING TOGETHER OF TWO PEOPLE OF THE SAME SEX

Some scholars remark that since the sleeping of two men under a single blanket . without clothes is a punishable offence according to Shariat , it is also a Greater Sin

It is therefore mustahab not to sleep together even with clothes on . Except for husband and wife , Islam prohibits any two persons who are able to distinguish right from wrong , to sleep close to each other or under a common blanket . The same . prohibition applies to brothers and sisters

: The Holy Prophet (s . a . w . s .) has stated

Make separate bed for your children above ten years . Two brothers and two � � . sisters and a brother and a sister should not be made to sleep on the same bed

(Wasaelush Shia)

The Holy Prophet has thus advised us that brothers and sisters should not sleep very close to each other . If they cover themselves , they should have a separate blanket . or sheet

THE PUNISHMENT OF SODOMY

Since sodomy is a greater crime than adultery and its evils are worse , the punishment for sodomy is also more severe than that of adultery according to the Islamic law . Islam prescribes capital punishment for the active as well as the passive partner in the crime . If both are major and sane , both of them have to be killed . The active partner is beheaded with the sword or killed by stoning or burnt alive or thrown from a height with the hands and the legs tied

These are the ways prescribed for punishing the criminal , but it is at the discretion of . the Judge to determine the method . Similarly , the method adopted for the death of . the passive partner is also determined by the Qazi

According to Amirul Momineen Ali (a . s .) , a person who has committed this sin must . also be burnt after being killed

As in the case of adultery , the guilt of sodomy is also proved in one of two ways . The first is that both the participants , or one of them confesses four times before a Judge . If he confesses less than four times the legal penalty cannot be issued . He is only warned and severely rebuked so that he may never repeat it . Some Mujtahids believe that the four confessions should be on four different occasions . It is also required that the accused be major , sane , free and independent . Even if he confesses four times , a minor person can only be reprimanded for the act so that he never does it again . The same applies for the slave and the insane person . Apart from this , if someone is forced into such a crime and is unable to avoid it , there is no . penalty for him

The second method of proving the crime of sodomy is that four just witnesses see it being committed with their own eyes and testify in consonance . If

the witnesses are less than four , the testimony is not accepted and the penalty for sodomy is withheld . If less than four people have seen this act , they should not testify . If they do so , they shall themselves become liable for the penalty of �qazf� . This clause shall be elaborated later . If the guilty repents before the four witnesses testify , the penalty is not imposed and he is not killed . The confession or the testimony should be with regard to the penetration of the anus with the penis , only then the capital punishment is carried out . But if the two men cause ejaculation without penetrating the anus (by pressing the sexual organ between the thighs of another man or by rubbing with the buttocks) , then the punishment is a hundred . lashes for them

? WHY IS SODOMY PUNISHABLE WITH DEATH

People , who have abandoned shame and decency so as to commit such a revolting and loathsome act of sexual perversion in the presence of other people , are like cancer for the society . If they are left alive , they will spread their shamelessness till it engulfs the entire society . This was the fate of the people of Lut (a . s .) . First , Satan led one person to commit this indecency and later he invited others to the same evil . Finally , the crime reached such a gigantic proportion that among the people of Lut (a . , (. s

it was common to see a man mount upon another and perform sodomy right before the eyes of the onlookers . Women also had sexual relations among themselves . Allah . cursed these people and destroyed them

Homosexuality is such a hideous crime that if one does not repent and pray for forgiveness , he becomes like the one who has disbelieved in Allah . He becomes liable for eternal punishment like the Kafirs . Hence , there is no better way than to kill this . person and burn the corpse

We have already noted in the chapter on adultery that punishment in Islam for acts of indecency are severe but tempered with Allah�s Mercy and Compassion . We have also discussed that Islam has formulated strict laws not just to punish the wrong doers but rather to act as a detriment for the negligent . Although capital punishment is prescribed for sodomy , it can only be administered after four just witnesses have testified to the sin being committed in their presence . The extreme degree of leniency in Islamic laws is apparent here . If an individual shows just enough decency as not to commit a filthy act in public and that too for fear of being put to death , Islam does not allow his fellow-beings to punish him . Further , if the sinner repents before the four witnesses have testified , he cannot be put to death . But if the testimony is complete , penalty cannot be reduced and the

. guilty has to be killed

As far as confession of the crime is concerned , the same regulations hold as in the case of adultery . The guilty must confess four times . He must confess in clear unambiguous words and must not speak in an elusive way . The Judge must make sure that the person is sane . Also , that he is not joking and confessing to something he has not really done . All these stipulations and concessions are given to the guilty by the Almighty so that the sinner has an opportunity to save himself . If , finally the guilty is found deserving a death sentence , his death will be a lesson for others . The aim of Islam in designing these laws is not merely to punish the offenders but to reform society . Islam aims at creating a sound environment for us where we can get . the best of the world and the hereafter

A person who is guilty , he confesses and undergoes the penalty for it in this world , and thus he will have atoned for his sins and will not be subjected to the torture of the hereafter . Even so , it is better if he refrains from revealing his secrets and submits his case only before the Almighty . He should repent , weep and beg for forgiveness from Allah . Insha Allah , Allah will forgive him . However , a person should not be complacent after seeking forgiveness

While he is hopeful of Allah�s Mercy , he should be in dread of Allah�s retribution . and must continue to implore Allah to forgive him . In this way , he will attain a degree . of piety and emerge a far better human being than he ever was

In the end we quote a tradition from Amirul Momineen Ali (a . s .) : �If anybody � . deserves to be stoned to death twice , it is the homosexual

All the revealed religions are unanimous that sodomy must be dealt with strictly . Not only is the human race inflicted with spiritual degradation and physical illness and disabilities , it also runs the risk of extinction . The boy who is sexually assaulted , loses his manliness . Sodomy takes the society to the depths of depravity . It is therefore incumbent on men and women to marry and satisfy their sexual urge in a healthy manner , the way Nature has designed . This will ensure the continuity and the well- . being of the human race

! FIRE DID NOT BURN THE REPENTANT

There is a tradition from Imam Ja�far as-Sadiq (a . s .) in the book Al Kafi (Section on : Penal Code) , that

One day Ali (a . s .) was sitting with his companions when a man approached and said �O Chief of the Believers , I have committed sodomy with a boy , please purify me (impose legal penalty upon me) Ali (a . s .) told him , �Go home

� . you may have had some misunderstanding ,

The next day the man returned and repeated his confession and requested for , penalty . Ali (a . s .) said

� . Go home , you may not be in your sense right now�

He went away only to return the third time and repeat his confession and again asked . for punishment

, At last when he came for the fourth time , Ali (a . s .) said

The Holy Prophet (s . a . w . s .) has prescribed three methods of dealing with the� situation , you may choose any one of the three deaths - by having the arms and feet � . tied and thrown from the cliff , being beheaded or being burnt alive

He said , �O , Ali (a . s .) which is the worst of these methods ? � Imam replied , �Burning alive . � �Then I choose this death . � said the man . By permission of Ali (a . s .) , he stood and prayed two rakaat prayer and then said , �O Allah ! A sin was committed by me of which You are well aware . Then I had the fear of this sin , I came to the Successor of your Prophet and requested him to purify me . He gave me a choice of three deaths . I chose the most dreadful death . I pray to you to consider this penalty as the

� . expiation of my sin and do not burn me in the fire of Hell which is ignited by you

Then he got up weeping and jumped into the pit into which the fire had been lit . He sat in the fire and the fire engulfed him from all the sides . Ali (a . s .) began to weep , . upon seeing this condition and the other companions were also in tears

Ali (a . s .) said , �Arise , the one who has caused the angels of the earth and the sky to weep . Allah has certainly accepted your repentance . Get up but never approach � . the sin that you have committed

It so happened that the man came out of the fire unscathed . The fire could not burn . the one who repented

REMARKABLE POINTS

It is commonly agreed by the Mujtahids that if a person confesses four times but repents before the execution of sentence , the Judge has the authority either to impose penalty or cancel it . The above report also indicates that the Imam (a . s .) did not pursue the sentence . However , the sentence cannot be cancelled after the . testimony of four just witnesses

THE MOTHER , SISTER AND DAUGHTER OF THE SODOMIST

It must be known that if a man commits sodomy with a boy (that he penetrates his anus) , the mother , sister and daughter of the boy becomes Haraam for this man forever . That is , this man could never lawfully marry the mother , sister or daughter . of this boy

QAZF . ١٢

Qazf

(TO ACCUSE A CHASTE MAN OR WOMAN OF ADULTERY OR HOMOSEXUALITY)

The twelfth Greater Sin is Qazf . Qazf means to wrongfully accuse a chaste Muslim man or chaste Muslim woman of adultery or homosexuality . We have the authority of our Holy Prophet (s . a . w . s .) , Imam Ja�far as-Sadiq (a . s .) , Imam Musa al-Kazim ,

Imam Ali ar-Reza (a . s .) and Imam Muhammad al-Taqi (a . s .) that qazf is a Greater . sin . The Holy Quran also speaks of the punishment for this sin

Surely those who accuse chaste believing women , unaware (of the evils) , are� cursed in the world and the hereafter and they shall have a grievous chastisement . On the day when their tongue and their hands and their feet shall bear witness � . against them as to what they did

(Surah Nur ۲۴ : ۲۳-۲۴)

The above verses clarify that those who falsely accuse chaste men or women of adultery are cursed by Allah as long as they are alive , and in the hereafter they shall be deprived of His Divine Mercy . We should maintain our distance

from such people on whom the wrath of Allah has descended and be very careful not to believe their false accusations . False accusers have to be penalised in this world according to the Islamic law . Once their testimony is proved false , they can never .ever testify in a court of Islamic law

ORGANS OF THE INHABITANT OF HELL

,Imam Muhammad al-Baqir (a . s .) has said

The organs and the parts of the body of a true believer shall not testify against him .� � . But they will testify against the one who , after all , has to burn in Hell

(Al Kafi)

The person who accuses anyone falsely of adultery and sodomy belongs to this category . Because his punishment is Hell-fire , his organs , according to the Holy .Quran shall testify against him

PENALTY FOR QAZF – REJECTION OF TESTIMONY AND ITS INVALIDATION

:It is also mentioned in Surah Nur

And those who accuse free women then do not bring four witnesses , flog them ,� (giving eighty lashes) , and do not admit any evidence from them ever , and these it is � . that are the transgressors

(Surah Nur ۲۴ : ۴)

Three commands are issued in this ayat regarding one who commits qazf . The first is that he has to be punished with the Islamic penalty imposed upon him . The second is that his evidence is never ever to be accepted and the third is that such a person must .always be considered as unreliable and a transgressor

Islamic society which is geared to promote the dignity and welfare of its members cannot allow a false accuser to go unpunished . This falsehood dishonours an upright person , and a society which cannot uphold the honour of its members , cannot

. possibly give them peace and security

(Condensed from Burhan-e-Quran)

The book �Islam and World Peace� mentions that in order to curb frivolous propaganda

a slanderer who cannot furnish four witnesses , is given lashes . If three witnesses , testify and the fourth witness is not available then the former three are also punished with eighty lashes each . However , if a husband accuses his wife of adultery but cannot support his accusation with witnesses , he cannot be lashed . This is to avoid domestic upheavals . In this case the husband is made to repeat four times by calling Allah as a witness that his wife has committed adultery . And the fifth time he has to say that if he is lying , the curse of Allah be upon him . His wife is also given a similar right that she can say four times , calling Allah as a witness that her husband is lying . And the fifth time she has to say that if her husband is telling the truth , then the curse and the wrath of Allah may be upon her . She can escape punishment in this way . This . law is derived from the sixth and the seventh ayat of Surah Nur

Whether it is true or false it must be known that it is Haraam to accuse anyone of adultery or homosexuality till he sees with his own eyes the penetration of the sexual organ . Even after being the eye witness of this he must not testify before a Qazi till three other just witnesses testify (he must himself be just (adil) too) . As

stated earlier , if the witnesses are less than four , their testimony is rejected . In this case , the witnesses are considered as transgressors instead of the alleged sodomist . and the fornicator , and penalised with eighty lashes each

THOSE WHO COMMITS QAZF ARE NOT BELIEVERS

;Hazrat Imam Muhammad al-Baqir (a . s .) has informed

One who commits qazf is removed from the ranks of the believers of Allah and� considered as a transgressor . Transgressor is also the opposite of believer as Allah , himself says

�� ? Is he then who is the believer like him who is the transgressor�

(Surah Sajdah ۳۲ : ۱۸)

, The Holy Prophet (s . a . w . s .) has been reported to have said

The person who accuses falsely a chaste man or a chaste woman of indecency ,� Allah invalidates all his good deeds (and does not give him any reward) and on the Day of Judgement seventy thousand angels lash him from the front and behind and � . continue to do so till the order is passed for him to be put in Hell

PENALTY FOR QAZF

And those who accuse free women then do not bring four witnesses , flog them ,� ((giving) eighty lashes , and do not admit evidence from them ever . � (Surah Nur ۲۴ : ۴

The above verse , numerous traditions and the rules promulgated by the Mujtahids indicate that every one of the false accusers of sodomy and fornication must be lashed eighty times (provided four just witnesses are not available simultaneously) . . However , the following conditions should be noted

The sinner must be major and sane . A minor child or an insane person cannot be (۱ punished for false accusations . Also , the major and the sane person should have made

the allegation after careful consideration and not under compulsion . No penalty can be imposed on an accuser if he has made a genuine mistake or if he has made the accusation in jest.

2) One who has been accused of adultery or sodomy must possess five characteristics . First of all , he must be a major . Secondly , he must be sane and not a madman . Thirdly , he must be free and not a slave . Fourthly , he must be a Muslim and not a Kafir . Lastly , he must apparently be chaste . A person who strongly objects to being blamed of adultery and fornication or is shocked and dismayed by such an accusation is taken to be a chaste person . So if the accused does not fulfill the above conditions or is notorious for being corrupt and indecent , the accuser is not penalised for qazf.

3) The accusation should clearly mention adultery or sodomy . If an accuser is vague in his allegations and merely hints at adultery or sodomy or addresses the accused as �adulterer� or �sodomist� , then he can be exempted from punishment . But in this case , the accused has a right to demand action against the accuser.

Sometimes , the allegation is against someone other than the one who is addressed . For example , One says , �Your father was an adulterer ! Your father was a sodomist !� In such a situation , it is

the right of the father , of the one who is addressed to insist upon the penalty . The son is not directly accused but insulted in the process . Consequently , he cannot demand the sentence of qazf against the accuser but must insist upon a lighter .penalty like reprimanding or beating so that the sin is not repeated

In the same way , if someone says �bastard� or �adulterously born ! � etc . , the right of having the punishment decreed rests upon the one who is actually accused . .The person who is addressed can only claim a reduced penalty

EXPIATION OF THE SIN ON THE DAY OF JUDGEMENT

A woman presented herself before the Holy Prophet (s . a . w . s .) and said , �O , � . Messenger of Allah , I called my maid adulteress

, The Prophet (s . a .) said

� ? Have you ever seen her committing adultery�

. No , � she replied�

, The Holy Prophet (s . a . w . s .) told her

Know that ! On the day of Qiyamat , some of your good deeds will be transferred to� .this maid and it would be the expiation

This woman returned and handed a whip to her maid and said , �lash me� but the maid refused , so she freed her . Again , she returned to the Prophet (s . a . w . s .) and .related the incident . The Holy Prophet (s . a . w . s

, remarked (

May be this action of yours will act as the expiation of your utterance and you may� � . not suffer it�s consequences in the hereafter

(Wasaelush Shia)

REPENTING FOR QAZF

One who accuses a Muslim of adultery or sodomy should know that qazf or false accusation is a sin that trespasses upon the right of man as well as the right of Allah . As far as the human rights are concerned , the one who is falsely accused can take the accuser to the Qazi . If qazf is proved by the confession of the accuser or by the testimony of two just witnesses who testify having heard the accuser making the false allegation , the legal sentence is executed . It is wajib for the person who has committed qazf to submit himself to the accused for trial . However , he can request the one he has falsely accused to forgive him and must try his best to do so . If he is condoned , he escapes punishment . But if he is not forgiven and nor is the sentence carried out , and the falsely accused dies , the right of having the penalty executed is transferred to the legal heirs of the falsely accused . Now it is wajib upon the one guilty of qazf either to surrender himself to the heirs so that he may be taken to a Qazi or he could ask for their forgiveness . If the heirs of the deceased forgive , he is saved

. from punishment

Samaa says that I asked Imam Ja�far as-Sadiq (a . s .) regarding the person who commits qazf but is forgiven by the one whom he accused falsely . �If later , this person regrets having forgiven and wishes that the accuser be punished , can the � ? punishment for qazf be executed now

;Imam (a . s .) replied

� . No penalty can be imposed upon him after being respited�

, Samaa says that I further enquired

What if the man says , �O son of a fornicatress . � And the one who is falsely� ;accused condones him but leaves the matter to Allah ? � Imam (a . s .) replied

If his mother is alive , the son does not have the right of forgiving the accuser . His� mother has the right to forgive . She can exercise her right whenever she wants . If his � . mother has died , only then does he have the right to forgive

(Wasaelush Shia)

It is wajib upon the accuser , that after he has received the penalty or after he has been condoned by the one whom he falsely accused that he must publicly announce that whatever he has uttered is absolutely false . For example , he should say , �I had accused this person of fornication . It was a false accusation . � His announcement should be to the extent that those who have heard the false . accusation must hear his confession too

In an authentic report

Ibne Sinan asked Imam Ja�far as-Sadiq (a . s .) , �If a person makes a false allegation and undergoes the Islamic punishment and also repents . Can his evidence , be accepted in future ? � Imam replied

If he repents and his repentance consist of taking back the words he has uttered� and confesses before the Imam (a . s .) and the Muslims to have uttered a lie . . . Then � . it is incumbent upon the Imam to accept his evidence and consider him just

The book Al Kafi and Al-Tahzeeb contain other reports concerning the same issue . If the accuser has made a false accusation , it is obvious that to falsify his accusation is a must . But there may be a situation where the accuser has really witnessed the act of adultery and sodomy but the crime is not proved due to lack of four witnesses and as a result he becomes liable for penalty . In this case too , he has to falsify his statement .

Since adultery or sodomy could not be established according to the stipulation laid down by Islam , from the point of view of Shariat , his accusation is false . So although he had witnessed the crime , it is appropriate on his part to falsify his statement . This . he should do with the clear intention that he is submitting to the laws of Islam

: This is in consonance with the following verse

Why did they not�

bring the four witnesses of it ? But as they have not brought they are liars before Allah  .

(Surah Nur ۲۴ : ۱۳)

The Shaykh writes in the book �Nihaya� that a person who is guilty of qazf should repent by publicly announcing that the accusation he had made is untrue , and that he had uttered a lie . He should do this at the same place where he had made the accusation . In this way all those who had heard a Muslim being denounced will now be aware of its falsehood and there will be no misunderstanding in their minds about . his good character

A person guilty of qazf transgresses Allah�s right by disobeying a Divine command . Allah has strictly prohibited qazf and a person guilty of it is deserving of the punishment of the hereafter . But if the offender repents sincerely and reforms . himself , Allah is most Forgiving and most Merciful

Except those who repent after this and act aright , for surely Allah is Forgiving and� � . Merciful

(Surah Nur ۲۴ : ۵)

Sincere repentance reforms a person . He will either make peace with the person whom he had earlier maligned , or he will confess his guilt and falsify his accusation before a Qazi . After this he is no longer a transgressor or a liar according to Shariat . He is now an adil (just man) whose evidence is acceptable . Beyond this , the experience of being guilty of qazf and repenting sincerely by

going through the humiliation of acknowledging it in public , brings about a deep-rooted transformation in the person�s character . He is now inclined toward virtue . and piety and strives for spiritual upliftment

The Shaykh says in the book �Mabsut� : �After repentance , only good deeds � . should be seen in that man

One who hears the accuser is obliged to advise him to refrain from slandering and . even to reprimand him

QAZF AND THE RESPONSIBILITY OF OTHER MUSLIMS

According to the philosophy of Islam , if a Muslim hears of another Muslim being accused of adultery or sodomy he should not pay heed to it . It is Haraam for him to believe it . It is also Haraam to repeat this slander to others . Till four just witnesses testify before the qazi and the qazi issues his decree , it is Haraam to associate any one with these sins . Even if one has witnessed the crime with his own eyes or believes the accuser , one should not spread the slander . Such an action would cause the accused person to lose his honour and dignity in people�s estimation . This is . totally unacceptable in Islam

Till four just witnesses have not testified , the accuser should be regarded as a liar and a transgressor , and it is wajib upon the person who hears him to consider him so , even if what he says is true . It should be said to the accuser , �This is a great allegation . We do not

� . accept that the statement is correct according to Shariat

Surely they who concocted the lie are the party from among you . Do not regard it� as an evil to you , nay , it is good for you . Every man of them shall have what he has earned of sin and (as for) him who took upon him the main part thereof he shall have . a grievous chastisement

Why did not the believing men and the believing women , when they heard it , think ? well of their own people and say : this is an evident falsehood

Why did they not bring four witnesses of it ? But as they have not brought witnesses . they are liars before Allah

And were it not for Allah�s Grace upon you and His Mercy in this world and the hereafter , a grievous chastisement would certainly have touched you on account of . the discourse which you entered into

When you received it with your tongues and spoke with your mouths what you had no . knowledge of , you deemed it an easy matter while with Allah it was grievous

And why did you not , when you heard it say : �It does not beseem us that we should � ? talk off it , glory be to thee ! This is a great calumny

Allah admonishes you that you should not return to the like of it ever again if you are . believers

And Allah makes clear to you the communications , and Allah

. is knowing and wise

Surely (as for) those who love that scandal should circulate respecting those who believe , they shall have a grievous chastisement in this world and the hereafter and . Allah knows while you do not know

(Surah Nur ۲۴ : ۱۱-۱۹)

, Imam Ja�far as-Sadiq (a . s .) explains

One who speaks wrongly about the believer and says something which he has� : neither seen nor heard himself is from those who have been mentioned in the verse

Surely (as for) those who love that scandal should circulate respecting those who� believe they shall have the grievous chastisement in this world and the hereafter and � . Allah knows while you do not know

(Surah Nur ۲۴ : ۱۹)

In conclusion , it is Haraam to accuse anyone of fornication and sodomy without having seen the act with one�s own eyes . Even after seeing it , it is Haraam to speak . of it till four just witnesses testify having seen it

But , if a husband accuses his wife wrongly of adultery , four witnesses are not required . It is sufficient for the husband to say before the qazi in the prescribed manner , �I am the liar , may the curse of Allah be upon me . � And his accusation is admitted . This order is known as �laee� in Islamic terminology . And the accuser must fulfill the conditions as mentioned earlier in which case two just witnesses could testify that he has committed a calumny . As a result

of this he is liable for penalty (eighty lashes). But these lashes would be lighter than those which are prescribed for the adulterer and the alcoholic. Also, the slanderer will not be lashed on a naked back like an adulterer and the alcoholic. He would be allowed to wear his shirt during lashing.

IF CONDITIONS FOR QAZF ARE ABSENT

Even if the necessary conditions are not present in the accused it is still Haraam to associate him with adultery or sodomy. In this case the slanderer is reprimanded. However if some one calls a Muslim �bastard� it does not imply that he is born of adultery. It could also imply that he was conceived when his mother was having a menstrual discharge. In such a condition it is Haraam for his father to perform the sexual act and the child conceived during this time is also a child of sin. In the same way if someone calls another, indecent or �evil doer�, the accusation of adultery and sodomy is not proved. However he could be punished lightly or reprimanded for insulting a person.

Similarly if a Muslim accuses falsely a Kafir of adultery or sodomy, the penalty of qazf does not apply. Yet it is Haraam to associate even a Kafir with adultery and sodomy. It is not permissible to make such a statement in unequivocal words or to allude to it. But if it is established that he has committed adultery even from

. the point of view of his own faith , then it is allowed to associate him with it

THE ASSOCIATION OF THE KUFFAR WITH ADULTERY

Umroo bin Noman Juhfi says that there was a friend of Imam Ja�far as-Sadiq (a . s .) . He always remained with the Imam (a . s .) wherever he went . He had a slave who was from Sind . One day , the person was passing through the market of shoe-makers with Imam (a . s .) while his slave walked behind . The master wanted to send the slave on an errand , but when he looked back the slave had disappeared . He looked back three times but could not see the slave . After some time , when he looked for the fourth time , he saw the slave . He was angry with him and said , �O� son of the � ? adulteress ! Where were you

, The narrator says that Imam Ja�far as-Sadiq (a . s .) slapped his forehead and said

Glory be to Allah ! You are accusing his mother of adultery . And I was seeing some � � . piety in you , but now I find that there is no sign of piety or religiousness left

The companion protested , �May I be sacrificed upon you , his mother is an , inhabitant of Sind (India) and she is a Mushrik (polytheist) . � Imam (a . s .) replied

Don�t you know that all people have their own type of�

� ! marriage ? Be away from me

The narrator says , �In the Imam�s life-time , I never saw him walking with Imam � . (a . s .) , again

, Another tradition states

All the people have their kind of marriage due to which they protect themselves� � . from adultery

(Al Kafi)

Abul Hasan al Hazzae says that he was in the company of Imam (a . s .) when a person came and asked him , �What did your debtors do ? � I responded , �Are you asking about the son of that adulteress woman ? � Upon hearing this Imam Ja�far as-Sadiq (a . s .) glared at me in anger . I said , �May I be sacrificed upon you . He is a Majoos (fire worshipper) and his mother is also his sister (means that his , father had married his daughter) . Imam (a . s .) asked

� ? Is not this type of marriage permitted in their religion�

ABUSIVE LANGUAGE IS HARAAM

Apart from grave accusations like adultery or sodomy it is also Haraam to use abusive language for a Muslim who does not openly indulge in evil acts . It is not allowed to abuse him with words like Transgressor ! Dog ! Drunkard ! Pig ! Even calling out to someone with such words is Haraam . Similarly , it is Haraam to address someone by associating him with some disease or handicap like Blind ! Lame ! Deaf ! According to Shariat a person who uses

. abusive language should be given a light punishment or reprimanded

, The book Mustadrakul Wasael has a tradition from Imam Ali (a . s .) wherein he said

If a person calls another Sinner , Indecent , Kafir , Munafiq or Donkey , he must be�
� . given thirty nine lashes

There is no difference if such words are used for relatives or strangers , against a student or a servant . Any bad words which mention the private parts or the indecent act are Haraam whether addressed to one who is an open sinner or not or whether he . gets offended or not

TRADITIONS THAT DENOUNCE ABUSIVE LANGUAGE

Numerous traditions have been recorded which censure bad words and abusive . language

, Imam Ja�far as-Sadiq (a . s .) said

� . Abusive language is an atrocity and atrocity earns Hell�

(Al Kafi)

, The Holy Prophet (s . a . w . s .) has said

There are four people , the intensity of whose chastisement will also annoy the�
� . other people of Hell

There would be a man who had blissfully used abusive and foul language in the�
� . world . In Hell , puss and blood shall flow from his mouth

. Other reports on this subject have already been mentioned in our discussion

REPLYING TO THE ABUSE

It must be understood that as it is Haraam to initiate abusive language it is also Haraam to abuse in reply to it . This strictly applies to words that denote , qazf (accuse

of adultery or sodomy) . But for abuses like �ignorant� , idiot tyrant , it is permissible . to reciprocate with the same words

(Mustadrakul Wasael)

The Holy Quran also allows this , in the following ayat

Whoever then acts aggressively against you , inflict injury on him according to . . . � � . . . the injury he has inflicted on you

(Surah Baqarah ۲ : ۱۹۴)

And whoever defends himself after his being oppressed these it is against whom� � . (there is no way (to blame

(Surah Shuara ۴۲ : ۴۱)

And if you take your turn , then retaliate with the like of that with which you are� � . afflicted

(Surah Nahl ۱۶ : ۱۲۶)

IF NO EXCESS IS COMMITTED

, Imam Musa al-Kazim says regarding two people who have abused each other

From the two of them , the one who initiated it , is more unjust , his sin includes the� sin of abusing as well as the sin of the one who had cursed him in reply . But the � . oppressed one should not exceed the limit

It means that a person who is abused should retaliate only with words that equal the abuses . He should not use a more abusive language otherwise his sin will be equal to . the sin of the one who initiated

For example if one calls another �you

donkey� and he replies with �you dog� then this would be exceeding the limits . Or if one says �you donkey� only once and the other person responds by repeating the same word twice or more , it would constitute an excess . If a person who has uttered a bad word , seeks forgiveness immediately before he is replied to , he must be condoned . In this case it is not allowed to reply even with the same words.

SILENCE IS BETTER

It must be emphasized that although it is permitted to retaliate in equal measure , it is best to remain silent.

The Holy Quran says;

�And the recompense to evil is punishment like it , but whoever forgives and amends , he shall have his reward from Allah , surely He does not love the unjust. �

(Surah Shura ۴۲ : ۴۰)

Allah says in another place;

�And it is nearer to righteousness that you should relinquish. �

(Surah Baqarah ۲ : ۲۳۷)

ONE WHO UTTERS ABUSES WILL HIMSELF BE HUMILIATED

Jabir ibn Abdullah Ansari relates that Ali (a . s .) saw that a man was abusing Hazrat Qambar and Qambar was about to reply to him . Ali (a . s .) called him:

�Qambar , stop ! Humiliate the one who curses you by remaining silent . In this way the Beneficent will be satisfied with you and the shaitan angry . And you will be able to hurt your foe . You will please that Allah who splits the seed and cause pleasant winds to blow . No one can please Allah more with his forbearance , similarly nothing makes Shaitan more angry than silence in return of abuse . The revenge taken from an idiot (ignorant) person in this way is not possible in any other way. �

(Safinatul Behaar)

If a person who is abused responds with kind and gentle words like , �Do not abuse . your brother� , he occupies a very high position with Allah

;The Holy Quran says

And not alike are the good and the evil�

Repel (evil) with what is best . When lo ! he between whom and you is enmity would . be as if he were a warm friend . And none are made to receive it but those who are � . patient , and none are made to receive it but those who have mighty good fortune

(Surah Hamim ۴۱ : ۳۴-۳۵)

: �The following incident is quoted in the book �Kashful Ghumma

A Syrian came to Madinah . He saw a handsome man astride a good camel . Upon . (. enquiry he learnt that it was Imam Hasan ibn Ali (a . s

This man from Syria stepped forward in anger and said;�Are you the son of Ali ibn � ? Abi Talib

� . Yes , I am the son of Ali�

He said , �You are the son of a person who was a mushrik (polytheist)� . And he continued his foul utterances till he got tired of it . Imam Hasan (a . s .) remained silent ;. At last the man felt ashamed . The Imam (a . s .) seeing his remorse said

� ? You look like a traveller , are you from Syria�

. Yes sir� , he replied�

, Imam Hasan (a . s .) said

If you need a place to stay , we shall provide it . If you need money we would give it� � . you . If you have any other problem , we shall help you

Not only was the Syrian ashamed but was also rendered

.speechless by such excellent behaviour

:The following are his words

After I had the good fortune of enjoying the hospitality of Imam Hasan Ibne Ali (a .s�
� ..) ,I found his personality more likeable than that of any other person in the world

Imam Hasan (a . s .) had offered the same type of hospitality to Asam bin Mutlaq the .Syrian ,and he too became his devotee

DRINKING LIQUOR .۱۳

drinking liquor

The thirteenth among the Greater Sins is drinking liquor . Its seriousness is proved from the traditions that have been related from Imam Musa al-Kazim (a . s .) , Imam .(.Reza (a .s .) and Imam Muhammad al Taqi (a .s

.The Holy Quran also states in unequivocal words that it is a Greater Sin

They ask you about intoxicants and the games of chance . Says : in both of them� there is a great sin and means of profit for men , and their sin is greater than their � .profit

(Surah Baqarah ۲ : ۲۱۹)

It is explained in �Tafsir al-Mizan� that �zanb� and �ithm� are synonyms that denote a condition wherein the person involved is deprived of reason . He has no inclination for deeds of virtue nor can he maintain an amiable disposition . �Ithm� is a type of sin , the evil effects of which become apparent in the person and he is absolutely doomed .The evils of drinking are known to all .The health of

the alcoholic is affected in various ways . His digestion deteriorates . His intestines do not function well . His liver , lungs and all the five senses , are likewise affected . Ancient and modern doctors have penned quite a few books on this topic . They have revealed astonishing statistics to show the far greater susceptibility of alcoholics to diseases as compared to others . The various ailments which are caused by . alcoholism are also enumerated . They have termed wine as deadly poison

The different kind of diseases that inflict the body of a liquor-drinkers are described in : brief

EFFECTS OF LIQUOR

EFFECT OF LIQUOR ON THE BRAIN

Liquor affects the central nervous system . It may cause a brain hemorrhage leading . to paralysis or prolonged coma and eventual death

EFFECT OF LIQUOR ON THE LIMBS

Ailments of the limbs are also caused by alcohol . The limbs become weak and the person loses control upon them . The body becomes absolutely broken-down . The five senses become despaired . Sleeplessness increases and even when the person . gets to sleep he is haunted by nightmares

EFFECT OF ALCOHOL ON THE STOMACH

Liquor affects the tongue and the taste buds which lose their ability to discern flavours . Secretion of saliva is impaired . Liquor ruins the digestive system . The stomach cannot produce the digestive juices or maintain the required acidity for digestion . There is frequent vomiting and nausea . Along with phelgm , there is blood discharge in the vomit . Numerous other diseases of

the stomach are also caused by alcoholism . The belly begins to protrude . The intestines swell and are ulcerated . The large intestines malfunction , causing alternate constipation and loose motions.

EFFECT OF ALCOHOL ON THE LIVER

Wine and alcohol cause swelling and weakening of liver and slow down its function . The swelling increases and this gives rise to acute pain of the liver . The part of the liver that is nearer to the stomach is first affected . The kidneys become yellow and the effect becomes apparent in the eyes of that person.

EFFECT OF ALCOHOL ON THE BLOOD CIRCULATION

Alcohol does not have any benefit for the human body . It is for this reason that none of its constituent parts could be absorbed into the human body . As soon as it reaches the stomach , alcohol enters the blood stream , and as it enters the blood , it goes on destroying the white blood corpuscles . Due to this , blood pressure decreases . It may also cause fainting.

EFFECT OF ALCOHOL ON THE RESPIRATORY ORGANS

The worst effects of alcohol are to be seen in the respiratory system . As it enters the lungs through the blood stream , it causes breathlessness . The tissues are inflamed and functioning of the lungs becomes sluggish . Calcium is continually depleted from the body . The damaged lungs are now highly susceptible to tuberculosis that is the most prevalent disease among the poorer class of people.

EFFECT OF ALCOHOL ON KIDNEYS

Statistics

show that ninety percent of the ailments of the kidneys are due to alcoholism . Alcohol is expelled through urine and causes numerous diseases involving the entire urinary .system . It may also cause loss of bladder control

EFFECT OF ALCOHOL ON THE HEART

Since alcohol circulates through the blood stream it has a detrimental effect on the heart as well . Gradually , layers of fat get deposited on the heart and it increases in .size and weight . The heartbeats of an alcoholic are faint or irregular

EFFECT OF ALCOHOL ON MENTAL FACULTIES

The most destructive effect that alcohol can produce is on the overall psychology of the alcoholic . According to statistics available from mental hospitals the majority of .the patients are those who have been long-time alcoholics

:The book �Balahaee-e-Ijtemai� has quoted the magazine �Health� which says

According to medical research there are ٢ , ٠٠ , ٠٠٠ lunatics in France who have become mad due to alcoholism . Also ٨٠٪ of all mental patients have been drunkards . Further ۴٠٪ of all the ailments that afflict the people are due to alcohol . According to .British scientists , ٩٠٪ of the lunatics are so , due to the effect of alcohol

EFFECT OF ALCOHOL ON THE OFFSPRINGS

The book also mentions that wine affects the sperm cells . A West German doctor has conducted research that indicates that the effect of alcohol lasts for at least three future generations of the alcoholic; even though these future generations may .abstain from intoxicants

EXCESSIVE DRINKING CAUSES STERILITY

According to an American doctor Dr . Nelson , if a teetotaler can father eleven healthy children the alcoholic is at the most capable of having three normal children . Moreover these children may be plagued with fainting , migraine , hot temper , lunacy , mental disability or anemia . Such children are the victims of various mental and

. physical problems

The effects of liquor are also mirrored in the character of the drunkard . The alcoholic is usually a person of low character and has a foul tongue . Being in a

state of intoxication most of the time , his behaviour is not normal or rational . Not being in control of his senses due to the influence of intoxicants , he has no hesitation in committing evil acts like murder , plunder , adultery , sodomy , exposing other peoples secrets etc . In fact he will unhesitatingly break every law , be it of land or .religion

The Islamic code of life requires that a person should use whatever power of reasoning Allah has granted him to conduct himself with deliberation and discretion . In fact Islam expects every individual to try and improve his reasoning power by increasing his knowledge with study and by associating with those more knowledgeable than himself . Even good actions , without thought and intent are of no .avail

Islam therefore prohibits all such actions that affect the reasoning capacity of man . The acts that top this list are alcoholism , gambling , deceit and lying . All of which deprive man of his capacity to reason . Carnal desires and falsehood are two things that are instrumental in the demotion of man from the high position of humanity to the lowliness of the beasts . Such a person is not capable of carrying any important responsibility . It is very difficult for an alcoholic to excel in any field . Even if he resolves to do something , his resolution is soon defeated . The more difficult , the more important a task is , the

more difficult it would be for an alcoholic to accomplish it . Even if the wisdom behind every Islamic act had been unknown , it would have sufficed to accept it , as the same . is advocated by intellect

The Holy Quran has termed as �ithm� (sins) such acts as murder , slander , and withholding testimony before a qualified Judge . Murder has not been termed as �ithm-e-kabir� (the greatest sin) whereas sins like alcoholism and gambling have been specified as the �ithm-e-kabir� (the greatest sin) . The quote (�and in alcohol and gambling there is even some profit for men�) imply the profit which arises from the manufacture and sale of alcohol etc . But this profit is not even a pittance when compared to the losses that accrue with the consumption of alcohol . The loss of character , the loss of mental physical health and over and above all this , the loss of . Allah�s Mercy and blessing in the hereafter

: The Quran says in Surah Maidah

O you who believe ! Surely intoxicants and games of chance and (sacrificing to)� stones set up and (divining by) arrows are only an uncleanness , the Shaitan�s works � . , shun it therefore that you may be successful

(Surah Maaidah ۵ : ۹۰)

The prohibition regarding wine is of special significance in those two ayats for the : following reasons

. The word �innama� in the first ayat denotes emphasis (۱

Drinking of liquor is mentioned along with idolatry . Therefore drinking liquor is (۲

. as serious a sin as idolatry

. Drinking of liquor has been classified as a satanic act along with gambling (۳

. The verse emphatically orders one to avoid alcohol (۴

. Avoidance of alcohol has been clearly shown to be a way of salvation (۵

The consequences of drinking liquor have also been listed namely; enmity , hatred (۶ . and loss of belief in Allah

. Then it is asked whether you would now avoid this evil or not (۷

After the prohibition , Allah orders to obey Him and obey the Holy Prophet (s . a . w . (۸ s .) . To beware of disobeying Allah and to know that the duty of the Holy Prophet (s . a . . w . s .) is to convey the message and complete the proof

Tafsir al-Mizan quotes the dictionary meaning of wine as any liquid intoxicant . In the beginning the Arabs used to prepare it from grapes , barley and dates . But gradually new types of wines began to be produced . Nowadays there are many chemically manufactured alcoholic drinks . All these can produce varying degrees of intoxication . But however slight the intoxication a drink may produce , it is considered haram . The word �rijs� (indecency) implies everything that is evil . The Quranic verses equate liquor with indecency . Human nature of its own accord is not inclined towards liquor . It is the insinuation of Shaitan that persuades man to consume such filth . Shaitan creates the

illusion in the human mind that by consuming liquor one can obtain bliss and a feeling of exhilaration . The Quranic verses declare that it is the Shaitan�s plan to entice people towards wine , gambling and idol-worship so he can create enmity , hatred and avarice amongst them and succeed in diverting their thoughts away from Allah and their duty towards the Almighty . Due to loss of reason and self control they stoop to the lowest depths of inhuman behaviour . Under the influence of an intoxicant every thing vile and vicious appeals to their fancy . They get pleasure in destroying other people�s wealth , honour and dignity ignoring all norms of civil behaviour . They may even speak insolently about their own religion and beliefs . They sink to the lowest depths of degradation when their own sisters and daughters appear to them as objects of gratification . When intoxicated a person will easily divulge the most .confidential information in his possession

:The ٣٣rd ayat of Surah Araf is as follows

Say , my Lord has only prohibited indecencies , those of them that are apparent as� well as those that are concealed , and sin and rebellion without justice and that you associate with Allah that for which He has not sent down any authority , and that you � . say against Allah what do you not know

Fawahish� (indecencies) is the plural of �fahsha� (indecency) . In Arabic it� implies an extremely evil act . The other sins that

are described by this word in Quran are adultery , sodomy and falsely associating someone with adultery and sodomy . �Ithm� implies �sin� , and the Holy Quran . �clearly indicates that drinking and gambling are �ithm

There is a tradition narrated by Ali ibn Yaqteen in the book Al Kafi , wherein the Abbasid despot Mahdi asked Imam Musa al-Kazim (a . s .) regarding wine , �Is wine Haraam according to the Quran ? � (Because) people know that it is prohibited but : not aware that it is Haraam . � Imam Musa al-Kazim (a . s .) replied

� . Wine is Haraam according to the Divine book�

� ? At what place in the Quran is wine shown to be Haraam�

, Imam Musa al-Kazim (a . s .) said

, In the following statement of Allah�

Say , my Lord has only prohibited indecencies , those of them that are apparent as� �� . well as those that are concealed

(Surah Araf ٧ : ٣٣)

, Imam (a . s .) further said

As far as the apparent indecencies are concerned , they imply open adultery and� ensigns that were hung outside the houses of prostitutes in the days of ignorance . �The concealed sin� implies the sin of marrying the step mother after the death of the father as the people of the days of ignorance used to do . Allah has also ordered . �this act to be Haraam . As far as sin is concerned , it is but �wine drinking

, At another point , Allah says

They ask you about intoxicants and games of chance . Say : in both of them there is�
� . a great sin and means of profit for men , and their sin is greater than their profits

(Surah Baqarah ٢ : ٢١٩)

In the above tradition Imam (a . s .) first quotes the ayat where �sin� is labelled as Haraam . Then he mentions that verse where wine is ordained to be a �sin� . Hence when it is shown that �sin� is Haraam and wine is sin , then wine (and all alcoholic . drinks) must necessarily be Haraam

(. ALCOHOLISM ACCORDING TO THE TRADITIONS OF AHLUL BAYT (A . S

Traditions that denounce alcohol are numerous . Imam Muhammad al-Baqir (a . s .) : says

On the day of Qiyamat the drunkard would come with a black face , a protruding�
� . tongue and the saliva dripping upon his chest

(Wasaelush Shia)

: In another narration Imam (a . s .) informed

He will scream , �Thirst ! Thirst ! � And Allah would have the right to make him�
� . drink from the well that contains the pollutants of the adulterers

(Wasaelush Shia)

: In a tradition from the Holy Prophet (s . a . w . a .) , he says

One who is careless of namaz will be deprived of my intercession , and will not be�
able to reach me at the pool of Kausar(۶) . And by Allah , my intercession will also not reach the one who consumes intoxicants , and he would

� . not be able to reach me at the pool of Kausar

One more tradition says , that the Holy Prophet (s . a . w . a .) cursed ten types of : people in connection with wine

. One who plants a sapling with the intention of producing wine (١

. One who cultivates this sapling so that wine may be manufactured (٢

. One who crushes the grapes (٣

. One who drinks wine (۴

. One who serves the wine (۵

. One who transports wine (۶

. One who takes delivery from the supplier (٧

. One who sells wine (٨

. One who buys it (٩

. One who uses the income that is earned by (making or selling) wine (١٠

: Imam Ja�far as-Sadiq (a . s .) said

One who is addicted to wine (liquor) will meet the Lord (on the appointed day) like� � . an idol worshipper

, Another tradition says that

On the day of meeting of the Lord , the drunkard will be counted among the� � . disbelievers

(Wasaelush Shia , chapter of prohibited drinks)

LIQUOR IS THE ROOT OF ALL EVILS

, Imam Muhammad al-Baqir (a . s .) has said

Disobedience to the order of Allah is mostly due to alcoholism . The alcoholic� abandons namaz . He even commits incest under the influence of alcohol . He loses his � . senses

(Wasaelush Shia : chapter of prohibited drinks)

, Imam Ja�far as-Sadiq (a . s .) says

Certainly even if a person swallows only a mouthful of wine , at that very moment ,� the angels , the Prophets

� . and the righteous believers send their curses upon him

And when he drinks enough to make him intoxicated , the spirit of belief leaves his� body , it is replaced by the dirty , accursed , devilish spirit . When the person neglects � . prayers , he spreads corruption in society

: (. It is related from Imam Ja�far as-Sadiq (a . s

One who drinks wine considering it halaal will remain forever in Hell . One who� � . drinks wine , knowing it is Haraam will still taste the punishment of Hell

(Wasaelush Shia)

, Imam Ali ar-Reza (a . s .) has informed

Allah knows better that every Prophet who has been sent by Him did not have his� � . religion completed till wine was prohibited . Wine has always been Haraam

(Furu al-Kafi)

In the present Old and New testaments , even after so many interpolations and . alterations , there is considerable criticism of alcoholism

� . . . Don�t associate with people who drink too much wine�

(Proverbs ٢٣ : ٣٠)

: Also

Show me someone who drinks too much , who has to try out some new drink , and I� will show you someone miserable and sorry for himself , always causing trouble and always complaining . His eyes are bloodshot , and he has bruises that could have been � . avoided

Don�t let wine tempt you , even though it is rich red , though it sparkles in the cup ,� and it goes down smoothly . The next morning you will

feel as if you had been bitten by a poisonous snake . Weird sights will appear before � . your eyes and you will not be able to think or speak clearly

(Proverbs ٢٣ : ٢٩-٣٣)

: The punishment for drinking wine is mentioned in the following words

Inform the elders of the town , this son of ours is a rebel and a sinner . He does not� obey us , he is a glutton and drinks too much wine ? Then all the people of the town � . will stone him till he dies

(Proverb : ٢١)

: Also we find

� . . . Do not get drunk with wine , which will only ruin you�

(Ephesians ٥ : ١٨)

, Imam Ja�far as-Sadiq (a . s .) says

Alcoholism is the mother of all sins . Liquor invites the drunkard to all sorts of� indecencies . It destroys his intellect . So much so that under its influence he even fails to recognize his Lord . Whatever sin he encounters , he commits it . The alcoholics do � . not refrain from any such acts , which are against morality

Thus drinking liquor is Haraam not merely in the light of the Quran and traditions , but it is a Greater Sin . One of the necessities of religion is to consider liquor Haraam and if . a Muslim considers it to be Halaal he becomes a Kafir

LIQUOR IS ABSOLUTELY HARAAM

It makes no difference if the quantity consumed is less or more; liquor is absolutely Haraam; whether pure or mixed

Thus even if a person licks a single drop it is Haraam whether he gets intoxicated or . not . In the same way if liquor is consumed by mixing it with other things , it is still . Haraam

Allama Hilli (r . a .) has quoted an authentic tradition from Imam Ja�far as-Sadiq (a . s : .) , that he said

� . If more of it intoxicates , then to consume even a bit of it is Haraam�

� ? A person enquired from Imam (a . s .) , �but I dilute it with water

, Imam (a . s .) told him

A Haraam thing does not become halaal by mixing it with water . Fear Allah , refrain� � . from partaking of it

(Mustanad ush Shia)

: (. Umar Ibne Hanzala says that he enquired from Imam Ja�far as-Sadiq (a . s

? Does it matter if as much water is mixed in wine so that it is no more intoxicating� �

: Imam (a . s .) replied

No ! By Allah it is not . Even if a drop of wine falls into a well full of water it does not� � . become halaal . Rather the whole well has to be emptied

(Furu-al-Kafi)

: (. Ibne Wahab has narrated this tradition from Imam Ja�far as-Sadiq (a . s

Every intoxicant is Haraam . Something that intoxicates only when consumed in� � . large quantities , is also not allowed to be taken even in a lesser quantity

The narrator says

I asked , �Then if a Haraam thing is mixed in a huge quantity of water , does it� , �� ? become permissible

. Imam (a . s .) flailed his arms twice , indicating emphatically that it does not

(Furu Al Kafi)

Liquor is harmful irrespective of the quantity consumed . Even if a drop of the poison enters the body it has harmful effects on it , whether apparent immediately or not . If you mix a few buckets of red dye in a pond of water , the whole pond water turns red . But on the other hand if you throw a glassful of ink in a pond of clear water it would not bring about any appreciable change in its appearance , yet , could you say that the ink has not affected the water at all ? Certainly not ! If the water is subjected to the process of distillation the glassful of ink could be recovered . If it enters the body it will cause harm . A person who tastes liquor , one drop at a time , soon gets addicted to it till he needs to drink more and more of it . Consequently a stage is reached when he is unable to rid himself of this habit howsoever hard he may try . A stone is eroded when water drips upon it over a period of time . Similarly alcohol erodes the liver and other , cells of the body . Grapes , raisins and dates

when unfermented have medicinal properties and are wholesome and beneficial to the body . But as soon as fermentation sets in these fruits and wine is produced they .turn harmful and prohibited

INTOXICANT LIQUIDS

If an intoxicant is a liquid in its natural state , in addition to its being Haraam , it is also najis (impure) . But if an intoxicating substance is solid in its natural form and it is available as a solution , like opium or hemp for consumption , it is not najis , but its .consumption is Haraam like that of wine

GIVING LIQUOR TO CHILDREN

Offering liquor to others is also Haraam even if it is to a young , naive child . The book , �Mustanad ush Shia� contains three traditions regarding this topic . The gist of these traditions is that one who is responsible for serving liquor to young children will have to drink an equal quantity of the boiling water of Hell , on the day of Qiyamat , by .Allah�s command

LIQUOR AT THE DINNER TABLE

If liquor is served on a table , it is Haraam to sit there and eat even if one does not touch the wine . Imam Ja�far as-Sadiq (a . s .) informs that the Holy Prophet (s . a . w :. s .) said

� . Accursed , accursed is the one who sits at a table where wine is being served�

(Wasaelush Shia)

:The Holy Prophet (s . a . w . s .) also says

One who believes in Allah and the last day , must not even sit at the table where� � . wine is kept

(Masaalik of Shaheed Thani)

:Imam Ja�far as-Sadiq (a . s .) says

Do not sit with drunkards because when the curse descends it engulfs all the people� � . in the company of the drunkards

(Wasaelush Shia , Chapter ٣٣)

Some scholars have stated that it is not permitted to be in the company of people where anything Haraam is being done . For example , backbiting about a Muslim . It is then obligatory on a person to leave immediately if possible

and be free of the sin of just being in this company . Also , if by his leaving , the others . will discontinue their sinful action , it is obligatory on him to do so

WINE AND MEDICINE

According to the traditions of the Ahlul Bayt (a . s .) to take wine as medicine is also Haraam . Rather , the Ahlul Bayt (a . s .) have prohibited the consumption of any intoxicant as medicine . The jurists unanimously agree that one should refrain from consuming any intoxicant to cure a disease or to ward off pain . Allah has not reposed . any curative effect in any intoxicant

THREE EXCEPTIONS

Certain Mujtahids have stated that there are three exceptions where an intoxicant . could be taken as medicine

. First of all the person should know that his malady is curable

Secondly it must be that if this treatment is not taken it would result in death or . extreme pain . Thirdly , there should be no other cure for this ailment

If these conditions are fulfilled , the patient can be given an intoxicant as medicine but . only just enough to cure his disease

But as we have stated , Allah has not bestowed any cure in a Haraam thing . Hence the above conditions are mentioned just for the sake of an obligation . Such a . situation can hardly arise

WINE CONTAINS NO CURE

Ibne abi Yazoor told Imam Ja�far as-Sadiq (a . s .) : I am suffering from a disease . When the pain intensifies I drink some wine of grapes and the pain subsides . Imam Ja�far as-Sadiq (a . s .) said , �Do not drink . It is Haraam; it is nothing but Shaitan who is preying upon you to involve you in sins . When he loses all hope of making you � . drink he will leave you

Ibne abi Yazoor returned to his native place , Kufa . He was in intense pain and his people brought for him wine of grapes and persuaded him to drink it . Ibne abi Yazoor � . said , �By Allah ! I will not taste a drop of it

He bore the

pain for some days . At last his pain receded and he never suffered from it for the rest .of his life

Drunkard on the Death-bed

Abu Basir says that Umme Khalid Abadiya presented herself before Imam Ja�far as-, Sadiq (a . s .) when Abu Basir was also present . Umme Khalid said

May I be sacrificed for you , on the day of Qiyamat I will tell Allah that I have done� as commanded by Ja�far ibn Muhammad (a . s .) . Physicians have told me to knead the flour with grape wine and eat the bread . This will cure the terrible pain of my � ? heart . I ask you , shall I do this

, Imam Ja�far as-Sadiq (a . s .) replied to Umme Khalid

No ! By Allah I will not permit you even a drop of wine . Don�t taste even a drop of� it . Otherwise when your soul reaches here (Imam pointed towards his throat) you will . only regret . � Then Imam (a . s .) asked Umme Khalid thrice

� ? Have you understood�

. Yes� , replied Umme Khalid�

A student of Fuzail Ibne Ayaz was on his deathbed . Fuzail came to him and sitting near his head began to recite Surah Yasin (al-Quran , chapter ۳۶) . The disciple told his teacher , �Do not recite the Quran ! � Fuzail became silent . Then he began to urge his disciple to repeat �La ilaha illallah� . The student said

:

I will not repeat this formula because I am disgusted with it ! � and he died in the� . same condition

Fuzail Ibne Ayaz was extremely perturbed . He returned home after completing his duties and went to sleep . He saw his student undergoing punishment . He asked him , �What is the reason of your being deprived of faith (Imaan) at the time of your death � . ? You were one of my best students

The student replied : �There are three reasons , firstly , I used to backbite too much , secondly , I used to be jealous , thirdly , a physician had prescribed for my malady a cup of wine every year . He told me that if I do not drink , the disease would never be � . cured . Every year I drank one cup of wine

(Safinatun Behaar Vol . I Pg . ۴۲۸)

Numerous traditional reports mention that �Haraam� things do not contain any cure . In the same way one must refrain from taking any medicine that contains even . a drop of najis alcohol

: It is stated on page no ۳۸۰ of the Journal of Anjuman Tablighate Islami

There is not a single doctor today who considers liquor to have any cure . No doctor� permits even a small quantity of the same . If a physician prescribes liquor as a medicine for some cure , it must be understood that his medical knowledge is � . deficient

A hundred years ago some of the doctors

and physicians believed that wine had some curative effects . But recent researches show that wine not only lacks any beneficial value but is in fact harmful . The molecules of alcohol on entering the blood stream affect the white blood corpuscles . These corpuscles perform the function of protecting the human body against . infectious disease

The white blood cells engulf the disease causing germs and exterminate them . Anything that impairs the functioning of these blood cells exposes a person to numerous diseases because his body is unable to protect itself . Some people think that wine helps in digestion . This is just a false notion . The reality is just the opposite . Actually wine causes indigestion . The food hardens in the stomach and becomes indigestible . You can experiment by pouring wine upon a piece of cooked soft meat . It will become tough like leather , and absolutely unchewable . Wine also destroys the digestive juices secreted by the stomach and leads to flatulence and indigestion . Wine destroys appetite . Besides , alcohol causes addiction and wine taken for medicinal purpose soon becomes an addiction that is difficult to get rid of . We may observe that some alcoholics appear perfectly healthy even after years of addiction . But what is apparent may be different from reality . If a medical check up is carried out , it will reveal the deteriorating condition of the internal organs and the digestive system of these addicts . Besides , often

the maladies are not associated with alcohol and are attributed to other factors . It should be also noted that alcohol affects some people more than others . Some have a hereditary capacity to withstand the rouging effects of alcohol . They should thank Providence for it and refrain from drinking so that they can protect their future . generation from developing a weakness for it

PUNISHMENT FOR DRINKING LIQUOR

If a sane adult person , knowing that liquor is Haraam , consumes even a drop of it of his own accord and later confesses to it or is seen in the act of drinking by two just . witnesses who testify , the Judge is obliged to award punishment to him

However punishment cannot be awarded under the following conditions : If the individual who drinks it is a child , or an insane person , or one who is unaware of its prohibition , or one drinks it by mistake being under the impression that it is not liquor and realizes the truth afterwards , or one who drinks it under coercion and force , or one who is compelled to drink due to extreme thirst there being no other way of . quenching it

The Islamic penalty for drinking is eighty lashes . Eighty lashes are given when the person drinks it for the first time . If he repeats the act after receiving ۸۰ lashes he is lashed ۱۶۰ times . If he repeats the sin again and confesses , or two just witnesses testify before a

Qazi (religious Judge) the punishment is tripled; i . e . ۲۴۰ lashes . The fourth instance of the crime entails capital punishment . Some Mujtahids are of the opinion that .capital punishment should be given when the sin is repeated the third time

If a person confesses and repents before the testimony of two just witnesses , he is condoned . However after the testimony he cannot escape punishment . The drunkard cannot be punished while still intoxicated . He is punished only when he gets sober . If it is a man he is stripped above the waist and lashed from the shoulders and below . It is not allowed to hit the face or the private parts of the accused . If the accused is a woman she is lashed with her clothes on . If her dress is loose , it is made .to stick to the body by tying it up . She is lashed in a sitting position

If a person drinks wine at a sacred place , for example the Holy Kaaba or in a sacred period , like the month of Ramazan , he is lashed and also given a preventive .punishment that is , he is beaten so much that he may not dare to repeat the crime

:Ibn Abil Hadid records the following incident in Sharh-e-Nahjul Balagha

Najashi was a famous poet of Kufa . He was originally from Yemen . He was among � the army of Amirul Momineen (a . s .) at

the Battle of Siffin . It was the first day of Ramazan when his friend , Abu Sammak instigated him to drink wine at the tavern . Under its intoxication he created such a bedlam that his neighbour was compelled to complain to Amirul Momineen Ali (a . s .) . Hazrat summoned both of them . Abu Sammak fled but Najashi was arrested and brought by the people . By the order of the Imam (a . s .) he was detained for the night . The next day , before the congregation of Muslims he was stripped to the waist and lashed eighty times for drinking wine . After this he was given twenty more lashes . Najashi said , �Eighty lashes were for drinking wine , but why twenty more ? � ,Imam (a . s .) replied

This is because you dared to drink during the month of Ramazan and did not� � .respect its sanctity

(Furu Al Kafi , Chapter on Penal Code)

The relatives of Najashi were present in large numbers in the camp of Ali (a . s .) . They were perturbed at the extra punishment . One of them , Tarikh Ibne Abdullah :said

We Yemenis are among your loyal friends and Shias . We expected you to consider � us differently from your enemies . Najashi is our respected kinsman . By lashing him publicly you have degraded us in the eyes of our friends and enemies . We have began to doubt

, if the path that we tread leads to Heaven . � Amirul Momineen (a . s .) said

Strict adherence to justice and commands of Allah hurts the sinners . What have I� done ? Najashi dared to disobey the Divine command . I have only punished him : according to the laws . Allah says

And let not hatred of a people invite you not to act equitably; act equitably , that . . . � �� . . . is nearer to piety , be careful of (your duty to) Allah

(Surah Maidah ۵ : ۸)

Ibn Abil Hadid writes , �Najashi and Tarikh were unable to assert their opinion . They left Kufa and went to Syria to join the group of Muawiya . � Their meeting with Muawiya is not described here . Its details can be studied in Ibn Abil Hadid�s Sharh-e-Nahjul Balagha , Vol . I part iv page no . ۳۶۶.

ALOOFNESS FROM THE DRUNKARD

In order to discourage the evil habit of drinking , Allah and the Holy Prophet (s . a . w . s .) has commanded that people should not associate with a drunkard and remain totally aloof from him . It is a method by which the drunkard will feel self-conscious about the lack of respect with which his community members view him . Being strictly excluded from company , he will not be able to influence tender or immature minds to develop this obnoxious habit . We can thus restrict the evils of alcoholism that destroy

. the foundation of individual and social life

DO NOT GIVE YOUR DAUGHTER IN MARRIAGE TO A DRUNKARD

, (. Hazrat Imam Ja�far as-Sadiq (a . s .) quotes the Holy Prophet (s . a . w . s

Allah has made me to pronounce wine as Haraam , after this pronouncement if� someone still drinks wine , he is not fit to have his proposal for marriage accepted , when he proposes . If he seeks recommendation , he should not be recommended . If he says something he must not be believed . His testimony must not be accepted . Nothing should be kept in his trust . Allah is not responsible for something kept with a drunkard , with the knowledge (of his vice) . He will not receive any compensation . If � . the thing is lost , nothing could be taken in exchange and neither its cost

(Al Kafi)

: Imam Ja�far as-Sadiq (a . s .) says

� . One who marries his well-behaved daughter to a drunkard does Qat-e-Rahmi�

(Al Kafi)

, Imam (a . s .) has also said

One who marries his well-behaved daughter to a drunkard; it is as if he has given� � . her to adultery

(Mustadrakul Wasael)

, Imam (a . s .) has also stated in a tradition

� . If a drunkard falls ill do not go to visit him . If he dies , do not attend his funeral�

BOYCOTT OF THE DRUNKARD

By adopting this attitude we fulfill our duty of Nahy Anil Munkar . No one should trust or believe a drunkard , and no one should have any dealings with him whatsoever

As clearly ordered by our Holy Prophet (s . a . w . s .) and our Imam (a . s .) no one . should give his daughter in marriage to a drunkard . When the drunkard finds himself so totally cut off from the society in which he lives , he will be compelled to give up his . sinful habit

JEHAD AGAINST INTOXICANTS

: The book Burhan-e-Quran writes against intoxicants

The evil of intoxicants can be easily proved by the fact that in a country like France a woman legislator urged the parliament to abolish intoxicants completely . She was so disgusted by the ill-effects of alcohol that she protested against it vehemently . Obviously , until the powerful governments put an end to such evils they cannot be . eradicated . Mere crusades of individuals , or social boycott will not have much effect



It is true that life can be very difficult for some individuals . They face hardships and frustrations till they are driven to despair . Even so , drinking liquor to forget their troubles is not a solution . The physical , economic and social repercussions of this evil will only magnify their problems and engulf them in a vicious circle from which it will be almost impossible to extricate themselves . It is an evil that must be fought by individuals , by society and by the governments . Individual effort and social boycott will certainly help to a great extent . But the authority that the government

can exercise in enforcing strict measures will go a long way in eradicating this evil . The American government in the year ۱۹۳۰ had made a serious effort to discourage the use of intoxicants . The propaganda was carried out through newspapers , magazines , radio , television , films and all modes of communication . The total expenses incurred by the government were eight million dollars . Ten billion pages of books and magazines were printed . Within a span of ۱۴ years ۲۵۰ million dollars were spent . ۳۰۰ people were hanged , ۵۳۲۰۰۰ people were sent to prison , penalties were collected from ۱ , ۶۰ , ۰۰ , ۰۰۰ people and property worth $ ۴۱ , ۵۰ , ۰۰ , ۰۰۰ was confiscated . All this did not yield the desired result and the number of alcoholics , in fact , increased . In ۱۹۳۳ all these restrictions were withdrawn and complete freedom .was given to the public to consume liquor

(From Tankihat of Abul Ala Maududi)

This only goes to show that government restriction alone will not cure this malady . What is needed are the co-ordinated efforts of strict government rules and the .boycott of the alcoholics by society

When Islam prohibited liquor , it considered all these aspects . Islam first strived to remove the causes of alcoholism . After this , it promulgated that liquor is Haraam . One of the causes that promotes this habit are the people who themselves give a free rein to this vice

They do not adopt strict methods of prevention . Our society does not view the . drunkards unfavourably and does not boycott them so that they may be compelled to give up their habits . According to Islam , dangerous diseases and ailments that befall the soul must be eradicated by all means . The drunkards and alcoholics must also be boycotted economically . People should not transact any business with them and they must also be socially boycotted . Proposals for their marriage must be rejected and none should keep company with them . An ideological war must be carried out against them . They must also be a spiritually cured . Along with heavy penal punishment they . must be informed of the ill effects of liquor and other intoxicants

GAMBLING .۱۴

gambling

Gambling is the fourteenth Greater Sin . The following statements support this view . : The Holy Quran states in Surah Baqarah

They ask you about intoxicants and games of chances . Say : in both of them there� � . . . is a great sin

(Surah Baqarah ۲ : ۲۱۹)

Ithme kabir� means a very great sin . The Holy Quran has used this phrase only� � . for drinking and gambling

The tradition related by Fazl Ibne Shazaan from Imam Ali ar-Reza (a . s .) also included gambling among the Greater sins . Similarly , gambling is clearly mentioned (. as a Greater Sin in the tradition related by Amash from Imam Ja�far as-Sadiq (a . s .

Imam Ja�far as-Sadiq (a

:s .) , is reported to have told Abu Basir .

It is Haraam to sell chess . It is Haraam to spend the income of this sale . To keep � chess (board and pieces) in ones possession is tantamount to kufr (disbelief) . To play chess is equal to ascribing partners to Allah . It is a sin even to salute one who plays chess . One who touches it in order to play it , it is , as if he has contaminated his hands � . by touching pork

(Wasaelush Shia . Chapter on Business Transactions)

The same tradition is recorded in the book Man La Yahzarul Faqih with the addition :inter alia that

� . To teach chess to others is also a kind of destructive sin�

: (. It is related from Imam Ja�far as-Sadiq (a . s

Allah pardons all the sinners in the month of Ramazan except three kinds of people;� those who drink wine , those who gamble and those who harbour enmity and avarice � . towards a Muslim

Another proof is the following verse of Quran , which shows that gambling , is a :Greater Sin

O you who believe ! Intoxicants and (maeser) games of chance and divining (azlam)� by arrows are only an uncleanness , the Shaitan�s work; shun it therefore that you � . may be successful

(Surah Maaidah ٥ : ٩٠)

? WHAT DO �MAESIR� AND �AZLAM� DENOTE

Games of chances that are mentioned in this Quranic verse include all types of gambling . The Arabic equivalent to this is �Maeser� which

is derived from the root word �yusur� which means �ease� . Since a gambler does not perform a laborious work and is able to easily grab the money belonging to . �others , gambling is called �Maeser

Azlam� is a game of chance that is played with dice . Actually , there used to be� special pieces of wood which were used in gambling . Azlam is also known as �aqlaam� . The gamblers used to purchase a camel and divide the meat of the slaughtered camel into twenty-eight parts . Ten pieces of arrow-shaped wood were kept at the venue of gambling . Each piece had a specific name . The names of seven of those pieces were faz , tawaam , raqeeb , halas , nafis , masbal and mualla . Specific portion of meat was allotted to each of the arrows . For example faz was equal to one portion and mualla had seven portions . The meat that had been divided into twenty-eight pieces was distributed only to these ten pieces of wood . Some of the arrows were such that no meat was allotted to them and in fact those who got them had to reimburse the cost of camel in full . The total of participants in this game was ten , and the three unlucky ones were expelled . The three unlucky arrows were . �named �manaj , safih and raghad

Azlaam� is a kind of a wager whereas �maeser� includes all forms of gambling .� Azlaam is mentioned specifically

because it was popular before the advent of Islam . Other methods of azlaam are also recorded but irrespective of the method , all types of wagers are Haraam . Wine , gambling , idol worship and azlaam are all satanic works . Involving oneself in these would deprive the person of salvation and success in the hereafter . It is therefore . commanded not to even go near wine and gambling

GAMBLING AND WINE CAUSE AVARICE AND ENMITY

The Shaitan only desires to cause enmity and hatred to spring in your midst by� � . . . means of intoxicants and games of chance

(Surah Maidah ۵ : ۹۱)

It is common knowledge that a man loses his senses under the influence of alcohol and in this condition behaves in a most indiscreet manner . He is therefore bound to create enemies due to his shoddy behaviour . Drunkards are also known to murder their own family members and friends . As far as gambling is concerned , enmity between the participants is the most natural outcome in a game of chance . The person who loses his money to his opponent is bound to resent him and have a feeling of vengeance and there is bound to be a winner and a loser . The dominating influence . on the gamblers is that of hatred and enmity

GAMBLING CAUSES VOLUPTUOUSNESS AND SENSUALITY

A person who wins in gambling makes a lot of easy money . Obviously , he looks for ways and means for self-indulgence to splurge his ill-gotten wealth . In fact , profit from Haraam means paves the way towards further unlawful evils . Avarice is the characteristic of all gamblers . The gambler who wins is so obsessed that he wagers more around larger profits . The loser is equally obsessed to win back what he has lost . Such compulsive obsessions have disastrous consequences . The book �Balahaee-e-ijtemai� Pg . ۲۳۱ contains an incident where an inhabitant of an Iranian town stabbed his opponent thrice

and killed him . The accused gave the following statement : �The victim has grabbed a lot of my money through gambling . He was not prepared to lay another bet despite � . my persuasion and ran away . I followed and killed him

On page ٣٢٥ of the same book , the following is quoted from the magazine �Roshan Fikr� . �In the town of Monte Carlo , Argentina , a gambler lost around forty hundred thousand tumans in a game that lasted for sixteen hours . When the casino � . closed , he drove his car to the forest and shot himself in the head

Incidents of suicide are common in the woods surrounding Monte Carlo . Most often , those who arrive in this city to gamble lose all their money . Sometimes , they cannot even pay for their return journey . Such people go into the woods and commit suicide . One of the casinos has decided to loan the return fare to those who lose all their . money

. The weekly magazine of �Ittelat Daily� No . ١٠۶٠ contains the following item

Suicides due to gambling are on the increase according to the available statistics .� More suicides were committed in this year (١٣۶١ solar) compared to the number in previous years . The casino owners have , as a result named this as the �unlucky year� . In the previous year , ١٢٠ people committed suicide after losing in Paris . The statisticians of America state that the cause

� . of thirty percent of all crimes is gambling

(Balahae-e- Ijtemai Pg . ٣٢٩)

It is noticed that most of the criminals like robbers , pickpockets and murderers . commit crimes after leaving their gambling dens

FORGETTING ALLAH

Alcohol and gambling are vices leading to spiritual bankruptcy . These offenders are oblivious of Allah and of their duties towards their Creator . Living in a state of forgetfulness of Allah is the worst tragedy that befalls the unfortunate victims of . these vices

� . . . . And to keep you off from the remembrance of Allah and from prayer . . . �

(Surah Maidah ٥ : ٩١)

An alcoholic in a state of intoxication is in no condition to remember Allah and he abandons even an obligation like namaz . In the same way , the craze of a gambler to obtain wealth or make up for his losses is all consuming and he loses awareness of all obligatory acts including prayers . In order to stress this point , Allah continues in the : same verse

� ? Will you then desist�

(Surah Maidah ٥ : ٩١)

It means that even after being informed of the demerits of these vices , will you still ? not reform

: The next verse continues the emphasis

And obey Allah and obey the apostle and be cautious . But if you turn back , then� � . know that only a clear deliverance of the message is (incumbent) on your apostle

(Surah Maidah ٥ : ٩٢)

, In this way , the argument is completed . Now

. you cannot say that you have not been warned

. Now , we shall describe some forms of gambling

OBJECTS OF GAMBLING AND LAYING OF BETS

There is a universal agreement among the Mujtahids that articles normally used in gambling should not be played with , even if one is not gambling . The tradition mentioned previously which states that one who touches chess is like one who , smears his hand in pork; continues

The prayers of chess-players are not valid till they wash their hands after the game� � . . And to watch a game of chess is like looking at the genitals of ones own mother

(Wasaelush Shia . Chapter of Business Transactions)

: Imam Ja�far as-Sadiq (a . s .) on being inquired concerning chess replied

� . Leave the preoccupations of the fire-worshippers to them�

. That is , Muslims should not even go near chess

: In another tradition , Imam (a . s .) says

� . Do not even approach chess�

The tradition from the book , Tohafful Uqool distinctly states that the articles employed in gambling cannot be used for any purpose whatsoever and it is Haraam . to do so

� . All the tools and actions of gambling are Haraam�

: Hazrat Imam Muhammad al-Baqir (a . s .) has said

All kinds of games of betting are gambling and the sale , the purchase and the use� of all the tools of gambling are Haraam . It is only an act that Shaitan instigates you to � . do

(Tafsir-e-Qummi)

Chess and cards should not be indulged in even

when played only for intellectual stimulation games with no intent to gamble . These games have an inherent power to obsess the player till he becomes oblivious of his responsibilities towards his family and even his livelihood . Such all-consuming activities lead to the disruption of an otherwise happy family life . Shaitan also will not lose the opportunity to incite the players to play for stakes . Very soon , the game started as an intellectual exercise will slip into a game for making money . The only effective way to eradicate gambling from society is to stay clear of such games as commanded by our Imam (a . s .) . Hence , Islam has declared that to manufacture the tools of gambling is Haraam; to buy or sell them is Haraam and to spend from the profits of these transactions is Haraam . It is Haraam even to have the tools of gambling in ones possession . It is obligatory to destroy them.

Ishaq Ibne Ammar asked Imam Ja�far as-Sadiq (a . s .) that children play with eggs and cashew nuts in the same way as gambling ? Imam (a . s .) told him:

�Do not even eat these things ! �

The following verse of the Divine Book ordains the income of gambling to be Haraam and makes it obligatory upon the person who wins to restore the amount back to the person who lost it.

�O you who believe ! Do not devour your property among

� ? . . . yourselves falsely

(Surah Nisa ۴ : ۲۹)

PLAYING GAMES OF CHANCE WITHOUT BETTING

We know from the above discussion that to play with articles used in gambling even . without betting is Haraam

To sit and watch the game is also Haraam . The practice of Nahy anil Munkar makes it obligatory on us to leave the place where people are gambling . It is recommended (mustahab) that if perchance our eyes fall upon an article of gambling , we should . (. remember Imam Husain (a . s .) and curse Yazid (l . a

Fazl Ibne Shazaan reports from Imam Ali ar-Reza (a . s .) , �At the time the blessed head of Husain Ibne Ali (a . s .) was carried into Shaam , Yazid (l . a .) started to dine and drink barley wine (similar to modern day �beer�) with his associates . After the meal , Yazid (l . a .) ordered the blessed head to be kept in a salver and placed at the foot of his throne . A chessboard was spread out and the accursed Yazid sat down to play chess . During the game , he ridiculed Imam Husain (a . s .) , his father (a . s .) and grandfather (s . a . w . s .) . Whenever he won a game , he used to take hold of the barley wine and drink three goblets . Then he used to pour the remaining wine

� . (. in the salver upon the head of Imam Husain (a . s

Hazrat Imam Ali ar-Reza (a . s .) then continues , �Whoever is our Shia must abstain from barley wine and chess . One who sees barley wine or chess must remember Imam Husain (a . s .) and invoke curse upon Yazid and the progeny of Yazid . If a Shia does this , Allah the Almighty will forgive all his sins even if they are more numerous � . than the stars

(Uyoon Akhbare Reza)

BETTING WITH ARTICLES NOT NORMALLY USED FOR GAMBLING

To lay bets with articles not usually employed in gambling is also Haraam . Archery and horse racing are exceptions to the extent that it is permissible only for those who participate in the sports to bet amongst themselves . Apart from these two games it is Haraam to bet in any other competition . For example , yatching , weightlifting , lancing etc . The income of the participant who wins is Haraam . He must return it to . his opponent

HORSE RACING AND ARCHERY

It is undoubtedly permissible for participants (and not for spectators) in horse racing and archery to bet among themselves . The winner can rightfully own the amount he wins . Islam has permitted these two competitions because such sports contribute to the overall capabilities of a warrior , and a Muslim well versed in these is better equipped to challenge his adversaries . The details could be pursued in the books of . legal rulings

Shaheed Thani in his book �Masalik� quotes the unanimous verdict of the Mujtahids . Three traditions are recorded in the book �Al-Wafi� from Imam Ja�far as-Sadiq (a . s .) which state that except for horse racing and archery whenever a game is . played for stakes , the angels are infuriated and curse the people who lay the bet

: It is recorded that the Holy Prophet (s . a . w . s .) said

Angles are present when a competition of horse and camel racing or archery is held�
, . Except for these three

� . every competition is gambling and (also) Haraam

(Al-Wafi)

In another tradition , the Holy Prophet (s . a . w . s .) has prohibited all types of . competitions except these three

� . Except for horse racing , camel racing and archery , no contest is proper�

(Al-Wafi)

An authentic tradition by Muhammad Ibne Qays related from Imam Muhammad al-: Baqir (a . s .) says

Amirul Momineen Ali (a . s .) issued a verdict against a man who had wagered with� his friends on the maximum consumption of sheep�s meat . Issuing the judgement Imam (a . s .) said , �If you have already eaten the sheep , it is yours . But if you have only laid a bet and have not commenced eating , then you have to pay a penalty . This penalty is equal for all the participants and has no connection with who ate more or less . However , he refrained the loser to bear any loss (of money etc .) . The one who �� . ate the least and lost the bet will not incur any loss because the bet is invalid

Imam Muhammad al-Baqir (a . s .) concludes that Amirul Momineen (a . s .) has . decreed such a deal to be Haraam

(Makasib , quoted from Al Kafi and Tehzeeb)

Hazrat Jabir (r . a .) narrates from the report of Imam Muhammad al-Baqir (a . s .) who has quoted from the Holy Prophet (s

:(.a.w.s.

Every competition is gambling where the loser has to pay a certain amount. Even if� �. it consist of a cashew-nut or wager dung

To employ any article for the purpose of taking a bet is gambling even if such an .article is not generally associated with gambling

GAME WITHOUT WAGER

There is some difference of opinion among the Mujtahids regarding the games of competition that neither use tools of gambling nor are played with stakes. Most of the .jurists consider such competitions to be Haraam

Allama Hilli (r. a.) in his book �Tazkerah� writes, �Yatching competition is not permitted even if the loser may not have to pay anything. This is the unanimous �. verdict of the scholars

Allama Hilli (r. a.) also states, �Competition of throwing stones with ones bare hands is not allowed. In the same way, racing any beast except horse and camel, yatching or racing of birds is not permitted even if a monetary bet is not involved. Cockfights and goat fights are also prohibited. In short, all those contests are prohibited that do not contribute usefully in the field of Jehad. For example, standing on foot for a long time, guessing games or number games, staying under water for a long time. In conclusion, except for horse racing and archery, no competition is permitted. Whether it involves a

� . bet or not

Certain Jurists like Shaheed Thani do not consider such games Haraam where the tools of gambling are not used and where a bet is not involved . He is inclined to permit such competitions . This opinion appears to be valid especially for a contest where the Haraam aspects of our religion are not compromised in any way or for a contest which has a specific aim like competition of calligraphy , reading , sewing , building , farming , etc . Athletics and boating can also be in the same category . But since most of the Mujtahids have prohibited all competitions except horse racing and archery , it . is better to refrain from contests as a precautionary measure

However even contests that can be considered permissible are prohibited if they involve a risk . For example , hazardous car-racing competition or gluttony and the . dangerous methods of yatching are all Haraam for they involve risks

Purchase of lottery tickets in the name of charity , where the money is not refundable and only a few people win money without any effort , is Haraam . It is gambling and a . very great sin

MUSIC .۱۵

music

Playing instruments of music is a Greater Sin . It is Haraam to play instruments like guitar , piano , tambourine , drums etc . Listening to music is also a Greater Sin . Music : (. as a Greater sin is reported by Fazl ibn Shazaan from Imam Ali ar-Reza (a . s

And�

� . to be engrossed in musical instruments is also a Greater Sin

All the Mujtahids are unanimous in their opinion that the manufacture , sale and purchase of musical instruments is Haraam and the income derived from musical activity is also Haraam . The transactions involving these (instruments) are invalid . It is Haraam even to keep instruments of music in one�s possession . It is obligatory to destroy them . This is revealed in a lengthy tradition of Imam Ja�far as-Sadiq (a . s .) as recorded in the book �Tohafful Uqool� . Similarly , Shaykh Hurr al-Aamili records : (. the following tradition from Imam Ja�far as-Sadiq (a . s

The Almighty Allah has prohibited the manufacture of all such things that are� exclusively used in Haraam ways; and things that only create evil like pipe , flute , chess and all types of instruments of gambling , images , statues . The manufacture of � . all such articles is Haraam

Imam (a . s .) concluded , �Then even learning to sing or play music and teaching it , to sing and play music , to be paid for these things or to be in any way engrossed in � . these vices is Haraam

MUSIC – ACCORDING TO THE TRADITIONS

. Some more traditions prohibiting music are given below

Imam Ja�far as-Sadiq (a . s .) reports from the Holy Prophet (s . a . w . s .) that he : said

I prohibit for you dancing and playing flute , drums and tabla�

� .

(Al Kafi)

, The Holy Prophet (s . a . w . s .) has also said

The Almighty Allah has sent me as a mercy to the worlds , to guide the people . And� He ordered me to eradicate the playing of flute and other instruments of music , all � . games of vice , idol (worship) and all practices of the days of ignorance

(Mustadrakul Wasael , Chapter ٧٩)

, Imam Ja�far as-Sadiq (a . s .) says

A person who has received blessings from Allah and while having these blessings ,� � . he plays flute . It is as if he has been thankless of the blessings

(Wasaelush Shia)

. Every moment of our lives , we are enjoying Allah�s unlimited benevolence

MUSIC CAUSES SHAMELESSNESS AND HYPOCRISY

, The Sixth Imam (a . s .) has also stated

The playing of violin promotes the growth of hypocrisy in the heart like water� � . (assists the growth of vegetation (algae

(Wasaelush Shia)

, Imam (a . s .) also says

If drums and cymbals are played at one�s house for forty days , Allah will impose a� satan by the name of �faqandir� . The satans will infiltrate into every cell of the person�s body . With the spread of this evil , the person loses all sense of dignity and self-esteem . He will then not care as to what he says or what is said about him . Then , this satan blows into this person . As a result , he becomes utterly shameless . So

� . so that he is not concerned or affected even if his women are dishonoured

(Wasaelush Shia)

It is usually observed that the people in whose homes music is played with regularity either using musical instruments or by radio or cassettes are absolutely shameless . and wanton

MUSICIAN AND THE SONG

Muadda Ibne Ziyad says , �I was in the company of Imam Ja�far as-Sadiq (a . s .) when a person said , �When I go to the toilet , I can hear the singing girls of my � . neighbour . Sometimes , I remain (in toilet) longer so that I may listen to more of it

: Imam (a . s .) said

� . Desist from listening to music and songs attentively�

Then this man further said , �Master , I do not go to music gatherings ! I only hear � ! the sounds

, Imam Ja�far as-Sadiq (a . s .) said

. . . Have you not read this Quranic verse�

Surely , the hearing and the sight and the heart , all of these shall be questioned� � ? about that

(Surah Bani Israel ۱۷ : ۳۶)

The man replied , �I was not aware of this ayat . I regret my actions . I shall not do so � . in the future . I repent for my past sins and I seek forgiveness from my Lord

, Seeing his condition , Imam (a . s .) said

Get up ! Go and perform ghusl and offer namaz and pray for forgiveness . You have � certainly been

involved in a deadly sin and a terrible situation . You have repented for it and I thank Allah for that; and I seek forgiveness of Allah for all those things that He dislikes . Certainly , Allah only dislikes the evil things . Leave the evil things to the evil people � . because there are different people suitable for different things

(Al Kafi Chapter of Music)

DIVINE BOUNTIES (BARAKAT) ARE REMOVED

, Amirul Momineen Ali (a . s .) says

Angels do not even enter a house that has wine , drum , tambourine or a flute . Even� the prayers of the inhabitants of this house are unacceptable . They are deprived of � . barakat

(Wasaelush Shia)

, Hazrat Imam Ali ar-Reza (a . s .) has said

� . To listen to a musical instrument is one of the Greater Sins�

(Mustadrakul Wasael)

THE BLACKENED FACE OF THE MUSICIAN

, The Holy Prophet (s . a . w . s .) has stated

A person who possesses a sitar , on the day of Qiyamat will be raised with a black� face . His hands will be holding a sitar of fire . Seventy thousand angels with maces of fire will be hitting him on the face and the head . The singer will arise from his grave , blind , deaf and dumb . The adulterer will be similarly raised . The player of flute will � . also be made to rise in this way as will be the drum player

(Mustadrakul Wasael)

It means that all such people will appear on the field of �Mahshar� (on the day of . reckoning) as blind , deaf and dumb

A HOUSE WHERE MUSIC IS PLAYED FOR FORTY DAYS

,Hazrat Imam Ali ar-Reza (a . s .) remarks

A person invites Divine wrath when in his house instruments like flute , drum and� chess are played for forty days . If this man dies within these forty days , his death would be of a sinner and a transgressor . His place shall be in Hell . And what a � !dreadful place it is

(Mustanad al Taraqi)

MUSIC AND THE LAST PERIOD OF TIME

The traditions concerning the signs of the last stage before the Zuhoor of our Imam (a :. s .) mention music

And you shall see that music will be so prevalent that no one will dissuade others� nor will he find in himself the need to do so . And you shall see that music would be � . (openly played even in the two sanctuaries (the city of Makkah and Madinah

(Mustanade Naraqi)

This is what we see in the present age where obscene music is openly played in the markets , on the streets , in shops and houses and even cars and no one bothers to !prevent it

So far we have mentioned the punishment of the hereafter for the sin of playing or listening to music . Now , we shall discuss the evils of music that affect life on earth . These evils too are numerous . Scholars have compiled complete books on this subject . For example we have the following books in Persian , �Munazrah Doctor-o-. Peer� , �Balahaee Ijtemai� , �Mauseeqi-o-Islam� , etc

EFFECTS OF MUSIC ON THE NERVOUS SYSTEM

Expert Doctors , Scientists and biologists have defined two types of nerves , the principal nerves and the arterial nerves . The principal nerves stretch from the neck to

all vital organs . The arterial nerves spread from the main nerves to all parts of the body . The secondary nerves are connected to outward parts of the body and convey the messages to the brain . When the veins enlarge the blood pressure decreases

Due to the shrivelling of blood vessels , the blood pressure increases . When the . . blood pressure varies at different parts of the body it affects the health

When the secondary nerves work they produce heat whereas the functioning of the central nerves produces the opposite effect . It is due to these nerves that feelings of sloth , sleep , thoughtlessness , forgetfulness , grief , sorrow , fainting , unconsciousness and even death occur . Obviously , when music can affect various nerves , it can give rise to various maladies . Mental diseases as well as physical ailments can occur . These mental effects can destroy man�s reasoning capacity . It is for this reason that one who listens to music is unable to perform work that can be . accomplished by a sane person

Music creates vibrations in the body and these are conveyed to all the parts of the body through the nervous system . As a result of this , indigestion occurs . Music affects the heart in such a way that the heartbeats become irregular . The blood pressure goes awry . All such ailments make a person permanently ill . Consequently , even modern medical science , in spite of its astonishing progress , fails in such a situation . Sometimes , the music is so intense that the listeners lose their sanity . They become dumb and various kinds of mental diseases occur . In places where music is more prevalent , we find that there

are more neurotic illnesses . It is for this reason that more mental hospitals are to be .found in Europe and America

Dr . Adlen writes against music , �Even though it seems pleasant , the effect of music is profound upon the nervous system . Especially , when the temperature is high , the ill effect of music is more . This is the reason that ill effects of music are more in the hot areas of Iran and Saudi Arabia . The American people are so disgusted with the bane of music that they have united to demand from the senate a permanent ban on music . It is a pity that the whole world clearly perceives the evils of music and yet � . adopts music as entertainment

(Refer to the booklet; �Tasir Mausiqi bar Asaab� Pg .٣ ,۶ ,١٠)

SINGING .١۶

singing

The sixteenth Greater sin is singing songs . Traditions have graded it amongst the mortal sins . This fact is clear from the narration of Imam Ja�far as-Sadiq (a . s .) as quoted by Amash . Muhammad Ibne Muslim relates that Imam Muhammad al-Baqir , (a . s .) said

� . Singing is that sin which has been promised a penalty of fire (Hell) by Allah�

It is evident from numerous reports , that whichever sin incurs Hell as its punishment , . is a Greater Sin . Singing too falls in that category

? WHAT IS SINGING

, Sayyed Murtuza , in his book , Waseela writes

Singing is haraam . It is also haraam to listen to a song or to sing for money .� However every melodious sound is not a �song� . Singing denotes a special way of prolonging the voice and rotating it in the throat . These features are common in � . sensuous parties . Such type of singing is usually accompanied by music

Most of the Shia Mujtahids and the experts of Arabic language opine that �singing� means the turning and rotating of one�s voice in the throat . These types of strains are invariably found in classical music and Qawwalis . A prolonged tune of a-a-a is produced . In the dictionary , �Sihah� it is mentioned that singing is a sound which produces a strange type of sorrow or pleasure in the listener . The other dictionaries almost agree to this definition . In brief , singing or song

. is a sound that makes a man unusually sad or joyful

The book Zakheeratul Ebad says : �Every sound that is produced for entertainment and is capable of exciting passion is known as �singing . � It could be produced by making it emanate from the throat like in classical music or by any other means . In brief whatever is understood by common sense as a song is haraam . Consequently it is sinful even to recite the Holy Quran , Nauha or Marsiya in the tune of songs . In fact this is more sinful than singing songs for it tantamounts to insulting and degrading the Quran and Nauha or Marsiya . It is for this reason that this type of sin deserves double . the punishment

ABOUT SINGING

Singing is a Greater Sin . ۱

, When Imam Muhammad al-Baqir (a . s .) said

Singing is that Sin which has been promised the penalty of fire (Hell) by Allah� he (a� : . s .) had also recited the following verse of the Holy Quran

And of men is he who takes instead frivolous discourse to lead astray from Allah�s� path without knowledge and to take it for a mockery; these shall have an abasing � . chastisement

(Surah Luqman ۳۱ : ۶)

Frivolous discourse� implies Singing� . ۲

Bringing together the above verse and the tradition of Imam Baqir (a . s .) , singing is understood to be one of the �frivolous�and �evil� acts . Other worthless acts are , aimless talk or action

. or poetry which is of no good to the people; all these deprive man of benefit

In other words , anything that restrains one from following the truth and the Holy Quran is a �frivolous discourse . � Anything that leads one astray is �frivolous discourse . � All those things that create passion and sensuality , sin and transgression are �frivolous discourse . � It is a sin whether one sings or listens to a : song . The Quranic verse quoted above is followed by

And when our communications are recited to him , he turns back proudly , as if he� had not heard them , as though in his ears were a heaviness , therefore announce to � . him a painful chastisement

(Surah Luqman ۳۱ : ۷)

�The exegesis (Tafseer) of the term �False Words . ۳

In addition to the phrase �frivolous discourse , � the Holy Quran also refers to singing by the term , �False words . � Abu Basir inquired from Imam Ja�far as- : Sadiq (a . s .) , the exegesis of the following ayat

� . and avoid false words . . . �

(Surah Hajj ۲۲ : ۳۰)

, The Imam (a . s .) replied

� . It means) singing) �

, In explanation to the ayat

And they who do not bear witness to what is false , and when they pass by what is� � . vain , they pass by nobly

(Surah Furqan ۲۵ : ۷۲)

, Imam Muhammad at-Taqi (a . s .) remarked

� .

(. Refer Amali of Shaykh Tusi and also the book Al Kafi)

In yet another tradition , when Muhammad Ibne Uthman inquired about the meaning , of this ayat , Imam Muhammad Taqi (a . s .) answered

� . It includes the evil words of one who is singing�

False words� denote singing� . ۴

, The later portion of the same verse says

� . and when they pass by what is vain , they pass by nobly . . . �

(Surah Furqan ۲۵ : ۷۲)

Thus , according to the holy Quran when the righteous people pass by , where songs are being played , they pass in a dignified manner , uninfluenced and unimpressed by . them

: A similar kind of verse appears in Surah Mominoon , as well

� . And who keep aloof from what is vain�

(Surah Mominoon ۲۳ : ۳)

Both the above verses describe the qualities of a believer . Imam Ja�far as-Sadiq (a . s .) and later Imam Reza (a . s .) , have both explained the term �vain words� as : follows

Vain words imply music and singing and the true worshipers of Allah refrain from� (these . � (Al Kafi

Singing and hypocrisy . ۵

, The sixth Holy Imam , Imam Ja�far as-Sadiq (a . s .) said

Listening to music , songs and useless words cultivate hypocrisy in the heart , in the�
� . same way as algae grows in water

(Al Kafi)

. The same book , Al Kafi mentions a tradition of Imam as-Sadiq (a

,s .) that

� . Singing and music is a nest for the bird called hypocrisy�

Singing programme . ۶

The venue of a singing programme is a place where descends divine retribution . : Imam Ja�far as-Sadiq (a . s .) says

. Do not even enter houses , the inhabitants of which are deprived of divine mercy� �

, He (a . s .) is reported to have also said

The house where music is played is not safe from sudden disasters . Supplications� � . at such a place are not answered . Angels do not enter this place

(Al Kafi and Mustadrakul Wasael)

It has been established in the preceding chapter that when the divine punishment descends , it does not discriminate . The excuse , �Though we go to places where there is music and song , but we dislike it in our hearts� , seems unlikely to be acceptable . Dislike needs to be expressed by ones action , also . Songs and music . should be discouraged

Singing causes poverty . ۷

, Amirul Momineen Ali (a . s .) says

� . Singing creates hypocrisy and causes poverty�

(Mustadrakul Wasael , chapter ۷۸)

Punishment for Singing : ۸

, The Holy Prophet (s . a . w . s .) has explicitly stated

When the singer shall rise from his grave on the Day of Judgement , he will be blind�

� ., deaf and dumb

(Jameal-Akhbaar)

,. The traditions also state that the singer will be recognised by these very signs , i . e

. blindness , deafness etc

: In another tradition Holy Prophet (s . a . w . s .) is quoted to have said

� . Molten lead shall be poured into the ears of one who listens to songs , intently�

(Mustadrakul Wasael)

DEPRIVED OF DIVINE MERCY

, (. Qutub al-Rawandi has recorded from the Holy Prophet (s . a . w . s

The singer is from that group of people , who would not be looked upon with mercy� � . by Allah on the Day of judgement

BEING A FAN OF A SINGER

: Imam Ja�far as-Sadiq (a . s .) says

One who respects a speaker , becomes his slave . If the speaker calls towards Allah� the listener worships Allah , but if he calls towards shaitan , the listener has � . worshipped shaitan

(Furu Al Kafi)

, It is also narrated from Imam Ja�far as-Sadiq (a . s .) that he said

Whenever a person begins singing , two satans mount on his shoulders and� � . continue to hit their heels upon his chest , till the time he sings the song

? Is the one kicked by the satans to be loved and admired

MELODIOUS SOUNDS OF PARADISE

, Hazrat Imam Ali Ibn Musa ar-Reza (a . s .) said

One who avoids songs shall be provided by Allah , a tree , which will produce such a� melodious sound as has never been heard by anyone . But the one who has not kept

� . himself aloof from songs will not be able to hear this sound

(Al Kafi)

BEAUTIFUL SONGS IN HEAVEN

The following tradition of Allah�s Messenger (s . a . w . s .) is recorded in the book , Tafseer Majmaul Bayan

One who has listened to too many songs will not be able to hear the Ruhaanis on� � . the Day of Qiyamat

. Who are the Ruhaanis , O Prophet of Allah (s . a . w . s .) ? � someone asked�

, The Prophet (s . a . w . s .) replied

� . They are the melodious singers of Heaven�

, A similar tradition from Hazrat Ali (a . s .) is found in Nahjul Balagha

� . Hazrat Dawood (a . s .) will be the chief of the singers of Paradise�

(Nahjul Balagha)

The people will listen to such melodious songs from Hazrat Dawood (a . s .) in Heaven , the like of which have never been heard by anyone . However only those who have . refrained from listening to songs in this world would be able to hear them

STRICT PROHIBITION

: The Holy Prophet (s . a . w . s .) says

� . Calamities will befall my Ummat as sinking of the earth and rain of stones�

� ? The people asked , �When would it happen

When the instruments of music become common , singing girls are in great number� and the use of intoxicants is widespread . By Allah , many people of my Ummat will be

such that they shall spend the night in merry-making and sensuality and in the daytime

become like monkeys and pigs . It will be the consequence of considering the prohibited things permissible , they will be occupied with singing girls , frequently take � . intoxicants , devour interest and shall dress in clothes made of silk

SINGING AND FORNICATION

: Singing instigates one to commit fornication . The Holy Prophet (s . a . w . s .) said

� . Singing is the stepping stone to fornication�

(Mustadrakul Wasael)

Songs are responsible for awakening the latent sensual desires of man , which are soon manifested . It is the same whether one sings a song or merely listens to it . He . forgets Allah and is prepared to commit any kind of indecency

, Imam Ja�far as-Sadiq (a . s .) says

And all those wasteful pastimes are haraam which make one forgetful of Allah; like� � . songs and playing musical instruments

Yes ! Music makes one shameless and lacking in self-respect . It also destroys the . feeling of love , compassion and mercy , reducing society to a nightmare

PROHIBITION REGARDING SONGS AND SINGING

There is no difference of opinion among the Shia jurists about the illegality of singing . It can be said that there is �ijma� (unanimity) upon this point . The writer of the book , titled Mustanad says , �To consider singing and music �haraam� is one of the necessities of faith . That is , if a Muslim says that singing is not haraam then he becomes a kafir . � According to the author of Izah , �the traditions that state that � . (music and singing is haraam , are mutawatir (very numerous

However a slight difference of opinion exists , as to the meaning and connotation of the word �song� . The majority of the Mujtahids believe that any kind of

sound , capable of creating a desire for joyful mirth and sensual feelings is a song; . and it is haraam

RECITING QURAN IN TUNE OF SONGS

As we have stated earlier , it is haraam to recite Quran in the characteristics of songs . Similarly it is also haraam to recite Nauhas , Marsiya or Azaan in this way; it is immaterial whether it is poetry or prose that is being recited . Rather , rendering of the sacred compositions into songs carries double punishments . One for the sin of . singing songs and the other for causing disrespect to a sacred text

RECITING QURAN IN A MELODIOUS VOICE

Every melodious sound is not a song . If Quran or Nauha is recited in a pleasant voice without unduly turning it in the throat , it is not haraam , rather it is desirable to do so . , The Messenger of Allah (s . a . w . s .) is reported to have said

Recite the Quran in a pleasant voice , in the style of Arabs . You are ordered to avoid� the transgressors and doers of greater sins . Certainly , such people will appear in the world who will recite the Quran in a singing manner to make the listeners emotional . It is not allowed to go near these people or to call them near you . The hearts of these people have deviated and those who are influenced by them shall also have their � . hearts deviated

(Wasaelush Shia)

PLEASANT VOICE AND SINGING

While describing the signs of the arrival of the Day of Judgement , the Prophet of Allah : (s . a . w . s .) said

Such kind of people will appear in the world that they would learn the Quran for� � . worldly benefits and will recite it in a singing tune

However there are many traditions to the effect that reciting the Quran in a pleasant voice is Mustahab (recommended) . However we must ensure that its tone is not that

. of singing

SINGING AND MUSIC DURING WEDDINGS

Subject to the following three conditions some of the Mujtahids have allowed women . to sing on the occasion of marriages

The first condition is that no grown-up men should be able to hear the singing . Not . ١ . (even those who are mehram (under the prohibited degree

Secondly , the songs must not be loud and also must not be based on false . ٢ . statements

. And lastly , the singing must not be accompanied with any kind of music . ٣

A few scholars have permitted playing of the small tambourine (tambourine is a drum with skin on only one of its sides) . Shaheed-e-Sani and Muhaqqiq-e-Sani say that . tambourine could be played in a wedding if it does not have tinkles around it

However , precaution is desirable and hence on the occasion of weddings also women should avoid singing; the playing of tambourine should also be avoided . Shaykh Ansari (r . a .) quotes Shaheed-e-Sani in the book , Makasib and Sayyid

� . Murtuza says in his book Waseela that , �Precaution is the way to salvation

LYING . ١٧

lying

Lying is another sin which is classified among the Greater sins . The famous scholar , : Shaykh Ansari (r . a .) writes in his book , Makasib-e-Muharrama

Common sense suggests lying is haraam , all the revealed religions also say so;� particularly Islam . The Quran is explicit in this regard . The corpus of hadith (opinion of the majority of the jurists) verifies this tenet and reason also sustains this assertion � .

Lying is listed with the greater sins in the narration of Fazl Ibne Shazaan from Imam . (. Ja�far as-Sadiq (a . s

LYING IS ONE OF THE GREATEST SINS

, A tradition from the Holy Prophet (s . a . w . s .) declares

Beware I inform you regarding the greatest of the mortal sins : Associating� � ! anything with Allah , disobeying parents and lying

(Wasaelush Shia)

, A similar tradition has been quoted from Imam Hasan al-Askari (a . s .) also

� . All the evils have been locked in a room and its key is lying�

(Mustadrakul Wasael)

ANGELS CURSE THE LIARS

, The Prophet of Islam in another tradition is quoted to have said

When a believer utters a lie without a valid excuse , he is cursed by seventy� thousand angels . Such a stench emanates from his heart that it reaches the sky and

because of this single lie Allah writes for him a sin equivalent to that of committing seventy fornications . Such fornications that the least of which is fornication with ones � . mother

(Mustadrakul Wasael)

Undoubtedly , lying is the worst of sins . It is obvious that the evils of lying are more dreadful than those of adultery . Some false words lead to war between two tribes or two sections of the society . Some lies blight the honour of thousands of people or . endanger their lives , or lead to economic disasters

One kind of falsehood is that which is attributed to Allah , the Holy Prophet (s . a . w . s .) or the Holy Imams (a . s .) . Understandably this is the worst kind of falsehood . Often due to

lying , innocent people are sent to the gallows and their families destroyed . It is for this very reason that the traditions state:

� Lying is an evil , greater than drinking wine. �

QURANIC VERSES DENOUNCE LYING

explaination

Allah the Almighty says in Surah Nahl , verse ١٠٥:

� Only they forge the lie who do not believe in Allah�s communications , and these are the liars. �

And in Surah Zumar it is mentioned:

� Surely Allah does not guide him aright who is a liar , ungrateful. �

(Surah Zumar ٣٩ : ٣)

It can be understood from the verses of the Quran that a liar calls for divine curse and invites the anger of Allah.

For example:

� . . . and pray for the curse of Allah on the liars. �

(Surah Aale Imraan ٣ : ٦١)

And also:

� . . . the curse of Allah be on him if he is one of the liars. �

(Surah Nur ٢۴ : ٨)

A large number of Quranic verses and traditions condemn the sin of lying and describe its evil consequences . The late Haji Noori has collected these verses and traditions and classified them into forty points for easy recalling and reference . We

. shall quote them for the benefit of our readers

Lying is transgression . ١

: Allah says in Surah Baqarah

there shall be no intercourse nor transgression nor quarreling amongst one . . . �
� . (another (during Hajj

(Surah Baqarah ٢ : ١٩٧)

. The word �transgression� in this ayat refers to falsehood or lying

: Again in Surah Hujarat it is mentioned

O you who believe ! If an evil-doer comes to you with a report , look carefully into it ,�
lest you harm a people in ignorance , then be sorry for what

� . you have done

(Surah Hujarat ۴۹ : ۶)

. This ayat was revealed for Walid , who is mentioned as an �evil-doer�; i . e . a liar

Meaning of the term false words . ۲

Along with the prohibition of worshipping idols it is ordered by Allah to abstain from . falsehood

� . therefore avoid the uncleanness of the idols and avoid false words . . . �

(Surah Hajj ۲۲ : ۳۰)

. In this verse �false words� mean lying

The liar is not a believer . ۳

One of the verses quoted above (Surah Nahl ۱۶ : ۱۰۵) demonstrates that a liar is not a : believer and one who is a believer never speaks a lie . The verse pronounces

� . Only they forge the lie who do not believe in the signs of Allah�

For it is clear that one who disbelieves in the divine communications cannot be a . (Momin (believer

Lying is an evil and a sin . ۴

Traditions have mentioned lying as a sin and an evil . For example , Hazrat : Muhammad al-Baqir (a . s .) says

� . Falsehood is absolutely an evil and a sin�

The Liar is accursed . ۵

The liar is eligible for divine curse and Allah causes His retribution to descend upon � . him

: For example

� . the curse of Allah be on him if he is one of the liars . . . �

(Surah Nur ۲۴ : ۸)

The blackened face of the liar . ۶

: The Holy Prophet (s . a . w . s .) says

� . Beware of falsehood ! Because falsehood blackens the face�

(Mustadrakul Wasael)

: An interesting incident is found in the book , Habibus Sayr

Sultan Husain Mirza , the king of Khorasan and Zaablistan , sent one of his envoys to Sultan Yaqoob Mirza , the king of Azerbaijaan and Iraq . The envoy carried with him books and other gifts . The Sultan had ordered the inclusion of the book Kulliyat-e-Jami in the set of books . It was a very popular book in those days . Ameer Husain Abeeravi , the envoy , in his haste packed the book Futoohat-e-Makki instead of Kulliyat-e-Jami . On reaching Iraq , he found a hospitable host in the ruler of Iraq . He � ? was asked , �You must have been bored during this long journey

The envoy replied , �Not at all ! The Sultan has sent for you Kulliyat-e-Jami . So � . whenever we halted , I read some portions of it and passed my time

Sultan Yaqoob was eager to see the book . But , when he ordered for it , it was not . found to the embarrassment of the envoy

The king demanded , �Aren�t you ashamed

� ? to utter such a lie

The envoy says , �I left the court ashamed and returned home without a reply to my Sultan�s letter . I did not even halt or rest during the journey to Khorasan . I felt � . death would have been better for me , rather than uttering such a lie

Sin of lying is worse than drinking wine . ٧

: Imam Muhammad al-Baqir (a . s .) says

Certainly Allah has created the lock for every evil and the key to all these locks is� � . drinking wine . But lying is worse than drinking

(Usoole Kafi)

Wine disables reason and sense , but lying kills the reason . It makes one so insensate that he becomes ready to commit any kind of satanic act . An alcoholic when under the influence of alcohol is not in his proper senses , and thus it is not possible for him to act with cunningness and treachery . But a liar can cause untold mischief in the . society through his cunningness; much more than a drunkard can

The foul-smelling mouth of the liar . ٨

It is recorded in a tradition that on the Day of Judgement the mouth of a liar will give . an awful smell

The Angels abhor the liars . ٩

The smell of a liar�s mouth would be so disgusting that even the Angels will not go near him . They will keep away from the liars . This is not only for the Day of Judgement . Even in this world , the Angels can smell the foul odour from the mouths , of the liars . In a prophetic tradition it is said

When a believer utters a lie , such a bad smell emanates from his mouth that even� � . the Angels move away

(Mustadrakul Wasael)

(Lying is disbelief (kufr . ۱۰

The Almighty Allah curses the liars , as is evident from the verse of Mubahela (۳ : ۶۱) . (and the verse of �Laam� (۲۴ : ۸

. A mention about this has been made earlier

The stench from the liar�s mouth reaches the skies . ۱۱

It is also recorded that the Angels of the sky curse the liars . ۱۲

Falsehood spoils faith . ۱۳

: Imam Muhammad al-Baqir (a . s .) says

�Lying destroys Faith�

(Al Kafi)

Falsehood deprives the liar from the taste of faith . ۱۴

: Imam Ali (a . s .) says

Every believer is deprived from the taste of faith till he gives up lying seriously and� � . also in jest

(Al Kafi)

According to traditional reports , lying causes animosity and hatred between people . ۱۵

The vice of lying questions the character of the liar . ۱۶

: A tradition of the Prophet (s . a . w . s .) says

� . The least forbearing is the one who is a liar�

(Mustadrakul Wasael)

�The traditions from Masoomeen (a . s .) inform us that . ۱۷

The traditions from Masoomeen (a . s .) inform us that all the evils are locked in a room and the key to that room is lying.

۱۸. Lying is a sin and a transgression

The Holy Prophet (s . a . w . s .) is reported to have said.

�Avoid speaking falsehood , because it is a kind of evil and transgression . And both of them belong to Hell . � (They make one eligible for Hell).

(Mustadrakul Wasael)

۱۹. According to other reports , seventy thousand Angels curse the liar

۲۰. Lying is a sign of a hypocrite

The following tradition of the Holy Prophet (s . a . w . s .) is present in the book of Mustadrakul Wasael:

�The three signs of a hypocrite are:

Lying , betraying trust and going back on his word (Not fulfilling a promise). �

۲۱. The Islamic Shariat does not pay heed to a liar�s advice

In this regard the Holy Prophet (s . a . w . s .) remarked:

�The advice of a liar has no value. �

(Mustadrakul Wasael)

۲۲. Falsehood is the worst of the psychological ailments

Amirul Momineen Ali (a . s .) says:

�The disease of lying is the most dreadful of the (psychological) diseases. �

(Mustadrakul Wasael)

۲۳. Lying is an embellishment of the Satan�s hands

: A narration of the Prophet (s . a . w . s .) is as follows

Certainly , Iblees applies antimony (surma) , wears a ring and uses snuff . His� antimony is laziness and dozing , the ring of his finger is lying and his snuff is pride and � . arrogance

The worst earning of a man is falsehood . ٢۴

: The Holy Prophet (s . a . w . s .) says

� . �The worst of the profit is from the trade called �lying �

(Wasaelush Shia)

Yes ! It is a fact that by lying , a person is liable for punishment more than for any . other sin

Lying makes the highest number of people the inmates of Hell . ٢۵

A man came to the Holy Prophet (s . a . w . s .) and asked , �Which action makes the � ? highest number of people the inmates of Hell

, The Holy Prophet (s . a . w . s .) replied

Lying . When a believer speaks a lie , he becomes prone to commit every other sin;� . and when this happens , he commits kufr (disbelief) which then makes him enter Hell �

(Mustadrakul Wasael)

LYING CAUSES FORGETFULNESS

Allah makes the liar afflicted with forgetfulness . ٢۶

, Imam Ja�far as-Sadiq (a . s .) is reported to have said

One of the divine punishments for too much lying is that Allah makes the liar� � . afflicted with forgetfulness

(Wasaelush Shia)

Thus a man speaks a lie and then forgets his lie . Consequently people come to know . that he has spoken a lie and his falsity is exposed to the people

Now to save his skin he speaks more lies and is insulted further because his . forgetfulness does not enable him to hide his false statements

. Falsehood is one of the doors of hypocrisy . ٢٧

TERRIBLE PUNISHMENT FOR THE LIARS

. A liar is inflicted with several kinds of punishments . ٢٨

Aqa Rawandi has quoted a lengthy tradition from the Holy Prophet (s . a . w . s .) in his book Dawaat . The Prophet (s . a . w . s .) while describing the spectacle of Meraj (Ascension) said

I saw a man , who lay flat on his back while an angel mounted his head . The angel� who was standing upon the head had a pointed iron rod . He repeatedly injured the sleeping person . The face of the victim was shattered upto the neck . But when the rod was lifted the head returned to its original form . Again the rod was hit on the face � . and the man suffered the same retribution

The Holy Prophet (s . a . w . s .) says

, that he inquired

� ? Why is this man punished�

He was told , �This is a man who left his home in the morning and uttered a lie that caused harm to the people . So he shall be punished in this manner (after death) till � . the Day of Qiyamat

. The liar is deprived of Namaz-e-Shab . ٣٠

The liar is deprived of Namaz-e-Shab and in this way he is also deprived of the benefits that accrue from Namaz-e-Shab and one of these benefits is the increase in , sustenance . Sharifi narrates from Imam Ja�far as-Sadiq (a . s .) that he said

Doubtlessly , when a man speaks a lie , he is not able to get the opportunity of� (performing) Namaz-e-Shab . And when he doesn�t get this opportunity (to perform . Namaz-e-Shab) he does not get an increase in his sustenance

. Falsehood deprives the liar from true guidance and causes him to deviate . ٣١

: The Quran says

� . And Allah does not guide the unjust people�

(Surah Juma� ٦٢ : ٥)

. Politeness and civility are removed from the one who lies . ٣٢

, Hazrat Isa Ibne Maryam is reported to have said

� . Civility abandons the one who is a frequent liar�

(Al Kafi)

Then no one is attracted towards him and no one finds any emotional attachment . with him

. Falsehood is the most outrageous kind of evil and an abomination . ٣٣

. We have proved Falsehood to be a Greater sin . ۳۴

Lying is poles apart from belief . ۳۵

.

: In fact a tradition from the Holy Prophet (s . a . w . s .) says

� . Falsehood is inversely proportional to belief�

. That is; when falsehood increases , belief decreases

. The greatest sinner is the one who has lied . ۳۶

: The Prophet of Allah (s . a . w . s .) said

� . The greatest of the sins is talkativeness and falsehood�

(Mustadrakul Wasael)

. The liar is doomed because of the lies that he utters . ۳۷

: The Messenger of Allah (s . a . w . s .) says

Avoid falsehood . For it may appear to be a way of salvation , whereas in reality it� � . leads to destruction

(Mustadrakul Wasael)

. The liar does not deserve friendship and brotherhood . ۳۸

: The Chief of the believers , Ali (a . s .) says

Every Muslim is supposed to avoid friendship and brotherhood with a compulsive� liar . Because one who befriends a liar is himself considered a liar . Even if he speaks � . the truth , he is not trusted

(Wasaelush Shia)

. The liar is kept away from truth and reality . ۳۹

� : Surely Allah does not guide him who is extravagant , a liar . . . �

Inhuman form of the liar in Barzakh .۴۰

The liar has a human form only in this world . In Barzakh he does not retain the human form . While describing the scenes of Meraj , the Holy Prophet (s . a . w . s

: (. told Janabe Fatemah Zahra (s . a (.

On the night of Meraj I saw a woman whose head resembled a pig and her body�
� . was like that of a donkey . It was because she spread discord and told lies

(Oyoon Akhbare-Reza)

VARIOUS GRADES OF LYING

Although , Shaheed-e-Sani and many other Mujtahids consider every kind of falsehood to be absolutely haraam and a great sin , yet we find in traditions that falsehood is of different grades . Among these different kinds of lies , are some that are certainly greatest of the sins and some are among the greater sins . There are also some types of lying about whom there exists a doubt whether they are . �greater� or not . Let us examine each kind of falsehood

(. FALSEHOOD AGAINST ALLAH , THE PROPHET (S . A . W . S .) AND THE IMAMS (A . S

The worst kind of falsehood is what one utters against Allah the Almighty , His Prophet : (s . a . w . s .) and the Imams (a . s .) . The divine book , Quran says

And , for what your tongues describe , do not utter the lie , (saying) this is lawful and� this is unlawful , in order to forge a lie against Allah; surely those who forge a lie against Allah shall not prosper . A little enjoyment and they shall have a painful � . punishment

(Surah Nahl ۱۶ : ۱۱۶-۱۱۷)

: The sixth holy Imam , Imam as-Sadiq (a . s .) says

To attribute falsehood to Allah and this Holy Prophet (s . a . w . s .) is the greatest sin �
 .

(Al Kafi)

: Imam Ja�far as-Sadiq (a . s .) also told Abu Noman

Do not attribute falsehood to us . Such a lie will expel you from the upright faith�
� .((Islam

(Al Kafi)

This means that

even if a single falsehood is attributed to the Imams (a . s .) the light of faith is extinguished from the heart . It is such a serious sin that if one intentionally commits it during the fast of Ramzan , his fast is invalidated .

EVERY TYPE OF FALSEHOOD

Every kind of lie and every method of speaking an untruth is haraam . Just as it is haraam to speak a lie with the tongue it is similarly haraam to write something false . Even to point a finger in expressing a lie is �haraam . � For example if a person who does not pray is asked by another , �Have you performed Namaz ? � and he nods his head . This tantamounts to lying and is a sin . Similarly propagating the words of a liar while being aware that they are untrue is haraam , and so is supporting a liar .

INTERPRETING THE QURANIC VERSES AND TRADITIONS TO SUIT ONESELF

Attributing falsehood to Allah (a . j .) , the Holy Prophet (s . a . w . s .) and Imams (a . s .) means that one fabricates a saying and attributes it to them . For example , saying that the Holy Prophet (s . a . w . s .) has said such and such thing , while knowing that it is an absolute lie , or to say that such and such is a Quranic verse , when it is certain that it is not a part of the Holy Quran . Similarly , it is haraam to distort the apparent and the true meanings of the Quranic verses and traditions to suit ones desire or to prove ones point . Incorrect translation of the Holy verses and traditions is also a falsehood .

IT IS NOT AN EASY JOB

It is for this very reason that most people are not eligible to speak from the pulpit . It is not an easy task to translate the ayats and traditions and explain their meanings in the speech . There is a need to exercise utmost caution in such risky situations . One who has not studied the rules of Arabic grammar properly will inadvertently misunderstand the saying of the Holy Prophet (s . a . w . s .) and the Holy Imams (a . s .) He is bound to err even while explaining the apparent meaning . Therefore the speakers must make it a point to say only

the apparent meaning of the ayats and the traditions . They must especially abstain . from the exegesis of the ambiguous verses

(. A KIND OF FALSEHOOD ATTRIBUTED TO ALLAH (A . J

An example of this kind of lie is when a lying person , in order , to prove his statement : says

, Allah is a witness that I am speaking the truth . � Or�

� . Allah knows that I am saying the truth�

: (. There is a saying of Imam Ja�far as-Sadiq (a . s

One who says , �Allah knows , �where as Allah does not (i . e He knows the� �(. opposite of it) , the heaven shudder at the Might (and the anger) of Allah (a . j

(Al Kafi)

: In another tradition , Imam Ja�far as-Sadiq (a . s .) says

When a man says , �Allah knows� while what he says is a lie , Allah tells him ,� �� ? �Didn�t you find anyone else to attribute a falsehood to

(Wasaelush Shia)

In some traditions it is mentioned that when a person makes Allah a witness for a falsehood Allah says , �Didn�t you find anyone weaker than Me to be a witness for � ? your falsehood

(. FALSEHOOD AGAINST THE PROPHET (S . A . W . S .) AND IMAMS (A . S

It implies fabricating a tradition and then attributing it to the Holy Prophet (s . a . w . s .) or the Imams (a . s .) . In the same way it is haraam to knowingly propagate a weak tradition . However if one is sure of the proper references then he can quote the . (. tradition and attribute it to the Masoomeen (a . s

TRADITIONS MUST BE QUOTED WITH THE CHAIN OF NARRATORS

Numerous traditions are found in the books and one is not sure whether they are authentic or not . In this case one can give the name of the narrator and also provide the title of the book as reference . However one must be certain that the tradition is not against the Zururiyat-e-deen , (the necessities of Faith) . If there is anything against the basics of the principles of religion it is most certainly a fabricated tradition . Similarly there must not be any sort of disrespect to the Masoomeen (a . s .) , nor should the tradition be against reason . Lastly as a precautionary measure one must . quote only from the reliable books

: The fifth Holy Imam , Imam Muhammad al-Baqir (a . s .) has said

And do not quote (a tradition) except from a reliable authority , otherwise you will� fabricate a great falsehood . And falsehood debases you (in the sight of Allah and His � . (creatures

(Kashful Muhajja)

The Sermon of Amirul Momineen Ali (a . s .) to Harith-e-Hamadani also contains

: the following advice

Do not quote everything circulating among the common people . It suffices to be a�
� . falsehood

(Nahjul Balagha)

Hence whenever quoting a tradition it is necessary to mention its source . Not a single word must be deleted or added , and not even a single word must be replaced , because in all such cases it would amount to attributing falsehood to the Masoomeen
. (. (a . s

: The honourable Prophet (s . a . w . s .) is reported to have said

� . One who attributes something to me , which I have not said , shall sit in the Fire�

(Wasaelush Shia)

: Aqa Noori writes in his book Daarus Salaam

A person came to Aga Muhammad Ali a pious scholar and author of the book�
: Magame , and said

I dreamt that I am tearing at the flesh of Imam Husain (a . s .) with my teeth . What�
� ? is the interpretation of this dream

: Aga Muhammad Ali pondered a while and then said

� . (You must be a preacher , relating the tragedies (Masaeb�

. The man replied in the positive

Aga Muhammad Ali told him , �Either you give up this profession or quote only from
� . reliable books

Another similar anecdote is recorded in the book , Shifaus-sudoor . A preacher was reciting a majlis in the presence of Ayatullah Al-Haj Muhammad Ibrahim Kalbasi . He

was saying that Hazrat Imam Husain (a . s .) said , �Zainab , O

� . Zainab !

Upon hearing this Ayatullah Kalbasi loudly exclaimed , �May Allah break your mouth ! . Imam (a . s .) did not say �Zainab� twice , he had said it only once

RELATING THE CONTENTS OF THE NARRATIONS

However it is permitted to render the import of traditions in ones own words but it is a must that the speaker should be well versed with the Arabic language and also be capable of understanding the usage . Thus , it is allowed to relate the contents of the . tradition in ones own words

When it is not disrespectful to the Masoomeen (a . s .) , poetry could be rendered into prose and vice-versa . In the same way the past event could be quoted in the present tense . For example if one intends to say that , �a person came to Imam (a . s .) and said . . . . � He could say , �a person comes to Imam (a . s .) and Imam (a . s .) tells him . . . . � However , the audience should be aware that what is being related in the present tense has actually passed . In the same way if the traditions say that Imam (a . s .) has prohibited something , the speaker could say , �Imam (a . s .) said , �Do not �� ! do it

٢ . FALSE OATH AND AVOIDING TESTIMONY

, Another grade of falsehood is a false oath

false evidence and escaping from testifying in an Islamic court . This type of falsehood is also confirmed as a greater sin . Each one of these shall be described in detail in the following pages.

THE EVIL EFFECTS OF FALSEHOOD .٣

To lie is surely a great sin , with obvious evil effects , due to the harm it can cause others . The more harmful a lie , the more serious is the sin associated with it . For example , a lie causing monetary loss is definitely less serious than the one that causes loss of a human life.

LYING IN JEST AND PLEASANTRY .۴

Lying in jest is another kind of falsehood . For instance , telling a simpleton that , �A certain lady wants to marry you , � or �that person has invited you for dinner tonight , � when actually there is no truth in it . This type of falsehood is also haraam as proved conclusively from the traditions.

Certain Mujtahids opine that if something untrue is said in jest , and it is clearly understood to be a joke , then it is permitted . However , other Mujtahids regard even a falsehood in jest to be absolutely haraam , whether it is an apparent joke or not , as a precautionary measure . The traditions also confirm that lying even in jest is not permitted.

TOTAL ABSTINENCE FROM LYING

Hazrat Imam Zainul Abedin (a . s .) says,

Avoid falsehood , whether it is small or big�

� . in solemnity or jest ,

(Al Kafi)

, Hazrat Amirul Momineen (a . s .) said

No man can taste faith , till the time he completely forgoes lying , in solemnity and in� � . jest

(Al Kafi)

: It is also related from Amirul Momineen (a . s .) that he said

There is no merit in falsehood , whether in seriousness or in jest . Do not even� promise your child something if you do not intend to fulfill it . Certainly , falsehood � . leads man to sin (fearlessly) and (this) leads to the Fire

(Wasaelush Shia)

: The Holy Prophet (s . a . w . s .) in his advice to Abu Zar Ghaffari (r . a .) says

O Abu Zar one who protects his private parts and his tongue shall enter Paradise . � One who utters a small falsehood in company of people to make them laugh , that � . same lie shall take him towards Hell

O Abu Zar , woe be upon the one who speaks falsehood to make people laugh . Woe� be upon him woe be upon him O Abu Zar . One who remains silent will obtain salvation . Then silence is a must for you (in place of falsehood) . Not even the smallest lie � . should be uttered by you

, Abu Zar (r . a .) says that he asked

O Messenger of Allah , what is the repentance of the one who has intentionally� � ? spoken a lie

The Holy

: Prophet (s . a . w . s .) replied

The sin shall be erased by Isteghfar (seeking forgiveness) and by the five-times� � . prayers

(Wasaelush Shia)

: The Prophet of Allah (s . a . w . s .) is quoted to have also said

� . Curse be upon the liar if he has lied in jest�

, It is also narrated from the Messenger of Allah (s . a . w . s .) that he remarked

I guarantee a house in the best part of Paradise for one who refrains from a� dispute even when he is on the right , and a house in the medium-grade area of Heaven for one who refrains from falsehood even in jest , and a house in the garden � . of Paradise for a person with the best morals

(Khisaal)

Lying in jest is a sin but it is not a greater sin . However if this joke hurts the feelings of . a believer or causes him physical harm or is an insult to him , it will be a greater sin

EXAGGERATION IS NOT FALSEHOOD

Common hyperboles in a conversation are not falsehood . For example after relating : a certain thing one says

I have told you a hundred times ! � Obviously , he has not repeated his statement a� hundred times and it is also clear that by �hundred� he does not imply the figure . �١٠٠�; but rather it means that he has said it a number of times

Similarly other figures of speech are also

. permitted , especially in poetry

NO FALSEHOOD SHOULD BE REGARDED AS INSIGNIFICANT

It is commonly seen that when the host asks his guests to stay on for dinner or lunch , the guests say , �we are not hungry;� although in reality it is not so . Consequently it is a lie . People tend to ignore such lies and consider them insignificant . The traditions denounce them in unequivocal words , and their prohibition is clearly established in . the Islamic law

: Asma Binte Umais says

On the first night of Ayesha�s wedding , the Holy Prophet (s . a . w . s .) gave me a� bowl of milk and told me to give it to the ladies . The women said , �we are not : hungry . � When the Holy Prophet (s . a . w . s .) heard this , He said

� . Do not bring together hunger and falsehood�

, (. Asma asked the Prophet (s . a . w . s

O Messenger of Allah (s . a . w . s .) , if we desire something but verbally refuse it , is� � ? it a lie

, The Holy Prophet (s . a . w . s .) said

Yes ! Certainly every kind of falsehood is recorded , (in the scroll of deeds) even the� � . smallest of the small lies is written

(Safinatul Behaar)

If a person , just for the sake of formality , invites others , �Please come , and visit us � , sometimes

when he actually does not desire so , it is not a lie . Because the word �come� is conditional and uncertain . It is neither a truth nor a falsehood . But it is better to refrain from such a show of politeness , because to say something which you do not . mean is a sign of hypocrisy

One day , Imam Ja�far as-Sadiq (a . s .) was seated with his son Ismail when one of his followers arrived , saluted him and sat down . When the Imam (a . s .) stood up and walked towards the ladies portion , the man also followed till the door . Imam (a . s .) bid farewell to him from there . Later , Ismail asked his father , �Why didn�t you � ? invite him inside just for the politeness sake

, Imam as-Sadiq (a . s .) said

It was not proper to invite him inside . I did not wish him to come inside . Neither did� . I wish that Allah should include me among those who say one thing and wish another



(Behaarul Anwaar)

A FALSE DREAM

: One type of falsehood is that a person says

I dreamt such and such . � Or attributes falsely a dream to someone else when it is� . not so . This is also falsehood

: The Holy Prophet (s . a . w . s .) says that the worst types of falsehood are three

To call someone as the . ١

. son of someone other than his (real) father

. To relate a dream that one has not seen . ٢

. To say something which is not said by me . ٣

One kind of falsehood is to relate folk tales , which are not based on reality but are considered true . The Holy Prophet (s . a . w . s .) says :

� . The worst of the narrations is to narrate false history�

FALSEHOOD IN EXAMPLES

Examples are used to explain , understand and remember some intellectual concepts . Sometimes , animals are shown as conversing among themselves . (For example , there is a poem by Allamah Iqbal where a squirrel advises the mountain to give up pride) . Now everyone knows that such things are not possible so there is no risk of anyone having a misunderstanding . On the other hand they serve a useful purpose . Hence such examples are permitted . We find such types of examples in the narrations of Ahlul Bayt (a . s . (.

Moreover there are also narrations that prove the permissibility of explaining facts and truthful concepts through the media of stories and anecdotes .

IMAM HASAN (A .S .) MENTIONS A SIMILE

Hazrat Imam Hasan (a . s .) was in the court of Muawiya when a man said something uncivil about Imam (a . s .) . Imam Hasan (a . s .) replied :

O Umar Ibne Uthman ! How stupid is your nature that you cannot understand . Your� simile is like the mosquito that considered itself great . It perched on a date palm and when it took off in the air it said to date palm ,

� . Be careful ! I am about to land on you once more�

The tree replied , �I don�t even know since when you had perched upon me , so how can your flying away affect me ? �

LISTENING TO A LIE IS HARAAM

It must be known that just as it is haraam to speak falsehood , it is also haraam to listen to it while knowing that it is a lie . And just as it is haraam to read or write falsehood , it is also haraam to quote a lie . The Quran has denounced the Jews and , the polytheists for spreading untrue things . It is said regarding them

� . They are) listeners of a lie)�

(Surah Maidah ۵ : ۴۲)

, Shaykh Sadooq (r . a .) has recorded that Imam Ja�far as-Sadiq (a . s .) was asked

� ? Is it allowed to listen intently to a liar�

, Imam (a . s .) replied

One who listens intently to a speaker , worships him . If the speaker is (speaking)� from

Allah the listener has worshipped Allah . But if the speaker is (speaking) from Satan � . the listener has worshipped Satan

A similar kind of tradition is recorded from Imam Muhammad al-Baqir (a . s .) in the . book Al Kafi

, The Quran says

� . and avoid false words . . . �

(Surah Hajj ٢٢ : ٣٠)

, And also

� . . . And they who do not bear witness to what is false�

(Surah Furqan ٢٥ : ٧٢)

These types of verses confirm the impermissibility of listening to falsehood . When a liar is speaking a lie which is a great sin , the place where he commits this sin becomes . a place of divine wrath and the listener shall also be included in it

From the aspect of Nahy Anil Munkar (Forbidding Evil) also , it is wajib to restrain the . liar from speaking falsehood

(WHAT IS TORIYA ? (CONCEALMENT OF TRUTH WITHOUT UTTERING A LIE

Toriya means to say something , which could be interpreted in more that one way . One of the meanings should be the truth and the other against reality . It is said that one who speaks a �Toriya� intends the true interpretation whereas the listeners take it to mean the opposite . For example if a tyrant comes to your place and wants to call you outside but you want to remain in the safety of your home , a person from your family can go to the door and say , �He is not here�; with the intention the . �He� is not at the door

. The tyrant may think that you are not at home . This is permitted

Or if an oppressor is asking you the whereabouts of a person whom he intends to oppress . In this case you can say , �I do not know his whereabouts�; signifying by the pronoun �his� someone else whose whereabouts you really do not know . In the same way if one has committed a greater sin and someone asks him , �Have you committed this sin ? � The person could save his honour by saying , �I shall seek � . forgiveness from Allah if I ever committed it

. Similarly he may use uncertain terms or rhetorical sentences

� ? For example he may say , �Do you expect me to commit such a grave sin

, Or he can also say the following prayer

� . O Allah protect me from such a sin�

Also if you have pointed out somebody�s fault and he feels bad about it , there is no need to utter a lie and say , �You do not have this fault . � What can be said to pacify � . instead is , �Your personality is such that it is wrong to say such things about you

TORIYA IS COMMANDED

: Toriya is of three kinds

First type

The first type is when some purpose has to be achieved or there is a risk of some harm . These types of examples are quoted above . It is apparent that such a kind of . �Toriya� is permitted

Second type

The next

type of �Toriya� is when a person intends to harm or insult someone else . There is . �no doubt that such a kind of �Toriya� is �haraam

Third type

The third type of �Toriya� is when there is neither a purpose behind it nor one intends to cause harm to others . According to some Mujtahids this type �Toriya� is haraam . This is because �Toriya� is a kind of a falsehood and whatever proofs exist for the prohibition of lying could also apply for this type of �Toriya� . Secondly there is nothing to prove the legality of this third type of �Toriya� . However , some of the Mujtahids are of the opinion that this kind of �Toriya� is not Haraam . For according to them all those proofs that permit �Toriya� are also applicable to this . type and hence it is not a lie

However , the precautionary method is to resort to �Toriya� only when it is certain . that it permissible

CIRCUMSTANCES WHEN LYING IS PERMITTED

Whenever there is a danger to life , honour and property and if the danger can be avoided by lying , one is allowed to lie . The danger could be to ones own life , honour and property or to that of someone else . So much so that it is also permitted to take a false oath in this situation and in some cases it even becomes wajib (obligatory) to speak a lie . E . g . when there is risk to ones life . In this

case , it is wajib to save oneself by lying and taking a false oath . For example , if an oppressor intends to kill a Muslim or to beat him up , dishonour him , seize his property or imprison him and if he enquires from you of his whereabouts , it is obligatory not to tell the truth even if one has to take a false oath and say that one does not know of his . whereabouts

In the same way if someone entrusts a thing in your possession and another intends to seize it; it is your duty to protect the entrusted thing even if you have to resort to . falsehood or take a false oath

FALSE OATH TO SAVE THE MUSLIMS

There are many traditions that support the taking of a false oath in order to save the Muslims . For example , Shaykh Ansari in his book , Makasib quotes from Imam Ja�far as-Sadiq (a . s .) and Imam Ali (a . s .) that they have narrated the following . (. tradition of the Holy Prophet (s . a . w . s

: The Holy Prophet (s . a . w . s .) says

� . Swear falsely by Allah , but save your Muslim brothers from unjust murder�

Ismael Ibne Saad records a confirmed tradition , wherein he says that he asked Imam Ali Reza (a . s .) concerning the person who takes a false oath to save his property . from an unjust ruler

Imam Reza (a

,s.) replied.

�.(There is no harm (in it�

He was again asked, �If a man takes a false oath to save the property of his believing brother, just as he had sworn falsely to save his own property. Is it allowed�?

,Imam (a.s.) said

�.Yes! It is allowed�

(Wasaelush Shia)

,Also Hazrat Imam Ja�far as-Sadiq (a.s.) says

If one is compelled to take a false oath to save the life of a Muslim or to save his� property from an oppressor or a thief, not only is the expiation of this false oath not �.payable but he would rather be eligible for (divine) rewards

MONETARY LOSS AND FALSEHOOD

Two points must be remembered at this juncture. One is that even though it is permitted to lie to save oneself from every type of monetary loss, yet it is Mustahab (recommended) not to lie if one is capable of bearing the loss. Amirul Momineen Ali (a. ,s.) says

The sign of belief is that one speaks the truth even if it causes loss and refrains� �.(from a lie even if it is beneficial (to lie

(Nahjul Balagha)

IF ONE IS COMPELLED HE MUST LIMIT HIMSELF TO TORIYA

Another important point is that in situations where the Mujtahids have permitted .Toriya it is best not to use falsehood, but limit oneself to Toriya only

RECONCILE TWO BELIEVING PEOPLE BY USING FALSEHOOD

: Imam Ja�far as-Sadiq (a . s .) said

� . Speech is of three types , truth , falsehood and reconciling people�

�Someone asked , �May my life be sacrificed for you . What is , �reconciling people � ?

: Imam (a . s .) replied

You hear someone speaking ill about somebody but you tell the other person that� � . the former was saying good things about you

(Wasaelush Shia)

CONVEYING A MESSAGE OF ILL WILL

Infact one is ordered to resort to lies if by doing so , one can bring about reconcillation between two people . One who brings about such reconciliation shall not be termed a liar . Because if the message of ill will is communicated from one to other , it will only . increase enmity between the two

In the same way if a husband and wife have separated and divorce is about to take place , one is allowed to speak a lie if it can bring about a reunion . For example the husband could be told , �Your wife is very much troubled by the separation . She has such intense feelings for you that she may fall ill . � Or the wife may be told similar . things so that they may reunite

RECONCILIATION AMONG PEOPLE

, The Holy Prophet (s . a . w . s .) has said

After the fulfillment of wajib acts , the best action is to bring about peace and� . reconciliation among people . This is such an act that spreads goodness in the world



Amirul Momineen Ali (a . s .) said that the Holy Prophet (s . a . w . s .) has said at the .time of recording his will and testament

O Ali , Allah even likes a falsehood for the sake of peace and dislikes truth that� � .spreads corruption

(Wasaelush Shia)

,The Holy Prophet (s . a . w . s .) has also said

To make peace�

among people and to think about reconciling people , and removing discord is better � . than prayers and fasting

Abu Hanifa Saeq Al Haj says , �There was an inheritance dispute between my son-in-law and me . Our dispute was in process when the agent of Imam as-Sadiq (a . s .) , Mufazzal happened to pass by . He stopped to listen for a while then returned to his . house . He then gave us four hundred dirhams and solved the dispute

Then he said , �The money that I gave you was not mine . It belonged to my master Imam Ja�far as-Sadiq (a . s .) . He had ordered me to solve the disputes among his �� . followers through this money

This shows the importance of peace and reconciliation . The Holy Prophet (s . a . w . s .) has also stated that it was better than prayers and fasting , even though this action is Mustahab (recommended) whereas the former are Wajib (Obligatory) . The reason for this could be that due to prayers and fasting an individual is reformed . Whereas the peacemaker reforms the whole society and consequently prayers and fasting also become popular among the people . Unity among the Muslims is not only beneficial for the Hereafter , it is very much needed from the worldly point of view also . When the hearts of the believers unite for the sake of Allah , such a power is achieved that not

only the apparent enemies can be faced but even the hidden enemies , i . e . �the self� and �shaitan� , can be easily deflected.

KUR WATER AND THE UNITED HEARTS

The unity and understanding among the people could be compared to Kur (v) water . If water is divided by putting it in different vessels and each of them is less then a kur , then whenever impurity (Najasat) falls into one of them , it makes that water Najis (impure) . But if all the water is collected in one place and it becomes more than a kur and if an impurity falls into it , it does not make the kur water Najis . On the contrary the kur water is capable of purifying the impurity of a Najis object . Exactly , in the same way when the people unite

together , the divine mercy descends upon them and each one benefits by it . Secondly due to the unity among the Muslims they will be held in high esteem by people of different faiths.

Another example is the merits of congregational prayers and its great rewards . It is very much recommended to behave kindly towards the believing brother , to help him and support him . Similarly it is highly meritorious to visit the believers , to shake hands with them and to hug them . These actions carry great benefits . To make peace between two believers qualifies one to untold rewards . Similarly it is mentioned that to befriend a believer for

the sake of Allah carries tremendous rewards . After examining the rewards for all of the above actions one concludes that all such actions have been promulgated for . maintaining the unity among believers

FALSEHOOD IN THE BATTLE–FIELD

It is known from some traditions that during a war with unbelievers , it is permissible . to use falsehood , if by doing so , victory can be gained over them

PROMISE TO A WIFE

A man can give a promise to his wife even if he does not intend to fulfill it , a man can give a false promise to fulfill his wife�s desire , if he thinks that his refusal will cause dispute and discord in the family , or make his wife extremely unhappy . Obviously such falsehood is also permissible under compelling conditions when a man fears that . refusing to promise may lead to an extreme situation like divorce

However , whether such a promise is permitted or not is difficult to confirm . Some weak traditions do state that such a false promise is allowed . For example if a wife . asks for something , her husband can give her a false promise

FEAR OF RETRIBUTION AND GOOD DEEDS

: Hazrat Ali Ibne Abi Talib (a . s .) says

Avoid lying ! For when one desires something he strives for it and when one fears� � . something he strives to keep it away from himself

(Al Kafi)

Imam Ali (a . s .) explains the above tradition as follows : If one sincerely desires the pleasure of Allah one must strive for it and one of the ways of doing so is by refraining from lies . Falsehood is a forbidden act causing extreme displeasure of Allah . In the same way if one really fears divine retribution , one must keep aloof from sins , for sins incur punishment . If a person merely claims that he hopes for divine rewards and fears divine punishment , but

. does not perform good deeds nor refrain from sins , he is a liar

: The following saying of Amirul Momineen Ali (a . s .) is recorded in Nahjul Balagha

One who thinks that he hopes (in divine rewards) but his actions do not express it ,� then by Allah , he is a liar . For when he hopes for something it becomes apparent . from his actions

But if he hopes in Allah and his actions do not show it ? In the same way when one is afraid of something his actions express this (fear) and he flees from that thing . Then � ? after claiming to be fearful of divine punishment why does he not flee from sins

Thus if a person who claims to be fearful of Allah and hopeful of divine rewards , but whose actions do not confirm his claim , is considered a liar . In the same way a person who claims to have the traits of patience , thankfulness , contentment and . resignation etc . which are not shown in his behaviour is also a liar

YOUR SPEECH MUST CONFORM TO YOUR THOUGHTS

, Hazrat Imam Ja�far as-Sadiq (a . s .) says

Whenever you say �Allaho-Akbar� (Allah is the greatest) you must consider� everything between the earth and the sky to be lesser than Allah . Because when Allah sees that a person say Allaho-Akbar only superficially , He says , �O liar ! You try to be smart with Me ? By My Might and Honour I shall deprive

�� . you of My remembrance

It is regretful that people verbally say , �Allaho Akbar� but their actions belie their words . For if they are told to do something for the sake of Allah or to refrain from something for the sake of Allah they do not pay any heed , but if a monetary fine is due for any disobedience , they are sure to respond . Thus money has importance for them than Allah�s pleasure or displeasure . There are people who perform particular actions or restrain from them only due to fear of harm by fellow humans . If they are . told to do so only due to the fear of Allah , they will not be impressed

A SHOW OF SUBMISSION

A person who says to Allah , �Thee only do we worship and Thee only we ask for help� , but his actions are such that day and night he is involved in the acquisition of wealth and is preoccupied in the satisfaction of carnal desires . Can we consider this ? man to be truthful ? Does this man really worship Allah

In the same way many a man puts his trust and faith in the apparent agencies through which he gets his profit and gain . He regards these as the deciding authorities and seeks their help , overlooks the fact that these means themselves are through Allah�s grace . Can such a person be truthful when he says �Thee only do we worship and Thee only we ask for help

� ?

FALSEHOOD IN SUPPLICATIONS

Oftentime people supplicate with the following words , �I am pleased with my Lord � . and Cherisher , He the sole cherisher of all the creatures . I am satisfied with Him

But if the situation changes and these people are faced with distressing circumtances , they do not hesitate to complain about what Allah has decreed for them . In such a . case the above-mentioned supplication amounts to lying

(. CONFESSION OF BELIEF IN THE IMAMS (A . S

The supplication , �I am pleased that Muhammad (s . a . w . s .) is my Prophet; and Quran is my Book and Ali is my Imam; and all of them are for my guidance , � will also be a lie when uttered by a person who does not practice the tenets of Islam as explained by our Ahlul Bayt (a . s .) and behaves according to his own whims and fancy .

? DO YOU SPEAK THE TRUTH

A man prays , �(O Allah) when I look at my sins , I weep and when I see Your mercy and forgiveness I become hopeful and happy in anticipation that You will forgive me , � but when faced with temptations , he makes no serious effort to restrain himself . and commits sinful acts without any qualms . The falsehood of such a person is clear

In the same way if a person says , �I weep due to (the fear of) the agony of death , due to the fear of questioning of the grave , due to the fear of Qiyamat , � while in reality he is not fearful of any of these , his falsehood is obvious . It could be this very kind of falsehood that is referred to in Dua Abu Hamza Thumali of Imam Zainul Abedin : (. (a . s

O Allah ! May be You have found me in the position of a liar and for this (You have � taken away your mercy from me) left

� . me on my own condition

(. LYING TO THE IMAMS (A . S

An example of lying to the Imams (a . s .) is that of a person who recites the Ziarat and says , �(O Imams) I accept your sayings and act upon your commands and obey you , � but who does not do so in reality . In fact he obeys his own desires . Such a person . (. is a hypocrite ! He is lying to the Imams (a . s

Another example of such a falsehood is when he says in Ziarat , �We make peace with those who are at peace with you and we make war with those who are at war with you . � Even though he verbally claims this , in actual practice he is friendly with the enemies of Islam . Also , he is inimical to the believers . He also claims , �I keep aloof from your opponents , � but does not act upon it . Isn�t such a person lying to ? (. the Imams (a . s

? THEN HOW SHOULD WE PRAY

A question arises here that if by reciting a dua or Ziarat , if one is bound to utter lies , ? then how should one pray

Although a detailed reply to this is beyond the scope of this book , we can say in brief that the manner of praying denounced by us is when the supplicant invokes Allah , the , (. Holy Prophet (s . a . w . s .) and the Imam (a . s

. but he takes his supplication lightly and makes no sincere effort to better himself

However , a believer should not feel that since it is not possible to avoid falsehood in prayers it is better not to pray . This is despair of Allah�s mercy and a satanic instigation to keep the believer away from the divine rewards . What one should do is to pray sincerely and to achieve perfection in a gradual manner and Allah will surely . help such a person in achieving this ultimate aim

A person either understands the meanings of duas and Quranic verses (as those quoted above) or not . Even if one recites them without following the actual meaning , the duas and Quranic verses will illuminate his heart by their light . He will also be . eligible for the divine rewards

EVERY PERSON HAS A DIFFERENT POSITION

With respect to knowledge and piety our Masoomeen (a . s .) occupy the highest position . Amongst the believers there is a wide spectrum of people capable of different levels of understanding and piety , but none can reach the stage of Masoomeen (a . s .) . All believers succumb to their desires and selfish motives to a greater or lesser extent . Consequently they fall prey to sins and disobey Allah . This is inevitable . This situation is aptly described in the following words of Dua Abu Hamza . Thumali

O Allah ! I did not sin due to disbelief in You , nor did I sin considering Your command�

insignificant or thinking that your punishment is light . But I sinned due to the instigation of my selfish desires and due to pride . . . �

The believers can comfort themselves that they are not really lying when they do not rise up to the level expected in the supplication they utter . They can also comfort themselves that they are believers because they fear Allah and repose their hope in Allah , as the Holy Quran says :

�And fear (only) Me if you are believers . �

(Surah Aale Imraan ٣ : ١٧٥)

FIRM CONVICTION AND DISOBEDIENCE

Even though the belief in Allah and the fear of His retribution is present in man , he is still prone to sins . It is not that one who believes in Allah cannot sin . For example , who does not know that a dead body cannot cause any harm ? Everyone firmly believes in it . Yet how many people can stay alone with a corpse at night ? Here a firm belief is unable to rid the man of his fear of the dead . Even a firm belief cannot guarantee one�s actions . It is for this reason that we recite in Dua , �Bestow upon me such a firm conviction that I can worship you with sincerity . � There is no doubt that if one prays to Allah out of intense fear; which would restrains him from committing sins , Allah will surely create such a fear in his heart .

Also the magnitude of his

fear increases along with the increase in grades of piety and obedience which he achieves due to constant efforts.

It has been mentioned in the traditions:

�Whoever desires something and strives for it, finds it.�

Truly! Being absolutely truthful seems possible only for the Masoomeen (a.s.). As the Holy Quran states,

�And be with the Truthful Ones!�

(Surah Tauba ٩:١١٩)

The �Truthful Ones� referred to in this ayat are the Ahul Bayt (a.s.).

١٨. FALSE OATH

false oath

According to the traditions �false oath� belongs to the category of greater sins. False swearing is a greater sin as mentioned in the authentic tradition recorded by Abdul Azeem and also in the tradition of Imam Reza (a.s.) as quoted by Fazl Ibne Shazaan. There is a report from Imam Ja�far as-Sadiq (a.s.) in the book Tuhafful Uqool:

�False swearing causes destruction of the faith.�

(Behaarul Anwaar)

According to traditions a person who conveys a false report or oath will be sunk in depravity and will be surrounded by hell fire. The traditions state that false oath destroys a person�s faith just as a sharp blade removes hair from the body. To swear by Allah, to convey a falsehood is a particularly detestable sin.

PUNISHMENT FOR A FALSE OATH

�(As for) those who take a small price for the covenant of Allah and their own oaths-)

surely-they shall have no portion in the hereafter , and Allah will not speak to them , nor will He look upon them on the Day of Resurrection nor will He purify them , and � . they shall have a painful chastisement

(Surah Aale Imraan ٣ : ٧٧)

This same verse was quoted by Imam Ja�far as-Sadiq (a . s .) to prove that taking a . false oath is one of the greater sins

THE PROPHET (S . A . W . S .) ORDERS THE TAKING OF OATH

An interesting incident is quoted in Tafseer al-Mizan from the book Amali . Imrul Qays and another man had a dispute regarding some property . Both of them came to the , Holy Prophet (s . a . w . s .) . He (s . a . w . s .) asked Imrul Qays

� ? Can you provide two just witnesses to substantiate your claim�

� ! He replied , �No

, The Holy Prophet (s . a . w . s .) said

� . Then your opponent should take an oath�

� ? Imrul Qays said , �But what if he swears falsely and acquires my property

, The Holy Prophet (s . a . w . s .) replied

If he swears falsely he shall be included among people who will not be eligible for� Divine Mercy on the Day of Judgment and Allah shall not purify him of sins . There ! would be a dreadful punishment for such a man

�

When the litigant heard these statements he was filled with horror and gave up his false claim to the property of Imrul Qays.

Hazrat Imam Ja�far as-Sadiq (a.s.) is reported to have said:

�One who knowingly takes a false oath had made war upon Allah.�

(Al Kafi)

Imam Muhammad al-Baqir (a.s.) says that the Holy Prophet (s.a.w.s.) said:

�Refrain from false oath, because it destroys inhabitations and makes the sinner helpless.�

(Al Kafi)

According to other traditions, false oath and severing relations are two such sins that cause the destruction of towns and cities. The inhabitants are eliminated and the progeny terminated.

EVIL CONSEQUENCES OF FALSE OATHS

Hazrat Imam Ja�far as-Sadiq (a.s.) says,

�One who swears falsely becomes poor within forty nights� (means forty days).

(Al Kafi)

Many traditions of similar connotations are available. The same Imam (a.s.) has also said:

�The false oath that takes one to the fire is the one which is taken to usurp the right of a Muslim or to usurp his property.�

And Imam Ja�far as-Sadiq (a.s.) also remarks,

When a person says , �Allah knows ! � when in fact he is speaking a lie; then Allah�
� ? tells him , �Didn�t you find anyone other than Me to ascribe the falsehood to

(Al Kafi)

: The Holy Imam (a . s .) also says

�When a person says �Allah knows�

and the fact is that Allah knows contrary (to what he alludes) , the heavens shudder � . due to the Might and Divine anger

TYPES OF OATHS

TYPES OF OATHS

An oath is taken to prove some fact or report , or to relate the same with emphasis . : There are four kinds of oaths

. (Wajib (Obligatory . ١

. (Mustahab (Recommended . ٢

. (Makrooh (Detestable . ٣

. (Haraam (Prohibited . ۴

? WHEN DOES IT BECOME WAJIB (OBLIGATORY) TO SWEAR

It is wajib to take an oath in a situation where one�s life or honour , or that of another Muslim , is in danger , and taking the oath can ward off the danger . When it is wajib to protect ones property it is also wajib to take an oath for its protection . In fact in all the above situations it is wajib even to take a false oath , although as a . precautionary measure one should first try ones best to employ Toriya

MUSTAHAB OATH

There are situations where it is Mustahab to take an oath or to refrain from doing so . In case of very insignificant property belonging to oneself or to another Muslim it is not wajib to swear . In this case it will be Mustahab to do so . Property that is usually . considered insignificant is worth thirty Dirhams or less

Zurara asked Imam Muhammad al-Baqir (a . s .) : �The oppressive rulers forcefully collect taxes from us . Can we swear falsely that we have nothing to give tax on when � ? it is not possible to save our money without swearing falsely

, Imam (a . s .) said

� . Take such oaths ! Such oaths are more sweet than dates and butter�

(Wasaelush Shia)

However if the property is not worth much , especially if its value is less than thirty Dirhams , then it is Mustahab not to swear falsely , even if it may be necessary to save oneself from the

. oppressor

Hazrat Imam Ja�far as-Sadiq (a . s .) has quoted the following tradition from the : (. Holy Prophet (s . a . w . s

Respecting the Greatness of Allah if one refrains from swearing , Allah shall give� � . him much better than whatever he has lost

(Furu Al Kafi)

: Imam Ja�far as-Sadiq (a . s .) says

If there is claim against you regarding some property and the claimant does not� have any right upon you , and desires to make you take an oath , then if the claim is for something worth less than thirty Dirhams , hand it over to him and do not take an oath . But if it is worth more than thirty Dirhams , take the oath and do not give him � . anything

(Furu Al Kafi)

: The Holy Prophet (s . a . w . s .) says

If a person takes his debtor (or one who owes him something) to the court of the� ruler; and the king asks him to swear; and knowing that he is on the right he respects the Greatness of Allah and refrains from swearing , then on the Day of Qiyamat Allah � . (. shall not desire for him a position less than that of Hazrat Ibrahim (a . s

IMAM SAJJAD (A . S .) AVOIDS SWEARING

In the book Al Kafi there is a tradition , which says that a wife of Imam Sajjad (a . s .) had some connection

with the tribe of Bani Hanifa . A Shia of Imam (a . s .) informed him that this wife of his bore enmity to Amirul Momineen (a . s .) . After investigating the matter Imam (a . s .) divorced her . She had already received the Meher amount (Dower) , but she filed a claim for it against Imam (a . s .) in the court of the ruler of Madinah . She demanded four hundred Dirhams as Meher from him . The ruler of Madinah told Imam Sajjad (a . s .) , �Either you swear that you have already paid her or you pay the amount of Meher (now) . � Hazrat Syed-e-Sajjad (a . s .) did not swear , but ordered his son Hazrat Muhammad al-Baqir (a . s .) to pay four hundred Dirhams to the

woman . Hazrat Baqir (a . s .) said , �May I be sacrificed for you ! Are you not on the � ? right

, Imam (a . s .) replied

Why not ? But I consider Allah to be much more honourable than this matter , that I� � . swear by His name for some petty worldly property

SWEARING FOR THE SAKE OF EMPHASIS

Not only it is permitted but it is mustahab to swear in order to emphasize on a true fact , or to prove some fact , or to show its importance . For example the Holy Prophet (s . a

: w . s .) speaks after taking the oath .

� . By Allah ! Allah does not delay in forgiving , Though you may be lazy in seeking it�

(Masaalik)

: (. Another example of an oath is the following saying of Amirul Momineen (a . s

By Allah ! If people knew what I know then very few would have laughed and many�
� . more would have wept

(Masaalik)

There are numerous Quranic verses and the traditions of Masoomeen (a . s .) where oath is taken . All of them are of this same type . They are for emphasis and for . proving particular facts

A person wrote a letter to Imam Muhammad Baqir (a . s .) and asked about something . (which was being wrongly attributed to him (Imam a . s

, Imam Baqir (a . s .) wrote the following reply

By Allah ! What is being attributed is not correct . But under no circumstance do I� like to say �By Allah� to disprove it . Yet I regret that such a thing is being said when � . it really isn�t so

(Mustadrakul Wasael)

SWEARING IS MAKROOH

We have already described the wajib and Mustahab oaths . Apart from these , in all other situations , it is Makrooh (detestable) to swear . It is irrelevant whether the oath is for something past , present or future . In ordinary situations , for ordinary matters , . taking an oath is Makrooh . Swearing for a false thing is certainly Haraam

:(. It is the command of Imam Ja�far as-Sadiq (a . s

� . Do not swear by the name of Allah , whether you are speaking the truth or lying�

(Furu Al Kafi)

, Because Allah says in the Holy Quran�

And make not Allah because of your swearing (by Him) an obstacle to your doing� �� . . . good

(Surah Baqarah ٢ : ٢٢۴)

, Hazrat Imam Ja�far as-Sadiq (a . s .) also says

One who swears falsely by Allah for a lie has disbelieved , and one who swear by� Allah for truth has sinned , because Allah says : �Do not use Allah for (taking of) your � . oaths

(Furu Al Kafi)

: The above quoted traditions could be simply explained thus

To swear falsely in the name of Allah is definitely a greater sin and one who indulges in a greater sin , falls down from the highest position of Faith . Due to this some amount of disbelief comes to his heart . Imam (a . s .) has also called a true oath a sin and he has used the word �Ithm� (sin) . Since it is well known among the Mujtahids that a true oath is Makrooh the word �Ithm� would imply something which is very . very undesirable

(. A LESSON FROM HAZRAT ISA (A . S

The book Furu Al Kafi also contains the following report from Imam Ja�far as-Sadiq :(. (a . s

, The apostles of Hazrat Isa (a . s .) came to him and said , �O the teacher of good�

� . give us some advice

He (a . s .) said , �Certainly , Musa , the Prophet of Allah commanded you not to swear falsely by Allah . And I order you not to swear falsely and (nor) truly . �

(Furu Al Kafi)

OATH OF RESPECTABLE OBJECTS AND PERSONALITIES

Wherever it is permitted to swear by Allah , it is also permitted to swear by other honourable personalities or respectable objects . In such situations it is allowed to take an oath by the Quran , the Ka�ba , the Prophet (s . a . w . s .) or the Imam (a . s .) . In the same way oath upon any other respectable object is also permissible . For example a person may swear by his father or son etc .

Those traditions that prohibit swearing by Allah�s name prohibit it for proving ones right . They do not prohibit the proving of a true fact by oath . However when a situation arises where it becomes obligatory to take an oath , then one must swear only by Allah . Oath by any other object or personality will not be absolutely correct and from the Shariat point of view the matter will not end conclusively . Similarly if one has to take an oath for performing a particular action in the future , in this case too , one must swear only by Allah . Any other vow does not have any legal standing .

THE OATH THAT IS HARAAM UNDER ALL CIRCUMSTANCES

The oath which is Haraam under all circmstances and which one can never take is that of dissociating with Allah and His religion . For example a man says;

�If I do not perform this particular action , I shall be dissociated with Allah and His religion . � Such an oath is certainly Haraam

.

: In the same way if one says

If I do not do this , I would have disbelieved in the Holy Prophet (s . a . w . s .) , or I� would have rejected the Mastership of Ali (a . s .) , or I would become a disbeliever . � Such a vow is also Haraam . It is Haraam whether one wishes to prove the truth or to . lay emphasis upon a fact

The Holy Prophet (s . a . w . s .) heard a person taking such an oath . He (s . a . w . s .) said , �Woe be unto you , if you leave the religion of Muhammad (s . a . w . s .) then � ? which religion would you follow

The narrator says that the Holy Prophet (s . a . w . s .) did not speak to this man till the (end of his life . (Al Kafi

: Imam Ja�far as-Sadiq (a . s .) informed Yunus Ibne Zabyan

O Yunus ! Do not speak about dissociating from us in an oath . One who takes oath� from it , whether for a true thing or a falsehood , he really becomes dissociated from � . us

(Al Kafi)

EXPIATION FOR A HARAAM OATH

The expiation for an oath which is haraam , (the oath which states dissociation with divine personalities) , according to a group of Mujtahids is equal to expiation of Zihar (when one vows to abstain

from one�s wife , sexually) . Another group of Mujtahids has prescribed its expiation to be equal to that of breaking a vow and it is the same as the penalty of breaking or . not keeping a Wajib fast of Ramazan

(Refer Shariyatul Islam)

However , Shaykh Mufeed (r . a .) says that expiation of vow of dissociation is to feed to satiation , ten poor people and also to repent . The same decree is proved from a . letter of Imam Hasan al-Askari (a . s .) , which is quoted in the book Masaalik

, Imam (a . s .) says

He shall feed ten poor people with a �Madd� (approximately � of a kilo) of food� � . and seek forgiveness from Allah

In this penalty , the following edibles can be given : wheat , wheat flour , barley , rice . or any other cooked food

Since the chain of narrators for this tradition is authentic , one must act upon it as a . precautionary measure

IMAM JA�FAR AS-SADIQ (A . S .) AND MANSUR DAWANIQI

A man came to the Abbaside king Mansur Dawaniqi and began to instigate him against Imam Ja�far as-Sadiq (a . s .) . He said , �He desires to launch an attack upon you . He has sent money to different places for this and continues to do so . He has always supported the sons of Abdullah Ibne Hasan , Muhammad and Ibrahim , � . and these two have confronted you

(. Mansur summoned Imam Ja�far as-Sadiq (a . s

from Madinah . When Imam (a . s .) reached the court of Mansur , he quoted the false . (. allegations and severely criticised the Imam (a . s

, Imam (a . s .) replied

� . I seek the refuge of Allah from such things . All these are false allegations�

Mansur called the man who had laid these false allegations against Imam (a . s .) . The , accused man came and repeated his accusations . Imam as-Sadiq (a . s .) asked him

� ? Can you swear for the truth of your statements�

This accused person began to say , �By Allah ! The one besides whom there is no god � . . . , He is the

, Imam (a . s .) interrupted him

� . Do not make haste in taking the oath , say as I command you�

� ? Mansur asked , �Is there any defect in the oath which he has taken

, Imam replied

When a man swears by Allah , praising the Divine qualities , Allah refrains from� sending an immediate retribution . So he should say like this , �I swear by Allah ignoring His Might and Power and seek the refuge on my own might and power that �� . whatever I have said is the truth

Mansur ordered that man to swear in this manner . The man began to take the oath and had not even completed it when his tongue rolled out like a dog and he fell down

.dead

? IS IT AGAINST A PROHIBITED OATH

Someone may think that this narration mentions the prohibited form of oath . It is not so . Muhaqqiqe-Qummi says that in the first place the chain of narrators of this tradition is weak . Secondly it may be that ordering such an oath may be the sole prerogative of an Imam . The Imam (a . s .) knew that the one taking such an oath is not a believer . He was an enemy of Ahlul Bayt (a . s .) and it was necessary to resort .to such means in order to clear himself of the false allegations

(Jame ush-shataat)

From the explanation of this tradition by Muhaqqiq it is clear that Imam (a . s .) considered that accursed man deserving of death and his death only depended upon the oath of dissociation . It was also necessary that Imam (a . s .) was not disrespected and that the Imam (a . s .) could save himself from being unjustly persecuted at the hands of Mansur . Another benefit that accrued was that , Mansur for the time being , refrained from oppressing the other Sadaat (descendants of Holy .Prophet) and believers

REPENTING FOR A FALSE OATH

The method of repenting for a false oath is that one must feel extremely remorseful for it . He should know that he has considered the Divine name of Allah to be a plaything , and that he has committed a grave sin . The more remorse one feels and the more serious

he considers his sin , the closer he shall be to Allah�s Divine Mercy and Forgiveness . If due to this false oath some monetary loss has occurred to a believer or a believer has been insulted , then the one who had taken the false oath must compensate for the monetary loss and apologise to the believer , and as far as possible try to make up . for the harm that has been caused due to his false swearing

? WHEN IS THE VOW CORRECT

There are some requirements for the correctness of a vow that a person takes for performing or avoiding particular actions in the future . If all the requirements are . fulfilled then it is haraam to break this vow . If it is broken , expiation becomes wajib

: The following are the conditions for such vows

The vow should be with regard to a wajib or a Mustahab act . For example , he can . ۱ vow that he shall not intentionally avoid the Morning Prayer , he will make it a point to say Namaz-e-Shab . In the same way if one vows to abstain from a particular act , this act has to be either haraam or Makrooh in nature . For example he can vow that he shall not speak a lie in future or he can vow to refrain from spitting in the mosque . A vow to refrain from a Mubah (permitted) act or thing should only be taken when there is some benefit in it . For example

. it is Mubah to smoke . So one can take a vow in order to give up this habit

Vows with regard to all the five types of actions , i . e . Wajib , Mustahab , Haraam , . ٢ Makrooh and Mubah are valid only when the name of Allah is uttered with a firm intention to do or to refrain from a particular thing . One must not swear by Allah in jest . If one is in a habit of saying , �By Allah I shall do this . � or �By Allah I shall not . do it� then unless he seriously means it , such a vow is not considered valid

: The Quran says

Allah does not call you to account for what is vain in your oaths , but he calls you to� account for the making of deliberate oaths; so its expiation is feeding of ten poor men out of the middling (food) you feed your families with , or their clothing , or the freeing of a neck; but whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you swear; and guard your oaths . Thus does Allah . make clear to you His communications , that you may be grateful

(Surah Maidah ٥ : ٨٩)

USELESS VOW

From the foregoing discussion we can conclude that a vow is only valid when there is some inherrent good or evil in the concerned action . Therefore one can take a vow only

for acts that one is inclined towards or those that are wajib or mustahab . Similarly if a person vows to refrain from a particular action he must feel an aversion to it or it should be something makrooh or haraam . Hence to vow to perform some lewd action is itself lewdness . Such a vow is invalid from Shariat point of view . We must never . vow to perform evil acts whether it is evil according to reason or according to Shariat

It is haraam for one to vow to omit wajib or mustahab prayers or vow not to speak to ones mother or any other relative . It is also not allowed to vow against performing Hajj if one is capable of doing so . To vow that one would never mediate between two believers is also haraam . All such vows are invalid . Hence if one has ever taken such . vows one must repent for them

, Hazrat Imam Ja�far as-Sadiq (a . s .) says

If one takes a vow to refrain from a beneficial act he must perform it (and disregard� the vow) . There is no kaffarah for breaking such a vow . It is only a satanic instigation

 .

(Al Kafi)

Although apparently the above tradition and other such reports imply that a vow for a mubah act which is beneficial is invalid , the mujtahids are of the opinion that one must exercise caution and in case such a vow is broken , kaffarah should be

paid . According to the majority of the jurists a mubah thing becomes wajib if one .takes a vow for it . Thus the best thing is to follow the path of precaution

Saeed Aeraaj , a narrator of traditions says that he asked Imam Ja�far as-Sadiq (a . s .) about a person who had vowed to do a particular thing , whereas the avoidance of that was more beneficial , and now the person himself was worried to disregard his , vow . Imam (a . s .) said

Have you not heard the Messenger of Allah (s . a . w . s .) say that whenever you� find that you have vowed against doing something that is better to be done , you must � ? ignore your vow

(Al-Kafi)

TYPES OF VOWS

, In the same book , Al Kafi we have a tradition of Imam as-Sadiq (a . s .) that he said

: There are three types of Vows

. A vow that makes hell incumbent . ١

. A vow that makes kaffarah wajib . ٢

. A vow that neither earns hell nor entails kaffarah . ٣

A vow that makes hell incumbent is a false one . It is a vow that proves harmful to the . Muslims . It is called �Yaman Ghamoos� in the religious terminology

A vow that entails Kaffarah is one that is taken to perform a charitable act or taken to refrain from an evil act . If a person breaks such a vow he is liable

. to pay kaffarah for the same . In addition he must feel remorse for it and repent

Lastly , a vow that neither earns hell nor makes kaffarah wajib is the vow of doing Qat-e-Rehmi taken under duress before a tyrant ruler , parents or ones spouse . Other vows like the doing of some evil act or to refrain from a wajib are also included in this category . Those who wish to study in detail may refer to the comprehensive . books of jurisprudence

FALSE TESTIMONY .١٩

FALSE TESTIMONY

According to the corpus of traditions false testimony is a Greater sin . It is also mentioned in the narration of Abdul Azeem quoted from Imam Muhammad al-Taqi (a . s .) . Similarly the tradition of Fazl Ibne Shazaan includes it in the list of Greater sins as mentioned by Imam Reza (a . s .) . That it is a Greater sin is also proved by the hadith of Imam Ja�far as-Sadiq (a . s .) as quoted by Amash . We have already mentioned in the chapter on �lying� that falsehood is a Greater sin . False . testimony obivously is also a branch of falsehood

In the tradition narrated by Hazrat Abdul Azeem , Imam (a . s .) has proved the �greatness� of not giving false testimony on the basis of the following verse of the : Holy Quran

� . . . . And they who do not bear witness to what is false�

(Surah Furqan ٢٥ : ٧٢)

. . . �

� . . . These shall be regarded with high places

(Surah Furqan ۲۵ : ۷۵)

In this verse the word �false� signifies the action of proving a falsehood as though . it were the truth

, Another verse says

� . therefore avoid the uncleanness of the idols and avoid false words . . . �

(Surah Hajj ۲۲ : ۳۰)

, The Holy Prophet (s . a . w . s .) says

� . To testify falsely tantamounts to polytheism�

It is mentioned in Tafseer Abdul Fath Razi that the Holy Prophet (s . a . w . s .) (repeated this statement thrice and then quoted the above ayat (Surah Hajj ۲۲ : ۳۰

A similar kind of tradition is recorded in Mustadrakul Wasael , from Imam Muhammad . (. al-Baqir (a . s

� . In the Quran Allah has compared false testimony to polytheism�

Allah mentions the avoidance of �uncleanness of the idols� and �false words� in . a single verse , one after the other

FALSE WORDS� IMPLY SIN AND FALSE TESTIMONY�

From the traditions quoted above it becomes clear that whenever the term �false words� etc . occurs in Quran it implies �lying . � Similar verses have been quoted in the chapter of music and songs . Hence some traditions state that �false words� refers to music or songs . Actually the word �false� stands for every evil , wrong . and undesirable thing . Music , songs and lies head the list of these things

PUNISHMENT OF HELL FOR THE FALSE WITNESS

, Hazrat Imam Muhammad al-Baqir (a . s .) says

Whenever a person testifies falsely to usurp the property of a Muslim , Allah writes� � . at that very moment a punishment of the blazing fire for this man

(Al Kafi)

, Imam Ja�far as-Sadiq (a . s .) says

The false witness may not even have moved from his place but that the� � . punishment of fire will have already become incumbent for him

(Al Kafi)

: The Holy Prophet (s . a . w . s .) says

False testimony before an oppressive ruler is not yet complete when a place in the� � . (fire (Hell) is already decided (for the false witness

(Al Kafi)

, The Messenger of Allah (s . a . w . s .) has also said

One who testifies falsely against someone will be hung by his tongue with the� . hypocrites in the lowest portion of Hell

And if one usurps the property of his believing brother , Allah does not give an � . increase in his sustenance till he repents for it

(Wasaelush Shia)

Hazrat

Imam Muhammad al-Baqir (a . s .) narrates from the Holy Prophet (s . a . w . s .) that , he said

One who hides testimony before a just Islamic judge , or gives a false testimony to� shed the blood of Muslims or intends to usurp a Muslim�s property by it , he shall be raised on the Day of the Judgment in such a condition that there will be darkness before his eyes and his face will be scratched . The people shall recognise him by � . (these signs (that he had testified falsely

(Wasaelush Shia)

, The Holy Prophet (s . a . w . s .) asked

� ? Shall I inform you about the Greater of the Great sins�

The companions said , �Why not , O ! Prophet of Allah (s . a . w . s .) . � The Prophet (s , . a . w . s .) said

To make someone a partner of Allah , and disobedience to parents . . . � The� Prophet (s . a . w . s .) was resting his back against the wall . Now he sat up straight � ! and continued in a more serious tone , �And beware ! (Every) Falsehood

The narrators say that the Holy Prophet (s . a . w . s .) has denounced falsehood so . many times that we wished he had not done so

(Mustadrakul Wasael)

Since we have already explained that �falsehood� includes every type

of lying it also includes false testimony . The Holy Prophet (s . a . w . s .) has also described �falsehood� to be a Greater sin . False testimony is a manifold sin . Firstly because it is a lie which is a greater sin , secondly because it amounts to falsely accusing a Muslim which is also a greater sin and thirdly because it is instrumental in oppressing an innocent person which is still another greater sin . Also , through false testimony a person tries to acquire something which does not rightfully belong to him , thus making unlawful thing lawful , which is prohibited by Allah . Lastly usurping somebody else�s property is also a greater sin . Thus we can say that many great . �sins constitute a single sin called , �false testimony

ONE SHOULD TESTIFY ONLY AFTER KNOWING THE FACTS

It does not make any difference whether one knowingly gives a false testimony or one testifies without being certain of the facts . Both of these are �Greater sins� . It . is wajib upon the witness not to testify till he is sure of the facts

: Hazrat Imam Ja�far as-Sadiq (a . s .) says

� . (Do not testify till you are as certain as you are about the palm (of your hand�

(Wasaelush Shia)

Someone inquired from the Holy Prophet (s . a . w . s .) as to when it was allowed to testify as a witness . The Prophet (s . a . w . s .) told

: him

� ? Can you see the sun�

. Yes , � he said�

Testify like it or do not . � (Meaning you should testify only if you are absolutely� . (certain , otherwise you must not do so

(Wasaelush Shia)

, Hazrat Imam Muhammad al-Baqir (a . s .) says

The witness should testify only for that about which he is certain . He must fear� Allah . To testify without having certainty or to testify against something without being , certain is also falsehood . Allah (a . j .) says

Refrain from falsehood ! And remain upright for (the sake of) Allah and do not be . among the polytheists

� . So , Allah has equated false testimony to polytheism

(Mustadrakul Wasael)

ONE WHO TESTIFIES FALSELY IS SOON EXPOSED

If a person testifies in an Islamic court and later regrets for his testimony , then it is first determined whether he had knowingly and intentionally testified wrongly . If it was so , then that person is branded as a transgressor whose testimony is no more valid in the Shariat Court . But if he had been a victim of doubt and uncertainty he is not disqualified from testifying in the future . However , if due to the wrong testimony someone had to undergo undeserved punishment or suffer harm , it is wajib for this witness to make up the loss . The details of such laws could be obtained from the . books of Jurisprudence

One of the methods of disproving a testimony is that the witness himself confess it to be

false . Another procedure for this is that two just witnesses may testify against him . This is known as �Bayyana� . Finally , the judges may on the basis of some firm evidence falsify the testimony of a witness who had tried to mislead the court . Hence the judge is empowered to reject a witness if he is himself certain . If someone has suffered a loss the judge shall impose on the witness some exemplary punishment of .a few lashes so that he may not repeat such a crime in future

The judge should also announce in the city and the surrounding areas that such and such person is a false witness so that people may not be misled by him and may not rely upon his evidence . In this way , one who testifies falsely becomes notorious for his falsehood in the society , and the wellbeing of society is maintained . Both these actions i . e . exemplary punishments and warning the people against a false witness , are put into effect whether the judge has already passed his judgment (based upon .that false testimony) or not

THEY DO NOT QUALIFY AS A WITNESS

,Imam Ja�far as-Sadiq (a . s .) is reported to have said

The false witness must be lashed , and the number of lashes is determined by the� Imam (or the Islamic judge) and he should be paraded (in the city) till people know him � . ((and may not rely on him in the future

.The Imam (a

:s .) recited the following verse of the Quran

and do not admit any evidence from them ever; and these it is that are the . . . �
transgressors , except those who repent after this and act aright , for surely Allah is
� . Forgiving , Merciful

(Surah Nur ۲۴ : ۴-۵)

(It means that after he repents and reforms , his evidence again becomes valid)

The narrator says that he asked Imam (a . s .) , �How do we know that he has
� ? repented

, Imam (a . s .) replied

At the place where he is lashed , he must confess in public that he had given a false�
testimony . And he must seek the forgiveness of Allah . In this way it could be known
� . that he has repented

(Wasaelush Shia)

COMPENSATION FOR THE LOSS

If , due to a false testimony a Muslim has had to suffer some monetary loss or loss to
one�s life or property , the witness has to make good the loss . A narrator by the
name of Jamil inquired from Imam Ja�far as-Sadiq (a . s .) regarding the one who
: has testified falsely . Imam (a . s .) told him

If the disputed property is still intact it must be restored to the rightful owner . If it is�
(not then the false witness is responsible to the extent of it�s loss . � (Masaalik

This means that if it is not possible to return the property , the false

witness will have to reimburse it by providing a thing similar to that property or pay a price for it . Detailed laws are discussed in the books of Islamic Jurisprudence.

Repentance for the sin

The method of repenting for the sin of giving false testimony has already been explained . The first important requirement is that the sinner must feel a deep remorse for the act committed by him . He must also seek the forgiveness of Allah for disobeying His command; and compensate the Musilm who suffered the loss . As Allah Himself says,

�� except those who repent after this and act aright , for surely Allah is Forgiving, Merciful . �

(Surah Nur ۲۴ : ۴-۵)

۲۰. CONCEALING EVIDENCE

CONCEALING EVIDENCE

To refrain from testifying in an Islamic Court is clearly classified among the �Greater sins� according to the authentic tradition narrated by Hazrat Abdul Azeem . There are some situations when it is Wajib to prove right what is right and to prove wrong that is wrong . In the narration mentioned in the previous discussion , Imam Muhammad al-Baqir (a . s .) states that to conceal evidence is a �Greater sin� . He presents the following verse as the proof:

� . . . and do not conceal testimony , and whoever conceals it , his heart is surely sinful; and Allah knows what you do . �

(Surah Baqarah ۲ : ۲۸۳)

This verse mentions the sinful heart (his heart is surely sinful) . There are two noteworthy points in this . One : That

the concealing of testimony is a sin of the heart . The heart alone commits it , and other organs are not apparently involved in it . The person hides the reality in his heart and does not speak out . Secondly , just as the heart is superior to all the organs of the body the sin associated with the heart is also greater than the sin performed with other organs . It is just like the obedience of Allah through ones heart is much superior than obeying Him in actions . It is this same heart that involves one in a great sin like polytheism . These sins of the heart are definitely more than sins associated with other organs . One of the sins of heart according to the ayat of Quran is concealing evidence . In order to emphasise , Allah says in the later portion of this ayat , � . . . Allah knows what you do� , so that the sinner may realise that even though people may not be aware of Allah is aware of his sin and He will certainly punish him for it .

Allah the Almighty also says ,

� . . . and the witnesses should not refuse when they are summoned . �

(Surah Baqarah ۲ : ۲۸۲)

Similarly in another verse , Allah says ,

�And who is more unjust than he who conceals a testimony that he has from Allah ? �

(Surah Baqarah ۲ : ۱۴۰)

Such a person is like the Jews and the Christians

who had seen the characteristics of the Holy Prophet (s . a . w . s .) in the Torah and , Injeel but deliberately concealed them .

TESTIFY FOR THE TRUTH EVEN IF IT HARMS YOU

In Surah Nisa , the Almighty Allah says ,

�O you who believe ! Be maintainers of justice , bearers of witness for Allah�s sake , though it may be against your own selves or (your) parents or near relations; if he be rich or poor , Allah is nearer to them both in compassion; therefore do not follow (your) low desires , lest you deviate; and if you swerve or turn aside , then surely Allah is aware of what you do . �

(Surah Nisa ۴ : ۱۳۵)

Thus one must not conceal testimony due to the fear of the rich or mercy for the poor . One must not feel undue compassion for the accused who is poor . One should neither pay heed to ones own interest nor care for any other person while giving testimony . The Divine command should always be respected in entirety .

JUSTICE FOR THE ENEMY

The following verse of Surah Maidah states :

�O you who believe ! Be upright for Allah , bearers of witness with justice , and let not hatred of a people invite you not to act equitably; act equitably , that is nearer to piety , and be careful of (your duty to) Allah; surely Allah is aware of what you do . �

(Surah Maidah ۵ : ۸)

According to this ayat testimony should be given only to seek the pleasure of Allah . No feeling of enmity should be allowed to come in the way of stating the truth . Allah (a . j .) says in

: another verse

� . and give upright testimony for Allah . . . �

(Surah Talaq ۶۵ : ۲)

THOSE WHO CONCEAL EVIDENCE

, Imam Muhammad al-Baqir (a . s .) remarks

On the Day of Qiyamat , Allah shall cut off the flesh of one who conceals evidence; � � . then order him to eat it before all the creatures

(Wasaelush Shia)

Imam Muhammad al-Baqir (a . s .) also says that those who conceal evidence are described in the Quran as those whose hearts have sinned . �Hearts have sinned� (. actually implied that �hearts have disbelieved� , � according to Imam (a . s

: Another tradition recorded from Imam (a . s .) is thus

One who goes back upon his testimony or conceals it wholly , Allah shall cut off his� flesh and force him to eat it before everyone . And when he will enter Hell he would be � . chewing at his own tongue

(Wasaelush Shia)

, Hazrat Imam Musa al-Kazim (a . s .) says

: When you are asked to give evidence , give it . For Allah (a . j .) says�

� . . . Surely Allah commands you to make over trusts to their owners�

(Surah Nisa ۴ : ۵۸)

, Evidence is itself a trust . Allah (a . j .) also says

? And who is more unjust than he who conceals a testimony that he has from Allah�



(Surah Baqarah ۲ : ۱۴۰)

(Wasaelush Shia)

The following tradition of Amirul Momineen Ali (a . s .) is recorded in Tafseer

: Ali Ibn Ibrahim Qummi

One who possesses some evidence , has to make it known . And when he is asked� for it , he must give it . He should not fear anyone�s criticism . He must fulfill his � . (obligation of Amr bil Maroof (enjoining good) and Nahi Anil Munkar (forbidding evil

? IS IT WAJIB TO TESTIFY

Is it wajib to become a witness if one is requested to do so by a believer brother , in order he may achieve some benefit from the case he is pursuing in an Islamic Court ?
: According to most of the Mujtahids it is wajib . Allah the Almighty Himself says

and call in to witness from among your men two witnesses; but if there are not . , . � two men , then one man and two women from among those whom you choose to be witnesses , so that if one of the two errs , the second of the two may remind the � . other; and the witnesses should not refuse when they are summoned

(Surah Baqarah ٢ : ٢٨٢)

, Hisham says that Imam Ja�far as-Sadiq (a . s .) said

� . And the witnesses should not refuse when they are summoned�

(Surah Baqarah ٢ : ٢٨٢)

, And in the succeeding ayat

and do not conceal testimony� , meaning concealing testimony from a Shariat . . . � � . judge

Numerous traditions state that to be a witness is wajib (obligatory) . For example , . Muhammad Bin Fuzail asked Imam Musa al-Kazim (a . s

(the meaning of the above ayat (Surah Baqarah ۲ : ۲۸۲ (

� . And the witnesses should not refuse when they are summoned�

, Imam (a . s .) replied

When someone calls you to give evidence in a matter of some debts or some right ,� � . then you do not have the choice to ignore it

(Wasaelush Shia)

Of course the Quranic command in the verse ۲۸۲ of Surah Baqarah asking the witness to testify before the Shariat judge implies that the person had in the first instance . been a witness to the transaction etc

The person who has witnessed the transaction etc . has to exercise extreme care and caution in this regard . He must memorise all the details or put them in writing , if necessary , so that there is no scope for doubt or misunderstanding in future . If this person is called upon to be a witness , it is wajib on him to comply , even if he has to . travel some distance

PEOPLE WHOSE SUPPLICATIONS ARE NOT ACCEPTED

: Hazrat Imam Ja�far as-Sadiq (a . s .) says

: Dua of four types of people is not answered�

A Person who sits idle at home and prays to Allah to provide him with sustenance is . ۱ � ? told , �Have We not ordered you to make effort for obtaining your sustenance

The person who prays for some misfortune for his wife . He is told , �Have We not . ۲ given you the choice of giving her divorce if you do

� ? not want such a wife

One who had squandered the money and spent it in evil ways . Now if he prays for . ٣ � ? sustenance , he is told , �Did We not order you to spend in moderation

One who gives a loan to someone but does not make anyone witness it . Hence if . ۴ the borrower refuses and the creditor prays , he is informed , �Had We not ordered �� ? you to have witnesses

(Iddatud Dai)

TESTIFYING IS WAJIB AND CONCEALING EVIDENCE , HARAAM

There may be occasion when a person has not directly witnessed a transaction but has some information for having heard or seen something related to the issue . If the information he has can save a Muslim from harm or enable him to secure his right , it is wajib on this person to testify if he is summoned . If he is not summoned , it is wajib for him to volunteer to testify by approaching the Shariat judge with the information he has . If by not disclosing what he knows , a Muslim is harmed or loses his right , it is . haraam to remain silent

In short if a person is capable of helping the oppressed or prevent the oppressor from . oppressing , it is wajib on him to do so

It is not wajib to give evidence in a situation where not testifying does not cause any harm to a Muslim , nor does it deprive him of his right . In this case a person

can even refuse to testify even if he is ordered to do so , because neither is he a direct . witness to the dispute nor is his silence harmful in anyway

Muhammad Ibne Muslim says , quoting an authentic tradition from Imam Muhammad al-Baqir (a . s .) : �If one hears an evidence (i . e . he becomes a witness) but he had not been made a witness , then if he likes he can testify or he can prefer to remain � . silent

(Wasaelush Shia)

TESTIFY ONLY IF YOU ARE CERTAIN

The witness is required to pay attention to all the aspects of the matter that he has witnessed and when he is testifying , he must only say that , about which he is certain . He must not mention those things , which he himself has not heard , or seen . It should . be clear as the Sun , as mentioned in tradition

WHEN A TRUE TESTIMONY WILL OPPRESS SOMEONE

It should be known that a testimony should not endanger the life , property or honour of a Muslim . It should also not pose a threat to the life , property and honour of the witness . It is wajib to give evidence and haraam to conceal it so that justice is established in the society and injustice is eradicated . The oppressor ought to be punished and the right may be restored to its owner but if the testimony itself becomes the cause of oppression it is not wajib to testify . Rather it is haraam to do so and it is wajib to conceal evidence . For example if a person knows that if he testifies against a particular oppressor , the oppressor will take revenge on him or on his relatives or plunder his wealth , then it is wajib to conceal evidence . Similarly , there may be a situation where a debtor deep in debts is unable to clear his dues because of his poverty . At the same time he cannot prove his helplesness and the creditor is not prepared to spare

him . In this case also it is wajib to conceal evidence , if the evidence given by a . witness will cause the poor debtor to be oppressed

The following traditions of our Masoomeen (a . s .) emphasise the justification of . concealing evidence under special circumstances

: Hazrat Imam Musa al-Kazim (a . s .) says

Give evidence for the sake of Allah even if you have to testify against yourself , your� parents or your own relatives - But you must not cause harm to your believing brother by concealing evidence . However , if your believing brother is going to be oppressed , � . then do not testify

(Wasaelush Shia)

: Dawood Ibne Hasan says that he heard Imam Ja�far as-Sadiq (a . s .) saying

Give evidence for the sake of Allah , even if you have to testify against your parents� or your own son . But do not give evidence to cause harm (Zaeer) to your believing � . brother

, The narrator says that , �I asked , �What is Zaeer ? � He (a . s .) said

It is when someone who has a right , and in order to obtain it he resorts to� oppression , contrary to the order of Allah and the Holy Prophet (s . a . w . s .) . For example , a man is indebted to another , but the debtor is in straitened circumstances . In this situation , Allah has ordered that he must be given

, respite till he becomes self-sufficient . And (Allah) says

�then let there be postponement until (he is in) ease . . .

Now if in spite of this the creditor summons you to testify , and you know the poverty . (of the debtor , then it is not permitted for you to testify (that he has taken the loan



(Wasaelush Shia)

(. A TRADITION FROM IMAM MUSA AL-KAZIM (A . S

Muhammad Ibne Qasim Ibne Fuzail narrates a tradition from Imam Musa al-Kazim (a . s .) . He says , �I asked Imam (a . s .) , �One of your devotees has taken a loan from an enemy of yours . The creditor wants to oppress him and have him imprisoned . Allah knows that he has no money to repay the debt , neither is he capable to do so at present . He does not even have Bayyanah (two just witnesses) to prove his bankruptcy . Then is it allowed for him to take an oath so that he can prove his bankruptcy and obtain respite till the return of favourable conditions ? And if from your Shias there are some witnesses who can testify against him , (that he has taken �� ? the loan) can they testify

, Imam Musa al-Kazim (a . s .) replied

It is not permitted for them to testify . And it is not permitted for the creditor to� � . oppress the debtor

(Al Kafi)

WHEN TESTIFYING HARMS

When we speak about haraam testimony that causes harm to a Muslim , we mean a wrongful harm or unjustified oppression but if the person deserves to be punished , it is wajib to give the evidence . For example a person commits a crime . The witness of this crime does not testify only because if he does so the one against whom he testifies will demand the debt which the witness owes him . This is not

a valid excuse for withholding evidence . The criminal must be punished according to Shariat even if the witness has to suffer a monetary loss . However , if the hardship for the witness far outweighs the seriousness of the crime of the accused then the witness has a valid excuse to refrain from testifying.

HARM AND BEING DEPRIVED OF BENEFIT

It must be mentioned that to be harmed is different from being deprived of some benefit . In the examples already mentioned , if a witness refrains from testifying due to fear that the accused will deprive him of some money , or that some benefit may not accrue to him; this does not amount to him being �harmed�.

However if the accused is the employer of the witness and will fire him from his job thus causing untold hardship , then it is allowed for the witness to refrain from testifying as it could be regarded as �harm� in common parlance.

Hence we can conclude that false oath , false testimony and concealing evidence , each of these are Greater sins if there is no risk of any harm . If there is any chance of any harm to a Muslim or an innocent witness , then they do not remain sins – they are permitted . Rather in some circumstances these actions become wajib as we have seen from the traditions of Masoomeen (a . s .) . However as far as possible one must give priority to the more important alternative.

۲۱. NON–FULFILLMENT OF A PROMISE

non–fulfillent of a promise

The twenty–first of the Greater sins is �Breaking of a promise . � There are authentic traditions to this effect from Abdul Azeem where he quotes that Imam Ja�far as–Sadiq (a . s .) has proved it to be a Greater sin with the help of the following verse of Holy Quran:

�And those who break the covenant

of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those , upon them shall be curse and � . they shall have the evil (issue) of the abode

(Surah Ra�d ١٣ : ٢٥)

: The Holy Quran denounces the breaking of promise in the following ayat too

Yea , whoever fulfills his promise and guards (against evil) - then surely Allah loves � . (those who guard (against evil

As for) those who take a small price for the covenant of Allah and their own oaths -) surely they shall have no portion in the hereafter , and Allah will not speak to them , nor will He look upon them on the Day of Resurrection nor will He purify them , and � . they shall have a painful chastisement

(Surah Ale-Imraan ٣ : ٧۶-٧٧)

: Similarly we find another verse of the same connotation

Surely the vilest of animals in Allah�s sight are those who disbelieve , then they� . would not believe

Those with whom you make an agreement , then they break their agreement every � . (time and they do not guard (against punishment

(Surah Anfal ٨ : ۵۵-۵۶)

This ayat is critical of the Jews of Bani Qurayza , who did not honour the pact , which they had formed with the Holy Prophet (s . a . w . s .) regarding cooperation with the infidels . They supplied arms to the disbelievers of Mecca for the Battle of Badr and thus invalidated

. the pact . Later they justified their action saying they had forgotten the pact

They once more entered into a pact with the Holy Prophet (s . a . w . s .) only to violate it at the time of the Battle of Khandaq (trench) . They went against the pact and sided . with Abu Sufyan

In various places in the Holy Quran we find that fulfilling a promise has been made . obligatory and highly emphasised

, For example

� . and fulfill the promise , surely (every) promise shall be questioned about�

(Surah Bani Israel ۱۷ : ۳۴)

, Also

� . O you who believe ! Fulfill the obligations�

(Surah Maidah ۵ : ۱)

, Similarly in Surah Baqarah the ayat says

� . . . and the performers of their promise when they make a promise . . . �

(Surah Baqarah ۲ : ۱۷۷)

: We also find the following verse

? O you who believe ! Why do you say that which you do not do�

� . It is most hateful to Allah that you should say that which you do not do

(Surah Saff ۶۱ : ۲-۳)

: Imam Ja�far as-Sadiq (a . s .) has explained this ayat in the following manner

A believer�s promise to his believing brother is a vow that has no expiation (It�

cannot be broken). But one who goes back on his word declares his opposition and enmity to Allah, and invokes the anger of Allah. �

(Wasaelush Shia)

After this the Imam (a.s.) recited the above-mentioned ayat

.

Amirul Momineen Ali (a . s .) advises Malik al-Ashtar regarding the honouring of : promises

� . Breaking a promise causes the anger of Allah�

(Nahjul Balagha)

. Ali (a . s .) also quotes the same verse after this

: Hazrat Imam Muhammad al-Baqir (a . s .) said

: There are four types of sinners who are punished very soon�

a) The person who violates the pact that he has made with you , even though you . have respected it

. b) One who inflicts harm upon you even though you caused him no harm

c) One who has promised you something and you are faithful upon your agreement . but he is unfaithful

d) One who wants to severe relations even though the relative wishes to continue the � . relationship

(Khisaal)

Abu Malik inquired from Imam Zainul Abedin (a . s .) , �Inform me about all the rules , of religion . � Imam (a . s .) told him

� . To speak the truth , to judge with justice and to fulfill the promise�

(Khisaal)

Although a vast number of traditions and ayats denounce the breaking of promises . . We shall quote some selected ones

TYPES OF PROMISES

: There are three types of promises

. Promise of Allah to His creatures . ١

. Promise of the creatures to Allah . ٢

. Promises of the people among themselves . ٣

The promise of Allah to His creatures is that of the Aalam-e-Zar (in the spiritual plane) . We come to know of this promise through the Quranic ayats as

well as the traditions . According to this , Allah first created the souls of all human beings and made the following covenant : That they remain upon the right path , do not associate anyone or anything with Allah , obey the commands of their Prophet , and do not follow Shaitan , Allah shall recompense them by helping them , by keeping them forever in His mercy , and give them a place in Paradise but if they do not respect their covenant , Allah will also disregard His side of the promise . It is for this .very fact , that Allah says

. and be faithful to (your) covenant with Me , I will fulfill (My) covenant with you . . . �
�

(Surah Baqarah ۲ : ۴۰)

, Allah also says

? Did I not charge you , O children of Adam , that you should not serve the Shaitan�


(Surah Yaseen ۳۶ : ۶۰)

The covenant that Allah took from the people in the spiritual plane also includes the oath with regard to the Wilayat (Mastership) of Amirul Momineen Ali (a . s .) and the Imams (a . s .) . Numerous traditions mention this fact . It is even recorded in the various heavenly scriptures , and all the Prophets have conveyed the message of the . (. Wilayat of the Fourteen Masoomeen (a . s

However , some scholars have rejected this concept of the Aalam-e-Arwah or Aalam-e-Zar . They give a different explanation to the traditions

and ayats that deal with this subject . According to them Aalam-e-Arwah (the spiritual plane) is essentially the innate human nature , which is so designed by Allah (a . j .) that it is desirous of obeying Allah�s command and does not desire to follow Shaitan . Of course the reasoning capacity of man directs him to follow his nature and accordingly obey Allahs orders . Hence if a man goes against Allah�s command he goes against his own nature . These thinkers consider the covenant , to be the same as the innate nature given to us by Allah (a . j .) . This book is not concerned with the . detail of these two theories

Anyway whether a man breaks the promise given in Aalam-e-Zar , or goes against his innate nature , he commits a greater sin . This fact has been emphasised in most ayats and traditions , and it is confirmed that honoring the covenant is wajib and not respecting it is haraam . It is also confirmed that the breaking of this first covenant can bring severe chastisement . The people are also warned of dire consequences in case of default . The traditions also inform us that serious retribution incured just for violating the first covenant , which is the greatest of the sins . Hence it is incumbent . upon the people to fulfill their covenant so that Allah may also fulfill His promise

ALLAH HAS PROMISED TO ANSWER EVERY PRAYER

One of the promises of Allah to His creatures is

that He will answer every prayer , but this is only on condition that the supplicant . (. honors this covenant with Allah (a . j

, Jamil narrates from Imam Ja�far as-Sadiq (a . s .) who said

When a man prays to Allah with a pure intention and a sincere heart , Allah answers� (his prayer) after man has fulfilled his promise to Allah (a . j .) . But if man prays to Allah without a pure intention and sincerity , Allah does not answer it . Has not Allah said , � . . . and be faithful to (your) covenant with Me , I will fulfill (My) covenant with � . you , � so the promise is kept only with one who keeps his own word

(Safinatul Behaar)

VERBAL EXPRESSION OF A PROMISE

The second type of promise is one that the man himself gives to Allah , like a vow or an oath . For an oath to be binding , it is necessary that it be expressed verbally . For example , if someone wants to vow to Allah and state it in Arabic language he should say �Aahadto Allah� (I have vowed to Allah) or �Alayya Ahadollah� (The vow for Allah is upon me) . The statement of promise , oath or the vow can be in any language but expressed verbally . A vow for example may consist of saying , �if I return safe and sound from the journey , I shall give such and such amount as charity

� . in the way of Allah

. If an oath is intended mentally and not expressed verbally , it is not binding

VOW OR OATH FOR A USELESS THING

It must be remembered that a vow , oath or a promise should not be taken for a useless object . That is , the object must not be undesirable from the Islamic point of view . An oath taken to carry out some makrooh or haraam action , a vow to abstain from a wajib or a mustahab act is invalid . An oath taken for an action which is wajib and its avoidence haraam in a prevailing set of conditions , automatically becomes invalid if the conditions change . For example , a man vows to give a thousand rupees in charity if he gets well , but after he is well be becomes so poor that it is hardly possible for him to maintain his family . In these circumstances the vow is considered . invalid and it is not wajib on him to fulfill it

VOW SHOULD BE FOR A USEFUL AIM

In conclusion it can be said that an oath should be taken if it is acceptable from the Shariat point of view . In any case an oath should be taken when common sense dictates that the oath serves some useful purpose , either by carrying out an action or by abstaining from it . For example to walk and exercise etc . which are beneficient and Mubah (permitted) actions , and to abstain from smoking which is harmful to . health although Mubah

CONDITIONAL AND ABSOLUTE COVENANT

Just as in the case of oath and vow , a covenant is also either conditional or absolute . An example of an absolute covenant is when a man says , �I make covenant with Allah that I shall perform such and such good action . � Then this shall become binding upon him . If he does not do so he would have committed a Greater sin . In addition he also has to pay the penalty . The conditional covenant is the one when the person attaches some conditions . For example , he may say , �If Allah gives me a son , I will perform such and such good deed . � Then that good deed becomes wajib upon him only when he gets a son . Once the condition is fulfilled it will also be haraam

. for him to leave the deed undone and he will have to pay the additional penalty also

THREE TYPES OF COVENANT WITH ALLAH

Actually a vow and an oath is also a covenant with Almighty Allah . Therefore a covenant is of three types . One is the covenant itself and of the other two one is a vow and the other an oath . It is only due to Divine Mercy that man is given a choice of three kinds of covenants in case he wishes to avoid the risk of being liable for keeping . sixty fasts etc . Hence , he can make a vow or take an Islamic oath

EXPIATION OF A VOW OR A COVENANT

Breaking of a covenant , whether absolute or conditional , is haraam . The expiation becomes wajib in case of default . It is the same penalty as that of breaking or omitting , without any reason , a fast of the month of Ramazan , i . e . feeding sixty . poor people , keeping sixty fasts or freeing a slave

If a vow is broken its kaffarah (expiation) is same as that of breaking an oath . That is , feeding , or clothing ten poor people or freeing a slave; but if he cannot do any of . these then it is wajib for him to keep three fasts

BREAKING OF PROMISE AND HYPOCRISY

Breaking of a promise is a very serious sin . It is a sin that sows the seed of hypocrisy in the heart of the person who commits it . The person dies in a state of disbelief and is : raised with the hypocrites on the Day of Judgment . The Holy Quran says

And there are those of them who made a covenant with Allah : If He gives us out of� His grace we will certainly give alms and we will certainly be of the good . But when He gave them out of His grace , they become niggardly of it and they turned back and they withdrew . So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised

� . Him and because they told lies

(Surah Tauba ۹ : ۷۵-۷۷)

The Shaan-e-Nuzool (circumstances of Revelation) of this ayat , according to Tafseer Minhaj us-sadeqeen is as follows : �Thulbe Ibne Khatib was a very staunch and a well known Christian . One day he came to the Holy Prophet (s . a . w . s .) . He began to complain of his poverty , and requested the Holy Prophet (s . a . w . s .) to pray for him . , The Holy prophet (s . a . w . s .) advised him

Do not emphasise upon this prayer of yours but be patient in your circumstances .� Too much of wealth is dangerous for you . If you are grateful for this favour it is better than too much of wealth that makes you unthankful . By Allah if I pray that mountains become gold and silver and move with me , Allah shall cause it to be so but I know that an honourable hereafter is better , and those who are well provided in this world have � . a difficult hereafter . So , follow the Prophet of Allah (a . j .) and accept his advice

But Thulbe the Christian did not follow the advice of the Holy Prophet (s . a . w . s .) and again he came back to him with his entreaty and said : �O Prophet of Allah ! I make a covenant to Allah

that if He gives me abundant wealth I shall spend it upon the deserving ones and do � . good through it

When he persisted in his request , the Holy Prophet (s . a . w . s .) prayed for the . removal of his property

Allah gave abundant increase in his livestock; and he became a Muslim . His animals multiplied and he became so busy in supervising them that he stopped praying behind the Holy Prophet (s . a . w . s .) in the congregational prayers . He prayed only the morning and the evening prayers . Then his herd became so large that the surrounding area of Madinah was not sufficient any more . He took his animals to the outskirts of the town and settled there . Now he was deprived of praying the daily prayers behind the Holy Prophet (s . a . w . s .) . Still he continued to come to Madinah for the Friday prayers . Then his business expanded beyond the valleys surrounding . Madinah . Finally he could not even attend the Friday prayers

One day the Holy Prophet (s . a . w . s .) asked his companions , �Why is Thulbe not attending the congregation ? � The people replied , �He has so many goats and sheep that a single valley is unable to accommodate them . Now he has moved to . such and such valley and settled there . The Holy Prophet (s

, a . w . s .) upon hearing this said

� ! Woe be upon Thulbe , Woe be upon Thulbe , Woe be upon Thulbe�

Later when it was wajib to pay zakat due to the revelation of the verse of Zakat , the Holy Prophet (s . a . w . s .) summoned one of his followers and gave him this verse in writing and sent with him a tribesman of Bani Salim . The Prophet ordered , �After you have collected Zakat from Thulbe go to such and such good man and collect it from him too . � Both of them went to Thulbe . They showed him the Quranic verse and also gave him the letter of the Holy Prophet (s . a . w . s .) containing the rules of Zakat . Thulbe had become so much attached to his wealth that he said , �Muhammad is collecting Jiziya from us ! Go somewhere else ! Meanwhile I shall � . think upon it

The two men went to this righteous person (of the tribe of Bani Salim) . When he saw the ayat and the letter of the Holy Prophet (s . a . w . s .) , he said , �I hear and I obey � . (. the command of Allah and the Prophet (s . a . w . s

He went among his camels and selected the best ones for Zakat and said , �Please take these for the

Messenger of Allah (s . a . w . s .) . � The agents told him that it was not wajib to give the best of the camels . He said , �How can I not offer the best for Allah and His � ? (. Prophet (s . a . w . s

Then these two men came back to Thulbe . The wretched fellow repeated his . previous objection and refused to pay Zakat

When the Holy Prophet (s . a . w . s .) heard of this incident he said just once , �Woe be upon Thulbe ! � Then the Holy Prophet (s . a . w . s .) prayed for the well being of . the one who had paid the Zakat willingly

The companions used to wonder why Thulbe had not accepted the advice of the Holy Prophet (s . a . w . s .) and saved himself from apostasy ! (Zakat is one of the Dhururiyaat-e-Deen and one who says that Zakat is not wajib has apositisised and is no more a Muslim !) The ayats quoted before this discussion were revealed for . Thulbe

MUTUAL COVENANTS AND AGREEMENTS

The third type of promise is when people form actual covenants and agreements . The ayats and the traditions state that it is wajib to fulfill this type of promise and it is . haraam to go against them

: For example in Surah Bani Israel

and fulfill the promise; Surely (every) promise shall . . . �

� . be questioned about

(Surah Bani Israel ١٧ : ٣۴)

, Similarly the Quran describes truthful and the pious people thus

� . . and those who fulfill their promise when they make a promise . . . �

(Surah Baqarah ٢ : ١٧٧)

Also when describing those who shall be saved from Hell and earn Paradise , Allah , says

� . And those who are keepers of their trusts and their covenant�

(Surah Momin ٢٣ : ٨)

, Imam Ja�far as-Sadiq (a . s .) says

To keep your word to your believing brother is wajib like a vow , even though there � � . is no expiation for going against it

: The Holy Prophet (s . a . w . s .) said

One who has belief in Allah and in last day (Qiyamat) must keep his word when he� � . promises

(Usool-e-Kafi)

Thus keeping a promise is a fulfillment for the belief in Allah and the Day of Qiyamat . Similarly , the beginning verses of Surah Saff have also denounced the breaking of . promise and clearly prove that non-fulfillment of a promise (of every type) is haraam

HYPOCRITES DO NOT KEEP THEIR WORDS

: The Holy Prophet (s . a . w . s .) is reported to have said

: Three traits make man a hypocrite even if he prays and fasts�

� . Betrayal of trust , lying and non-fulfillment of promise

(Usool-e-Kafi)

, Imam Ja�far as-Sadiq (a . s .) says

Those who are just in their dealing , those who do not lie and those who fulfill their� promises are from those

who have perfect morals . And it is haraam to criticise them behind their back . Their being just (Aadil) is obvious . To maintain brotherly relations with them is wajib . �

(Usool-e-Kafi)

It follows from this tradition , that a person who is unjust , a liar and one who does not keep his word , does not possess morals . He is not a just person (Aadil) but a transgressor (Fasiq) and it is not wajib to fulfill the rights of brotherhood towards him .

NO CONCESSION

Imam Ja�far as-Sadiq (a . s .) has also remarked :

�There are three obligations in fulfillment of which Allah does not give concession to any : To behave well with the parents , whether they are righteous or sinners; to fulfill ones promise; whether to a righteous person or a sinner; and to deliver a trust (to its owner) whether he is righteous or a sinner . � (Shaykh Sadooq : Khisaal)

Amirul Momineen Ali (a . s .) says :

�One must also fulfill that promise that he has made to his wife . For a Muslim is always careful of his promise except when it is for making a prohibited thing legal or prohibiting that which is permitted . �

(Tahzeeb)

TREATIES WITH THE POLYTHEISTS

It is an established fact that there are numerous Quranic verses and traditions which prohibit the breaking of a promise , and makes obligatory the fulfillment of promise . The following verses are sufficient to prove this point :

�Surely the vilest of animals in Allah�s sight are those who disbelieve , then they would not believe . Those with whom you make an agreement , then they break their agreement every time and they do not guard (against punishment) . �

(Surah Anfal ۸ : ۵۵-۵۶)

Thus those who do not fulfill their promises are the worst of creatures ! They are worse than animals . It is also important to know that Allah has ordered us to honour and fulfill even the treaties and promises made with the disbelievers and polytheists . These promises

. cannot be disregarded

THE HOLY PROPHET (S . A . W . S .) RESPECTED THE TREATY WITH THE POLYTHEISTS OF MECCA

When the power and glory of Islam was at its zenith a verse of Surah Baraat was revealed; ordering Jehad (holy war) against the polytheists . The Almighty Allah commanded the Prophet to purify the Holy Mecca from the filth of polytheism and idol worship but it was also ordered not to break the treaty with the polytheists if they did : not break it . The ayat is as follows

Except those of the idolaters with whom you made an agreement , they have not� failed you in anything and have not backed up anyone against you , so fulfill their agreement to the end of their term; surely Allah loves those who are careful (of their � . (duty

(Surah Tauba ۹ : ۴)

Abu Rafe says : �The Quraish sent me to the Holy Prophet (s . a . w . s .) . When I met him , my heart became illuminated with his countenance . I said to him , �O Prophet of Allah ! I do not wish to go back to the Quraish . � He said , I would not act against the terms of treaty , and retain their messenger . Abu Rafe , go back to your people � . now and after this if you wish , you may accept Islam and join us

HONOURING THE TERMS OF THE TREATY WITH THE QURAISH

Huzaifa Yamani says that there was one thing that discouraged me from participating in the Battle of Badr . Abu Husael and I were going out when we came face to face

� ? with some men from the Quraish . They asked , �Do you love Muhammad

. We love Madinah , � we replied�

They made us promise that after reaching Madinah we shall not accompany the Holy Prophet (s . a . w . s .) in the battle . When we met the Holy Prophet (s . a . w . s .) and , told him of this promise he said

Do not think of joining in the battle due to this oath of yours . We shall seek the� � ! Divine assistance

The above two traditions are recorded in the book , �Islam and World Peace� by . Syed Qutb , Pg . ۲۶۴

THE KAFIR FATHER TOOK AWAY HIS SON

During the treaty of Hudiabiya , Sohail Ibne Umer was representing the disbelievers in negotiating with the Holy Prophet (s . a . w . s .) . When it was time for drawing up the treaty and the signatures were yet to be affixed , Jundal the son of Sohail left the pack of disbelievers and went to the Muslims . Seeing that he was attracted to the Muslims , the Quraish chained his legs but he escaped with the chains intact . He went away with the Muslims and began to behave like one . When his father saw this , he came to his son and gave him a resounding slap . Then he told the Holy Prophet (s . a . w . s .) , �O Muhammad ! This (treaty) is

the first step of reconciliation between you and us and as per its terms you have to � . surrender my son to me

The Holy Prophet (s . a . w . s .) agreed to it and surrendered Jundal to his Kafir father , but upon the condition that he would be protected and not harmed . Sohail Ibne Umar agreed to this condition . When it was time to hand over Jundal to the disbelievers , Jundal protested , �O Muslims ! I have become a Muslim ! How will I return amongst � ? the polytheists

, The Holy Prophet (s . a . w . s .) told him

Go ! But have patience . Allah will provide ease to you in this way only . We cannot� � . go against the terms of the treaty

Sohail caught his son�s hand and led him away . He did not remain true to his . promise and tortured his son very much

This incident proves the importance of the fulfillment of a promise . The same incident . is mentioned in the exegesis of Surah Fath in Tafseer Minhajus Sadeqeen

I WILL STAY HERE ALL MY LIFE

: The following narration is recorded in Behaarul Anwaar

The Holy Prophet (s . a . w . s .) promised a man that he would wait for him at an appointed place near a stone . The Holy Prophet (s . a . w . s .) waited there but the man did not turn up . Morning turned into afternoon

while the Holy Prophet (s . a . w . s .) stood in the blazing sun . Some of his followers � . saw him and said , �Please stand in some other place

, He (s . a . w . s .) replied

� . I cannot move away from here till that man returns�

, The man arrived at last . The Holy Prophet (s . a . w . s .) said

� ! If that man had not come , I would have continued to stand till death�

JANAB-E-ISMAIL AND THE FULFILLMENT OF THE VOW

The Holy Quran refers to Prophet Ismail as the �Truthful in Promise , � in the : following verse

And mention Ismail in the Book , surely he was truthful in (his) promise , and he was� � . an apostle , a prophet

(Surah Marium ۱۹ : ۵۴)

Hazrat Ismail (a . s .) had promised to wait for a person , who did not turn up . Three nights passed but he still kept waiting . However , according to most of the scholars and well-known tradition the period of his wait was a whole year . During this time he . also had to bear untold difficulties and sometimes survived on leaves

VIOLATION OF A PROMISE IS CAUSED BY DISBELIEF

Amirul Momineen Ali (a . s .) has mentioned that it is disbelief that causes one to go : back on his word and break a vow . He says

By Allah , Muawiya is not more cunning than I am but he deceives�

and commits evil deeds . Had I not been hateful of deceit I would have been the most cunning of all men . But (the fact is that) every deceit is a sin and every sin is disobedience (of Allah) , and every deceitful person will have a banner by which he will be recognised on the Day of Judgment . �

(Nahjul Balagha Sermon ٢٠٠)

Allamah Majlisi says that the one who commits greater sins is also referred to as a disbeliever in traditions . Hence every type of a deceitful person has been called a Kafir in this sermon . It is that disbelief which has its root in the heart and which takes the form of disobedience to Allah�s commands .

A MUSLIM IS NEVER DECEITFUL

Amirul Momineen Ali (a . s .) has said :

Surely fulfillment of pledge is the twin of truth . I do not know a better shield� (against the assaults of sin) than it . One who realises the reality of return (to the next world) never betrays . We are in a period when most of the people regard betrayal as wisdom . In these days the ignorant call it excellence of cunning . What is the matter with them ? Allah may destroy them . One who has been through thick and thin of life finds the excuses preventing him from orders and prohibitions of Allah , but he ignores them despite capability (to succumb to them and follows the command of Allah) , while one who has no restraints of

religion seizes the opportunity (and accepts the excuses for not following the commands of Allah). �

(Nahjul Balagha Sermon ۴۲)

VIOLATION OF PROMISE AND FALSEHOOD

Some of the Mujtahids consider violation of a promise to be a kind of falsehood. Especially when at the time of promising, one has no intention of fulfilling it. Thus all the verses and tradition denouncing and prohibiting falsehood also apply here.

IF THERE ARE SOME CONDITIONS

According to the Fatawa (religious decrees) of the leading Mujtahids, it is wajib to honour the terms and conditions of a transaction and it is obligatory to fulfill them. For example the buyer can put a condition that if the goods are defective he can return them within two months. Or the seller may put a condition that the buyer must not spoil the goods if he wishes to return them. In such situations it is wajib to honour the terms of agreement. Similarly if the landlord has restricted the use of his premises to any one except the tenant, the tenant has to observe the terms faithfully. Both the parties to a transaction have a right to lay down their terms and conditions.

Other Mujtahids state that not only is it wajib to honour the terms and conditions of a transaction but the one who has put them may enforce his rights and insist on the condition being fulfilled. For example if an employee has laid a condition that he shall be paid his salary on the first day of every month, then not only is it necessary to pay him as agreed but the employee has a right

to demand it on that day , and he can even take it without the knowledge of his . employer

At times it may happen that the conditions agreed upon are quite irrelevant to the actual transaction and not directly related to it . Even in these cases it is necessary to . fulfill the obligations

In cases where the terms and conditions are such that the parties consider it better to observe them , these conditions do not contribute a right and it is not wajib to follow . them to the letter

FULFILLMENT OF PROMISE IS A MUST

In all respects , fulfillment of a promise is so much emphasised in the Quranic Verses and the traditions , that one should be extremely careful in honouring every type of agreement and pledge . If a person has to give a promise under compulsion and he does not wish to become a sinner , he can use words like , �May be� , �If� , or �Insha-Allah� etc . For example he can say , �Insha-Allah (If Allah wills) I will do � . this

TO VOW OR PLEDGE AFTER SAYING INSHA–ALLAH

It is the opinion of Allamah Hilli , and other Mujtahids agree , that every vow or pledge after uttering Insha-Allah (or its translation in any other language) makes the pledge conditional to the Divine will . Hence it is not strictly wajib to fulfill it . But if it is with regard to some promise or condition (of an agreement) , that concerns a wajib act or it is for the avoidance of a haraam act , it has to be observed faithfully , even after . uttering Insha-Allah

It must however be understood that the promise which is made conditional by saying �Insha-Allah� is not binding , only when the person intends the actual meaning of the term Insha-Allah . That is , he must really mean to subject the matter to Allah�s will . If he utters Insha-Allah only for the sake of seeking divine blessings then it is . binding upon him to remain firm upon his vows

It should also be clear that it is not

only permitted , to disregard a promise of abstaining from a wajib act or to perform a haraam act but it is infact haraam to fulfill it . For example if one vows to punish his wife or son if they did such and such thing , it is better to disregard such vows and .forgive them instead

:The Quran says

And let not those of you who possess grace and abundance swear against giving to� the near of kin and the poor and those who have fled in Allah�s way , and they should � ? pardon and turn away . Do you not love that Allah should forgive you

(Surah Nur ۲۴ : ۲۲)

. It means that Allah forgives the sins of those who forgive the wrongdoings of others

PROPHET AYYUB (A .S .) AND HIS OATH OF BEATING HIS WIFE A HUNDRED STROKES

In a situation where , one has taken an oath in utmost seriousness to inflict punishment , and one does not wish to go against it , it is better to carry out the oath in a manner that a token punishment is given and the oath is also not violated . For example , Prophet Ayyub (a . s .) saw his wife doing something against his will . He took a vow to hit her a hundred strokes after he recovered from the illness . When he , recovered , Allah ordered him

And take in your hand a green branch (with a hundred twigs) and beat her (your� � . wife) with it (once) and do not break your oath

Surah Saad ۳۸)

KHIYANAT .۲۲

khiyanat

The twenty-second greater sin , is defalcation or misappropriation of property . Misappropriation of property as a greater sin is stated in the Quran and the authentic tradition related by Abdul Azeem from Imam Muhammad Taqi (a . s .) and also from .(.the traditions of Imam Sadiq (a . s .) , Imam Kazim (a . s .) and Imam Reza (a . s

Khiyanat is itself an Arabic word . In the tradition of Imam Ja�far as-Sadiq (a . s .) as related by Amash the word �Khiyanat� is used in the list of the greater sins . Another Arabic word used for misappropriation is �ghulul . � �Ghulul� is used in the narration of Fazl Ibne Shazaan where he quotes Imam Reza (a . s .) . According to some lexicographers �ghul� denotes misappropriation of a property obtained as spoils of war against the disbelievers which is not yet been distributed among the Muslims . However other scholars maintain that �ghulul� applies to every kind of .embezzlement

THE PUNISHMENT OF MISAPPROPRIATION ACCORDING TO THE HOLY QURAN

,The Almighty Allah says

and he who eats unfaithfully shall bring that in respect of which he has acted . . . � unfaithfully on the Day of Resurrection; then every soul be paid fully what it has earned , and they shall not be dealt with unjustly . Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah , and his abode is hell; and it

� . is an evil destination

(Surah Aale Imraan ۳ : ۱۶۱-۱۶۲)

: In Surah Tahrim we find the verse

Allah sets forth an example to those who disbelieve , the wife of Nuh and the wife of� Lut : they were both under two of Our righteous servants , but they acted treacherously towards them so they availed them naught against Allah , and it was � . said : Enter both the fire with those who enter

(Surah Tahrim ۶۶ : ۱۰)

: Also Allah (a . j .) says

� . Surely Allah does not love the treacherous ��

(Surah Anfal ۸ : ۵۸)

and

O you who believe ! Be not unfaithful to Allah and the Apostle , nor be unfaithful to� � . your trusts while you know

(Surah Anfal ۸ : ۲۷)

, Similarly the Quran says

but if one of you trusts another , then he who is trusted should deliver his trusts ,�� � . . . and let him be careful (of his duty to) Allah , his Lord

(Surah Baqarah ۲ : ۲۸۳)

, At another place the Divine Book states

� . . . Surely Allah commands you to make over trusts to their owners�

(Surah Nisa ۴ : ۵۸)

BREACH OF TRUST DENOUNCED IN THE TRADITIONS

: The Holy Prophet (s . a . w . s .) says

One who embezzles a property in his charge and does not deliver it to its owner and� dies in such a condition , then he does not die in my community (he does not die a Muslim) . When such a person meets Allah , He

shall be infuriated with him . And one who purchases an embezzled property knowing
� . that it is embezzled is just like the (actual) embezzler

(Wasaelush Shia)

, Another tradition states

And it will be ordered to throw him in the fire; he will remain in the deep pit of Hell�
� . forever

(Wasaelush Shia)

, The Prophet (s . a . w . s .) is also reported to have remarked

If one is Muslim , he must not practice deceit and defalcation . For I have heard�
� . from Jibraeel that deceit and cheating belong to hell

, Then he (s . a . w . s .) continued

One who cheats a Muslim is not from us , and one who embezzles the believers is�
� . (also) not from us

(Wasaelush Shia)

: The following tradition is recorded in the book Al Kafi

There are three qualities that are the sign of a hypocrite even if he prays and fasts�
� . and calls himself a Muslim : lying , violating promises and defalcation

. This tradition had already been mentioned in the previous discussion

;Amirul Momineen Ali (a . s .) says

There are four things and even if one of them enters a house it causes economic�
. catastrophe and it never remains blessed : defalcation , thievery , wine and adultery

(Wasaelush Shia)

Thus if one or more members of a household indulge in one of these sins , such a household is deprived from divine blessings . It brings about an economic ruin . It must also

be clarified , however , that the house of the thief is deprived of �barakat� (divine .blessings) and not the place where robbery occurs

MISAPPROPRIATION CAUSES MISFORTUNE

,The Holy Prophet (s . a . w . s .) remarks

Trustworthiness causes one to be self sufficient (financially) and misappropriation � � . causes poverty

(Wasaelush Shia)

, (. The narrator says that I said to Imam Ja�far as-Sadiq (a . s

There is a lady in Madinah , with whom people leave their daughters for training� (and education) . We have observed that she could maintain herself with so less , but � . we have never known her to have any financial problem

, Imam Sadiq (a . s .) remarked

It is because she is truthful and trustworthy . These two qualities increase� � . sustenance

(Wasaelush Shia)

: Another tradition from the same Imam (a . s .) is as follows

Do not be deceived by the prolonged sajda and rukoo of a man , they may be a part� � . of his habits (that he could not avoid) . See his truth and trustworthiness

. Thus it is these qualities that prove righteousness and piety

ANYONE COULD BE THE OWNER OF THE ENTRUSTED PROPERTY

We have numerous traditions dealing with this subject . They emphatically state that it is wajib to guard the trust and haraam to misappropriate it , whether the one who entrusts it , is a Muslim or a Kafir . It is even wajib to protect the goods entrusted by a

Nasibi (those are openly inimical to Ahlul Bayt a . s

. in spite of the fact that the Nasibi are the worst kind of people (.

: Hazrat Imam Ja�far as-Sadiq (a . s .) says

Fear Allah ! And return the entrusted thing to the owner . Even if the murderer of Ali� � . ((a . s .) entrusts me with something , I shall deliver it to him (when he desires

, Imam (a . s .) also says

Then fear Allah ! And guard the trusts (placed by) the white as well as the black� (people) . Even if the one who entrusts is from the Khwarij or a Syrian (those who hate . (. Ali [a . s .]) . � That is , even if he is a confirmed enemy of the Ahlul Bayt (a . s

, (. A man inquired from Imam Ja�far as-Sadiq (a . s

� ? Is it allowed to misappropriate the property of a Nasibi�

, Imam (a . s .) replied

Honour the trust of every person who entrusts you with it , or seeks your advice .� � . (. Even if it is the killer of Imam Husain (a . s

(Wasaelush Shia)

: Another similar narration is as follows

Husain Shabani says that he asked Imam Ja�far as-Sadiq (a . s .) , �One of your followers considers the property and blood of Bani Umayya permissible for himself . � ? He is also in possession of some property entrusted to him by the Bani Umayya

. Imam (a . s

, replied (

Restore the entrusted property to its owner even if they are Majoos� � . ((fireworshippers

, Imam Ja�far as-Sadiq (a . s .) is also reported to have said

Allah has not sent any messenger but with (the order to propagate) truth and� � . restoring of trust , whether of a righteous man or a sinner

(Wasaelush Shia)

Muhammad Bin Qasim says that he mentioned to Abul Hasan , Imam Musa al-Kazim (a . s .) regarding the person who had entrusted someone with something valuable . �The trustee is an Arab and he is competent enough not to return the trust . � ? (Whereas the one who entrusts is a wretched Khariji (enemy of Ahlul Bayt

, Imam (a . s .) said

Tell him to return the trust; because it is a divine trust that he is entrusted with . � � . ((Meaning that it is a trust , which is to be restored according to divine command

: Hazrat Imam Zainul Abedin (a . s .) advises his Shias

You must return the trusts when required . By the One who has sent Muhammad (s� . a . w . s .) as a messenger with trust , even if the killer of my father Husain (a . s .) had entrusted me with the sword with which he had slain him , I would have delivered it � . back to him

THE SATAN INSTIGATES

The greater the importance of a duty in Islamic law , the greater is the effect put

. in by Shaitan to deviate a person from fulfilling it

, Hazrat Imam Ja�far as-Sadiq (a . s .) says

If a person makes good the trust in his possession , he unties a thousand knots that� had tied him to Hell . So , do not be sluggish in delivering trusts . When one becomes a trustee , Iblees orders a hundred of his assistants to follow him so that they may deviate him and suggest him to defalcate . They continue to pursue him till he is � . (. doomed . Except the one who is saved by Allah (a . j

(. AMEEN (TRUSTWORTHY) � A TITLE OF THE HOLY PROPHET (S . A . W . S

Every historian has recorded that even prior to the declaration of his prophethood , the disbelievers of Quraish addressed the Holy Prophet (s . a . w . s .) by the title of �Ameen� . The disbelievers trusted him to the extent that even though they did not heed his call and did not profess Islam , they deposited their valuables with him . The trust in the Prophet�s trustworthiness was not restricted to the Quraish tribe , but was shared by the people of other tribes and areas as well . When these people came to Mecca during the Hajj season they used to put their belongings in the safe custody of the Holy Prophet (s . a . w . s .) . This continued after the declaration of prophethood . When the Prophet (s . a . w . s .) migrated

to Madinah he gave all the things that were in his custody to Hazrat Ali (a . s .) and said :

Proclaim loudly , every morning and evening in Mecca that whoever had kept� � . anything with Muhammad (s . a . w . s .) may collect it

TYPES OF MISAPPROPRIATIONS

Defalcation the opposite of safekeeping is of three types : Breach of trust with Allah , . with the Holy Prophet (s . a . w . s .) and with people

The trust of Allah . ١

Surely We offered the trust to the heavens and the earth and the mountains , but� they refused to be unfaithful to it and feared from it , and man has turned unfaithful to � . it; surely he is unjust , ignorant

(Surah Ahzaab ٣٣ : ٧٢)

What is meant by Divine trust ? The scholars have a variety of opinions in this regard . Some opine that it denotes the grace of intellect given by Allah (a . j .) . The safeguarding of this trust (intellect) means that man should employ it to recognise and obey his Creator . According to other scholars this trust consists of the laws of Islam that Allah has sent through His Prophet (s . a . w . s .) . These laws are a Divine trust . To guard these laws means to obey them faithfully . It is obvious that the heaven , the earth and the mountains did not possess the ability to protect

these trusts and hence they refrained from accepting them . Man was competent to obey the command of his creator and therefore he accepted the trust . But he allows his emotions to subvert his intellect and permits his desires to override reason . He therefore ignores the laws he had agreed to obey oblivious of divine retribution . This . (. is breach of trust with Allah (a . j

THE BLESSINGS OF INTELLECT AND TRUSTWORTHINESS

Intellect or the faculty of reasoning is one of the greatest trusts that Allah has bestowed upon man and this trust demands that man continually honours it . We must not say or do anything that is against reason . If we allow our desire to conquer . (. reason we would have committed a breach of trust with Allah (a . j

, As regards the safekeeping of trust with reference to the rules of Shariat

: Imam Muhammad Baqir (a . s .) says

Misappropriating the trust of Allah and His Prophet (s . a . w . s .) is their� disobedience . As far as the breach of trust is concerned , every person is the trustee � . of the laws revealed by Allah

(Tafseer Safi)

It is clear from this tradition that the Divine laws promulgated for men are Allah�s trust . The safekeeping of these trusts means the acceptance of these laws and implicit obedience to them . Every individual is expected to study these rules of Shariat and not to remain ignorant of these . Every individual

has to make a point to learn and understand the obligations and be fully conversant with all the laws governing every aspect of his or her life . After learning these laws . the individual is further obliged to accept them and follow them in all sincerity

It is said that when it was the time for prayers , Amirul Momineen Ali (a . s .) became fearful and restless and his face became pale . People were shocked to see him thus , , and asked him the reason for it . He replied

It is the time for prayers ! It is the time of delivering the trust that Allah had offered� to the heavens , the earth and the mountains , which they had refused . This is what I � ! fear

However , this is not restricted to prayers . All the laws of Shariat are the trust of Allah . and prayers occupy a lofty position among them

PROPAGATING THE LAWS OF RELIGION

It is pathetic that most of the people of our time are committing breach of Divine trust . People are so engrossed in the materialistic world that they have no time to learn the basic laws of religion , or to act upon them . Day by day religion is given less and less importance although more than before , the need of the day is that people should learn about religion and propagate it to others . We must ourselves act upon the laws of Shariat faithfully and also exhort others to

. do the same

(. Trust of the Holy Prophet (s . a . w . s . ٢

Both Shias as well as Sunnis agree that before his passing away the Holy Prophet (s . a , . w . s .) had said

� . I leave among you two weighty things , the Book of Allah and my Progeny�

, The Prophet�s words after this , according to history are

On the Day of Qiyamat I will question you concerning them (as to how you have� �(safeguarded them

According to Tafseer Majmaul Bayan : The Quran and the Progeny have been referred to as �two weighty things� because to follow them is a very difficult task indeed . A true Muslim is one who is able to carry the weight of this responsibility . A Muslim must obey the Quranic orders and follow the Ahlul Bayt (a . s .) . Alas ! The . followers of Muhammad (s . a . w . s .) did not safeguard the important trusts

And the Apostle cried out : O my Lord ! Surely my people have treated this Quran as� � . a forsaken thing

(Surah Furqan ٢٥ : ٣٠)

May Allah not include us in that majority of people about whom the Prophet (s . a . w . s . .) shall complain to Allah

(. AHLUL BAYT (A . S .) ARE THE TRUST OF THE HOLY PROPHET (S . A . W . S

Ahlul Bayt (a . s .) are themselves a trust that the Holy Prophet (s . a . w . s .) has left . with us

To honour this trust is to love them (Ahlul Bayt) , and believe in their truth with sincerity . We must obey their commands because their orders are the commands of Allah (a . j .) and the Holy Prophet (s . a . w . s .) . They are the Hujjat (proof) of Allah . By sending them to us Allah has completed His proof , so we cannot say that there was no one to lead us after the death of the Holy Prophet (s . a . w . s .) . The Ahlul Bayt (a . s .) are the link between Allah and us . We must also respect the Sadaat (the sayyeds) as they are from the Progeny of Ahlul Bayt (a . s .) , and fulfill their needs , for in this way we would be safeguarding the trust of their ancestors . On one hand the Ahlul Bayt (a . s .) are the trustees of Divine laws from the time of the Prophet�s death till the Day of Judgement , on the other hand they themselves (a . s .) are a valuable trust of the Prophet with us , like the Holy Quran . One of their rights upon us is that we consider their grief and sorrow as our own , rejoice in their happiness and joy and honour them by going for Ziarat to their holy shrines .

Trust of the people .۳

Trust of

:the people is divided into two categories

Trust of Property and (١)

.Trust of the Shariat (٢)

The first one denotes any goods or property that a person keeps with someone for safe custody . This can be in various forms . Sometimes one keeps a valuable with another person solely for its safekeeping . Sometimes a thing is given for use but it must be returned after the use is over . This is also known as Ariya or Musta�ar . Another form of trust is when a particular thing is given on hire and its rent is collected ., for example a house

A loan is also a trust . Sometimes a valuable is pledged as the surety for some loan . If the loan taken against this surety is not repaid this item is sold to recover the dues . In the same way in transactions of Mudarabba (partnership) the property given out for .trading is also a trust

TRUSTS OF SHARIAT

By trust of Shariat we mean property which is in possession of a person who is not its actual owner . This property may not have been handed over to him by the owner , but he may come to acquire it through circumstances . For example , a strong wind blows a cloth from a house to the neighbours , or someone�s lost domestic animal may stray into somebody�s house , or one may buy something and find later that the seller has given an extra item by mistake , or the

buyer may pay the seller more than the prescribed rate , or one may find some money on the way , or one may come to acquire some stolen goods or those belonging to someone else . All these things are considered as trusts according to Shariat . It is wajib to restore them to the rightful owners , those who have them in their possession should not use such items . Another example of such a trust is a letter addressed to another person . It is wajib upon the person to send it to its rightful . addressee . It is haraam to open or read a letter addressed to someone else

MISAPPROPRIATING OTHER�S PROPERTY

If one is in possession of a person�s property through circumstances , it is haraam to . embezzle it . As we have already stated , misappropriation is a greater sin

: Misappropriation is a compound of three sins

Injustice (١)

Disregard of an obligatory act and (٢)

Illegally using someone�s property (٣)

ILLEGALLY USING SOMEONE�S PROPERTY

It is a sort of injustice to use the property or a thing belonging to someone else without his permission . It is haraam even to borrow something without the permission of the owner . It is haraam to use the thing even for a moment . In fact , . even displacing a thing without permission is haraam when there is no valid excuse

A person using an article without the owner�s permission has to give it back immediately or ask permission for its use . If any damage has occurred to the . property the user has to make good the loss

If one expects that the owner will permit the use of his property , then its use without permission is allowed . But the user will have to compensate in case there is any . damage to the property

A user is not accountable if a property is damaged despite his best efforts to . safeguard it , but he will be responsible if the damage is the result of his carelessness

,The ٩١st verse of Surah Tauba says

� . . . there is no way (to blame) against the doers of good��

According to this ayat the trustee who has done a good deed by

guarding a property will not be liable for any loss or damage . The one who entrusts . has no lawful recourse against the trustee

CARELESSNESS IN GUARDING THE TRUST

A trustee shall be made to pay for any loss or damage that occurs to the good entrusted to him , if he has not taken reasonable care of the goods or has kept them in an unsafe place . It is also not allowed to hand over the property in ones trust to someone else for safekeeping without the owner�s permission . If the trust is transferred to another person and a loss occurs , then the first trustee shall be held responsible . It will amount to a sort of carelessness on his part . Even if he considers someone else to be a better trustee he cannot move the goods to him without the permission of the owner . In the same way the trustee cannot carry the trust with him when he goes on a journey . The owner�s permission has to be sought in this case also . If the trustee intends to travel , he can keep the property in a safe place , or he can hand it over to another person only with the permission of the owner . However if there is a risk of loss or damage in his absence he must return the trust to its owner or his representatives . If the owner or his representatives are not available , he can surrender the trust property to the

Mujtahid or the religious judge or he may avoid travel altogether . But if the journey is more important than the safe-keeping of this trust , and the owner nor representative nor a Mujtahid is available then he can , to ensure its safety keep it with someone . reliable . He may even carry it with himself on the journey in such circumstances

If one is sure that he will not be able to take care of the trust , it is wajib for him to refuse to accept it . If such a person has already taken it , it is wajib for him to return it but if in spite of his inability to safeguard the trust property , the owner insists on handing it to him he is allowed to accept it . In this case the trustee cannot be held responsible , and the owner would bear the loss in the event of the goods being lost or damaged . Even if one is compelled to be a trustee against one wishes , it is better to . take care of the goods entrusted , as a moral obligation

It is apparent that this transaction (of one who entrusts and the trustee) is a legal transaction . Either party may terminate the agreement whenever he or she desires . That is , the owner may ask for his property whenever he likes . In the same way the trustee can return the goods in his trust to the owner whenever he wishes

However , it is wajib for the trustee to return the trust when the owner demands it . and the one who entrusts cannot insist upon the trustee to continue to safeguard his .goods when he (the trustee) wishes to relieve himself of the responsibility

DELAY IN RETURNING THE TRUST

Under special circumstances it is permitted to appropriate the property of a Kafir , not living under the protection of Islamic government . But if such a person gives his property as a trust , it is not permitted to misappropriate this property . If the property to be entrusted is stolen or acquired by illegal means , it is wajib to accept it and .restore it to its rightful owner

As we have already mentioned , anything that is maintained as trust must be restored to the owner or his representative; like some responsible member of his family , if they are not available , the trust could be given in charge of a Mujtahid or his representative . If even these are not available the trust must be handed over to a reliable person . Especially when one perceives the approach of death one should immediately arrange to return the trusts . If none of the above persons are available then it is wajib upon the dying person to make a will and provide the address of the .owner so that the property may be restored to him

In the same way if the owner learns that the trustee is dead , it is wajib for him

to go and collect the things that he had deposited as trust . If the heirs of the deceased do not recognise him he can describe the distinguishing features of the trust property and obtain it from them . Similarly if the owner dies , the trustee is . under obligation to return the trust to the heirs of the deceased

TRANSACTIONS OF HIRE , ARIYA (FREE LOAN) , MORTGAGE AND PARTNERSHIP

As we have already mentioned , all the goods that are the basis of the above transactions constitute a trust . Whenever the owner demands the property , it has to be restored immediately . However , if a period has been agreed upon , the owner cannot demand his property before the end of the stipulated period . For example , the landlord cannot expel his tenant before the expiry of the agreement of tenancy . Similarly the pledged article cannot be taken back without the repayment of loan . The . same is the case with a loaned article

At the end of the stipulated period the trustees are obliged to return the property that had been in their possession even if the owner has not demanded it back , but if the . owner extends the period the trustees can continue to retain the property

However , �Ariya� is a transaction where the owner is at liberty to demand back his property whenever he likes . For example , someone has borrowed a book for a week , but the owner demands it the same day . The borrower , in this case

is obliged to return the book immediately . �Ariya� is just like the keeping of some trust . The owner can ask for it whenever he wants . Even though he may have given it .for sometime , he can demand it whenever he likes

SEARCH FOR THE OWNER – SADAQAH ON HIS BEHALF

The above discussion was regarding the property trusts . If someone is in possession of a Sharaii trust and the owner is not known , the finder of a property has to search for him for one whole year . He must publicise it from masjids etc . If the owner is still .unlocated he must give all of the found property in charity on behalf of the owner

THE ONE WHO ENTRUSTS AND THE TRUSTEE SHOULD BE ADULTS

A transaction of trust is valid only when both the parties are sane and adult . So a child or an insane person cannot entrust their property nor can they act as trustees . However , if the guardian of a child or an insane person permits , the property can be held in trust . Whether the guardian permits or not , if the property of a minor or an insane person held in trust suffer some loss or damage , the trustee has to make good the loss . He has to return it to the guardian and not directly to the minor or insane person . If one finds a minor child or an insane person in possession of something and there is a risk of it being lost or damaged , he can take it from him and deliver it to his .guardian

These are thus some laws regarding trusts . For detailed laws one can refer to the books of jurisprudence . The important thing is to understand the significance of trusts and to avoid the pitfalls of a sin

like misappropriation . We shall present one more ayat and a few traditions before . closing this chapter

TRUSTWORTHY PEOPLE PRAISED IN THE QURAN

: It is mentioned in Surah Aale Imraan

And among the followers of the Book there are some such that if you entrust one� (of them) with a heap of wealth , he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinaar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say : There is not upon us in the matter of the unlearned people any way (reproach); and � . they tell a lie against Allah while they know

(Surah Aale Imraan ۳ : ۷۵)

This verse praises those Christians who do not embezzle when non-Christians entrust something to them and it denounces the Jews who consider it permissible to misappropriate the property of anyone who is not a Jew . They falsely claim that they . have been given a licence by Allah to do so

: When the Holy Prophet (s . a . w . s .) recited this ayat , he said

The enemies of Allah lie ! I have corrected every custom and belief of the age of� Jahilya (ignorance) but (the matter of) trust is as it was . Whether the trust belongs to � . a righteous person or an evil one , it has to be returned

. (Tafseer Majmaul Bayan)

According to the ayat the embezzlers

are like those Jews who defalcated and if a Muslim considers embezzlement to be . permissible , he is included among the enemies of Allah

RECOVERY OF DAMAGES FROM A PROPERTY IN TRUST

The Quran and Hadith clearly state that under no circumstances is it allowed to pilfer a property held in trust . Shaykh Tusi in his book , Nihaya and other Mujtahids have . also mentioned this fact

Narrators of traditions have mentioned the following from Imam Ja�far as-Sadiq (a . : (. s

One person sends another with money to purchase a cloth . When the latter goes to� the market he sees that he already has the same type of cloth at home . So can he come back and without saying anything give him the cloth that he was already having � ? and retain the money

Imam (a . s .) continued , �He should not even think of doing this and make himself contaminated with such a sin . � Then Imam (a . s .) recited the ۷۲nd ayat of Surah : Ahzaab

Surely We offered the trust to the heavens and the earth and the mountains , but� they refused to be unfaithful to it and feared from it , and man has turned unfaithful to � . it; Surely he is unjust , ignorant

: Then the Imam (a . s .) further said

Even if this man has something better than what is available in the market , he must� � . not give it to the buyer without informing him of the fact

Tafseer)

(Safi

This is because the actual transaction consisted of taking the person�s money to the market and purchasing a cloth. Anything contrary to this is �Khiyanat�.

Sulayman Bin Khalid says,

I inquired from Imam Ja�far as-Sadiq (a.s.): �A man had borrowed some money from me. Not only did he not repay the loan but he also took an oath that he did not owe me anything. Later he kept some of his money with me as a trust. Can I recover my debt from this money? �

Imam (a.s.) replied, �Certainly that person has betrayed you but you should not betray trust. You must not commit the same sin. �

(Nihaya of Shaykh Tusi)

As we have already mentioned, Shaykh Tusi and the other great Mujtahids have given a clear verdict in the light of the Quranic verses and clear ahadith, that Khiyanat is totally prohibited.

But in the book Milhiqat Urwatul Wuthqa, the late Kazim Tabatabai says, �It is commonly believed by the Mujtahids that to recover one�s legal dues from a property held in trust is permitted. �

The fatwa of Late Kazim Tabatabai was also to this effect, but precaution dictates that one must refrain from such a course of action.

If a person is given money on the undertaking that he should give it to a poor Sadaat, he cannot keep this money, even if he himself happens to be a

poor Sadaat , without informing the owner . But if it is certain that the owner will agree . to his keeping it for himself then doing so is not breach of trust

THE BURDEN OF KHIYANAT AND THE DAY OF JUDGEMENT

, The Messenger of Allah (s . a . w . s .) has said

Beware ! One should not commit Khiyanat of even one camel ! Otherwise , he will be� . summoned on the Day of Qiyamat riding the same camel and bleating like a camel

Beware ! One should not commit Khiyanat of even one horse ! Otherwise he will be . summoned on the Day of Qiyamat riding the same horse and neighing like a horse

He will be calling me for help , �O Muhammad ! O Muhammad ! � I will tell him that I . had already warned him . Now I have no responsibility concerning him against Allah



(Al Kafi)

: (. Allamah Majlisi has recorded a tradition from the Holy Prophet (s . a . w . s

You must return even a needle and thread . For Khiyanat will cause untold� � . degradation and exposure of defects on the Day of Qiyamat

A man came to the Holy Prophet (s . a . w . s .) with a needle that he had taken without � . permission . He said , �I had taken this needle to sew a pack saddle for my camel

, The Holy Prophet (s . a . w . s .) told him

If this needle belongs to me�

I have forgiven you . However , if it belongs to the other Muslims you must pay for it � . so that it could be included in the public treasury for equal distribution

I was not aware that it was such a serious matter , � the Arab remarked , �If it is� so , I will not keep the needle with me . � He handed over the needle to the Holy . Prophet (s . a . w . s .) and went away

THE GUILTY SHALL BE RECOGNISED BY THEIR MARKS

According to Allamah Majlisi , on the Day of Qiyamat the sinner shall carry the pilfered property on his shoulders . Every type of sinner will have specific distinguishing marks , by which everyone will know what sin the sinner had committed . One who commits a greater sin and dies without repenting for it , the Almighty Allah will deal with him with justice on the Day of Qiyamat . So much so that the mark of the sin that he committed most will be attached to him . For example , the drunkard will be holding a wine bottle , the terrible stench of which will cause discomfort to the people . Similarly , the musician will have the instrument stuck to his hands . The gamblers will be having the : instrument of gambling with them . The same thing is alluded to in the verse

� . The guilty shall be recognised by their marks�

(Surah Rahman ۵۵ : ۴۱)

THE HOLY PROPHET (S . A . W . S .) AND HIS TRUSTWORTHINESS

One day a poor man came to the Holy Prophet (s . a . w . s .) and told him of his , poverty . The Prophet (s . a . w . s .) said

� . Sit down ! Allah is most Powerful�

Another beggar came and the Holy Prophet (s . a . w . s .) told him to sit down too . . Then a third destitute arrived and the Prophet (s . a . w . s .) told him also to sit down

After some time a person came and presented four saa (approximately ١٢ kilos) of wheat as Zakat to the Holy Prophet (s . a . w . s .) . The Holy Prophet (s . a . w . s .) distributed one saa (٣kilos) of wheat to each of the poor men . One saa of it remained . After the Maghrib and Isha prayers the Holy Prophet (s . a . w . s .) announced that a saa of wheat is remaining with him . Any needy person can come and collect it from him; but no one came forward . The Holy Prophet (s . a . w . s .) was compelled to take this trust home . Ayesha says that , that night the Holy Prophet (s . a . w . s .) was very , restless . When she inquired the reason of his restlessness he replied

I am fearful of the consequences in case I die today and this trust is not delivered to� � . a deserving person

It is also mentioned that when the Holy Prophet (s . a . w . s .) was on his deathbed , he had an amount of six or seven dinars for the poor and the needy , remaining with him . , He sent for the money and after counting it , said

It is possible that Muhammad (s . a . w . s .) may reach the presence of his�

� ! Lord while these dinars are still in his custody

Then he (s . a . w . s .) summoned Amirul Momineen Hazrat Ali (a . s .) , and gave him , the dinars for the poor and the destitutes and then said

� . Now I can rest in peace�

(Naaseekhut Tawarikh Vol . ۳ , Pg۵۴۴)

SECRETS ARE ALSO TRUSTS

Sometimes a person is told a secret and asked not to divulge it to others . This secret is also a kind of trust . It may also be that one learns of a secret regarding another person and is sure that that person would prefer that it is not made known to others . This secret is a trust according to Shariat . To divulge a secret that one has come to : know is Khiyanat . The following saying of Ali (a . s .) is present in Ghurarul Hikam

� . To divulge a secret that you are supposed to guard is Khiyanat and betrayal�

It is absolutely haraam to betray a secret which is a trust , whether of a friend or an . enemy , of a righteous person or an evil one

PRIVATE DISCUSSION IS ALSO A TRUST

: The Holy Prophet (s . a . w . s .) mentions that

People who sit together must be careful of safe-guarding the trust . It is not� � . permitted for a believer to expose a secret of his believing brother

(Behaarul Anwaar Vol . ۱۶)

: Abu Zar has related from the Holy Prophet (s . a . w . s .) that he said

O Abu Zar , one who sits in company must be cautious of safeguarding trust . For if� you expose a secret of your believing brother , you would have committed Khiyanat . � . So , keep away from such things

(Wasaelush Shia)

Whatever is discussed in a meeting is also a trust

with the participants . Anything that is to be kept confidential must not be divulged . It : is recorded in the traditions

One who sits in company must be careful of maintaining the trust but it is not� haraam to expose the secret of three kinds of meetings : One , where an unlawful murder is planned; two , where fornication is planned; three , where it is planned to loot someone�s property . The facts of such meetings could be presented in the court for proving someone�s right . In some cases it assumes such importance that it � . becomes necessary to expose a secret

(Behaarul Anwaar)

In Surah Tahrim the Almighty Allah flays some of the Prophet�s wives (Ayesha and Hafasa) for betraying a secret of the Holy Prophet (s . a . w . s .) . Allah has advised . them to repent

� . (If you both turn to Allah , then indeed your hearts are already inclined (to this�

(Surah Tahrim ۶۶ : ۴)

The same chapter also mentions the wives of Hazrat Lut (a . s .) and Hazrat Nuh (a . s . :) in the following words

Allah sets forth an example to those who disbelieve the wife of Nuh and the wife of� Lut; they were both under two of Our righteous servants , but they acted treacherously towards them so they availed them naught against Allah , and it was � . said : Enter both the Fire with those who enter

(Surah Tahrim ۶۶ : ۱۰)

DIVULGING SECRETS IS KHIYANAT

Abdullah Ibne Sinan says that he inquired from Imam Ja�far as-Sadiq (a . s .) , �Is it haraam for a believer to expose some things of another believer that deserve to be � ? kept secret

. Yes , � the Imam (a . s .) replied�

� ? �The narrator further asked , �Do you mean by this the �private parts

Imam (a . s .) explained , �It is not what you think , (Though it is also haraam to view � . the private parts) , what I meant were the confidential matters

(Al Kafi)

: Imam (a . s .) has also said

One who washes a dead body of a believer and observes caution with regard to the� � . trust is absolved of all his sins

Someone asked , �How can one maintain secrecy with regard to the washing of a � ? believer�s corpse

, The Imam (a . s .) answered

� . He must not tell anyone of the deformities that he might see in the dead body�

(Amaali)

From this discussion we can be certain that exposing a secret amounts to committing Khiyanat . Under all circumstances a secret is a trust , whether the person concerned himself takes you in confidence or you come to know of the secrets by yourself , it is haraam to betray it . If the one whom the secret concerns does not wish his secret to be divulged , then it is haraam and a kind of Khiyanat to expose it . Such

types of trusts that involve secrets have various grades and are of different types . Certain types of Khiyanat are termed as tale telling and others are called backbiting . . Each of these shall be elaborated ahead

INFORMING DISBELIEVERS ABOUT THE MILITARY SECRETS OF THE MUSLIMS

Khiyanat can be with Allah (a . j .) , the Holy Prophet (s . a . w . s .) and Muslims . One can also commit Khiyanat with ones own self . When a person reveals the political secrets or the military stategies of the Muslims to the disbelieving opponents , he commits Khiyanat which includes all the above . He is the cause of strengthening the enemy and responsible for the defeat of the Muslims . Perhaps it is this type of : Khiyanat that is alluded too in the following ayat

O you who believe ! Be not unfaithful to Allah and the Apostle , nor be unfaithful to� � . your trusts while you know

(Surah Anfal ۸ : ۲۷)

In the Shaane Nuzool (circumstances of revelation) of this verse Jabir Ibne Abdullah Ansari says : One day Jibraeel (a . s .) informed the Holy Prophet (s . a . w . s .) of the fact that Abu Sufyan was camping at a particular place with an army of polytheists . The Prophet (s . a . w . s .) made preparation to fight with him and kept this secret so that the enemies would be taken by surprise . However , one of the hypocrites wrote

to Abu Sufyan and informed him of the Muslim plan . The explanation of the verse (٨ : .٢٧) mentions the Khiyanat of Abu Lababa and his subsequent repenting

DIVINE MERCY UPON THOSE WHO MAINTAIN TRUSTS

Maintaining a secret is however , a formidable task . Only those with a high sense of honour are unflinching , and succeed in strictly maintaining secrets . It is a virtue with which very few good actions can compare and is deserving of high rewards and Divine blessings . The person is protected from fear on the Day of Qiyamat . On the day when all the people will be gathered for accounting , the trustworthy people shall . be placed at the safest and the best place under the shade of Divine mercy

, Imam Musa al-Kazim (a . s .) says

Three types of people will be under the shade of Divine mercy when there will be no� : other shade

One) , the person who arranges the marriage of his believing brother . (Two) , the) person who procures a servant for his believing brother . (Three) , the person who has � . maintained a secret of his believing brother

RESTRAIN FROM DIVULGING YOUR OWN SECRETS

According to the traditions we must not inform anyone of our own secrets . Even if those people are our closest relatives or friends . It is possible that their friendship may not last forever . They might become our enemies in the future . It is very rare for . an enemy not to expose the secrets of his opponent

: Imam Ja�far as-Sadiq (a . s .) has advised one of his followers

Do not tell your secrets even to your friend . But only tell him those things that will�

not cause any harm even if your enemy comes to know of it . Because even a friend could become your enemy one day . �

(Behaarul Anwaar)

A reliable and pious person has related that when he intended to divorce his wife , he was asked about her defect; that had made him take such a decision . He replied , �An intelligent person never exposes his wife and never reveals her secrets . �

Subsequently the divorce was completed and even the Iddah came to an end . Again some people asked him , �Now she is no more your wife . What was the actual defect in her , that you had to divorce ? � He said , �I am not concerned with other women . � It means that it is the right of a wife upon her husband that he maintains her secrets even after separation and divorce .

Revealing a secret is a kind of Khiyanat and all types of people consider it to be evil . It is mentioned in the book Uqudul Farid that even a filthy man like Ziyad (May Allah�s curse be upon him) had criticised Umar Ibne Saad (May Allah�s curse be upon him too) for revealing the last wishes and the secret of Hazrat Muslim Ibne Aqeel . Ibne Ziyad (l . a .) had written to Umar Ibne Saad . �O Umar Ibne Saad ! Because you yourself have revealed the secret of Husain�s coming towards Kufa , you would have to go and

� . fight against him

The detail of this incident are from the book Nafasul Mahmoom and other books of . Islamic history , and are as follows

When Ibne Ziyad had Muslim Ibne Aqeel arrested , Muslim asked , �Would you � ? murder me

. Yes , � replied Ibne Ziyad�

� . Give me some time so that I can express my last wishes to a relative of mine�

The accursed Ibne Ziyad permitted him to do so . Muslim searched among the people present in the court and saw Umar Ibne Saad . He told Umar Ibne Saad , �O Umar ! We are related to each other . I wish something from you . It is obligatory for you to � . fulfill it and it is a secret that I cannot reveal to everyone

Umar Ibne Saad tried to shirk the responsibility but Ibne Ziyad told him , �Do not try to avoid this . Listen to what your cousin wishes . � So Umar Ibne Saad and Muslim . Ibne Aqeel went into a corner

Muslim said , �There is debt upon my neck . When I had reached Kufa , I had borrowed seven hundred Dirhams . Please sell my armour and repay the loan . When I am killed take my last remains from Ibne Ziyad and perform a proper funeral and bury me . You must also send someone to Imam Husain (a . s .) so that he can stop him from coming to Kufa . I had myself invited

him to Kufa and written that the people of Kufa are on his side . So he must have started his journey towards Kufa . Inform him of my arrest and execution so that he � . may turn back

Umar Ibne Saad immediately told Ibne Ziyad all the three things (the debt of Muslim , the burying of his corpse and the warning for Imam Husain (a . s .) . Ibne Ziyad (l . a .) said to Muslim Ibne Aqeel , �A trustworthy person can never betray you but the thing � . is that you have considered a betrayer to be your confidant

AN EXEMPLARY CONFIDANT

It is appropriate to mention an exemplary trustworthiness at this point . When Hazrat Imam Husain (a . s .) reached a spot called , �Haajiz� he wrote a letter to Muslim : Ibne Aqeel and the Shias of Kufa . He wrote

From Husain Ibne Ali (a . s .) to his Muslim and momin brothers . Peace be upon you� all . Praise be to Allah besides Him there is no deity . I have received Muslim�s letter . He has informed me of the glad news that you all are united to support me and prepared to fight for my right . I pray to Allah for your favourable consequences . May He reward you for this stand of yours . I have left Mecca on Tuesday the eighth of , Zilhajj and started moving towards you . When my messenger reaches you

you must become serious and concerned in your mission . I shall come to you within a � . few days , InshaAllah . Peace be upon you and the Divine Mercy

Imam Husain (a . s .) gave this letter to Qays Ibne Musher Saidawi who set out immediately and soon reached the outskirts of Kufa . An officer of Ibne Ziyad , by the name of Haseen Ibne Tamim tried to arrest him there . He at once tore up the letter of Imam Husain (a . s .) . He was then taken to Ibne Ziyad . When Ibne Ziyad told him to � . surrender the letter he said , �I have torn it into pieces

. Why ? � asked Ibne Ziyad�

� . So that you may not come to know what was written in it�

� ? To whom was it addressed�

� . To some people I am not familiar with�

Ibne Ziyad ordered , �If you do not reveal the name , you shall have to mount the pulpit and invoke curse upon the liars . � [Ibne Ziyad was actually referring to Imam [. (. Husain (a . s

Qays Ibne Musher went to the pulpit and announced , �O people ! Husain Ibne Ali is the best creature of Allah , and the son of Fatemah (s . a .) the daughter of the Holy Prophet (s . a . w . s .) . I am his messenger . I have left him at

a place called �Haajiz� . I have come to you so that you may respond to his call and � . support him wholeheartedly

Then Qays invoked curse upon Ibne Ziyad and his father . He then showered praises . (. upon Amirul Momineen Hazrat Ali (a . s

Ibne Ziyad ordered that Qays be taken to the wall of the palace and then thrown down . When Qays was thrown from such a height , his bones shattered but he was . alive when Abdul Malik Ibne Amir beheaded him

When Imam Husain (a . s .) learnt of Qays� murder , his eyes were filled with tears . : He recited the following ayat of the Quran

Of the believers are men who are true to the covenant which they made with Allah :� so of them is he who accomplished his vow , and of them is he who yet waits , and � . they have not changed in the least

(Surah Ahzaab ۳۳ : ۲۳)

An interesting incident of trustworthiness is also recorded in the book , Riyazul : Hikayaat

A man had one thousand Tumans in a bag . He was going to the public bath , early in the morning . On the way he met a friend who was also heading towards the public bath . When they came to a junction this person separated without informing his companion . Perchance a robber was pursuing them with the intention of stealing the moneybag . When this man reached the bath the robber

followed suit . The man deposited the moneybag with the bath keeper and went inside to take a bath . The bath-keeper himself thought of taking a bath . He thought that the robber who had followed the man was the latter�s friend . So he handed him ,the money bag and said

� . Keep this in your custody till I return after taking a bath�

The thief remained sitting till the bath-keeper returned . Then he gave back the moneybag to him . When the bath-keeper learnt that he was not a friend of the first � ? person he asked , �Then who are you

� . He replied , �I am a thief

� ? Then why did you not steal the money bag�

The thief answered , �I may be a thief , but betraying trust is against manliness . � . While safeguarding this trust I have also remained aloof from robbery

This nobility impressed the owner of the moneybag , and he opened the bag and gave . some money to the robber as a reward

However , stealing is also haraam and it shall be discussed in the forthcoming chapter . . An object may be expensive or worthless , but stealing it is absolutely haraam

STEALING .۲۳

stealing

The twenty-third sin which is certainly a Greater one is stealing or thievery . Imam Reza (a . s .) has included stealing among the Greater sins according to the tradition reported by Fazl Ibne Shazaan . Amash says that Imam Ja�far as-Sadiq (a . s

, has related from the Holy Prophet (s . a . w . s .) that he said (.

� . A believer cannot commit fornication and a believer cannot steal�

(Wasaelush Shia)

Thus one who fornicates or steals is not a believer . Such a person is devoid of faith . Such a person lacks belief in Allah and the Day of Judgement . If such a person dies without repenting for his sins , he does not die a believer . Some of the ayats and traditions that are critical of Khiyanat also include stealing . Stealing is absolutely haraam even if it is for a worthless object . To steal even a needle is haraam . However , the hands of a thief are cut only , if in addition to all the necessary . conditions the value of the stolen goods exceeds a quarter misqal of gold

: (. Muhammad Ibne Muslim says that he inquired from Imam Ja�far as-Sadiq (a . s

What is the minimum amount , stealing of which can make one liable to have his� � ? hands amputated

� . Imam (a . s .) replied , �A quarter of a dinar

� ? And on stealing two dirhams�

Even if it is a dirham more than a quarter of a Dinar . In all cases the hands are� � . severed

Muhammad Ibne Muslim further asked , �Then if one steals less than a quarter of a � ? dinar , is he called a thief

. Imam (a . s

, told him (

Every such person is a thief in the eyes of Allah who steals the property of the� Muslims and keeps it for himself . � (That is , Allah will punish him with the (. punishment that is reserved for all those who steal

But (in this world) his hands are not cut off . However if he steals a quarter dinar or� more his hands are severed . If the hands of those who steal less than a quarter dinar . were also to be cut then we would find most of the people with their hands severed



PUNISHMENT FOR THEFT

: The Almighty Allah says in Surah Maidah

And (as for) the man who steals and the woman who steals , cut off their hands as a� punishment for what they have earned , an exemplary punishment from Allah , and . Allah is Mighty . Wise

But whoever repents after his inequity and reforms (himself) , then surely Allah will � . turn to him (mercifully) , surely Allah is Forgiving , Merciful

(Surah Maidah ۵ : ۳۸-۳۹)

: The book Burhanul Quran mentions on page ۱۷۰

The opponents of Islam have raised objection against the penal code of Islam .� They label such penalties to be primitive and inhuman and not acceptable in the twentieth century . The criticism is especially severe with regard to the punishment of theft and fornication . They trump up their arguments saying that such crimes are a result of psychological disorders and moral and psychological counselling can reform criminals

We admit that moral advice is one of the ways of reforming individuals . Certainly , . moral lessons have a profound effect in guiding a society in the right direction . We also do not reject the fact that most of the crimes are due to psychological and moral . ills

Islam has not overlooked moral training as a factor in the development of character but Islam also believes that inspite of such training if the individual is inclined towards crime he should be punished adequately . A breakdown in discipline and order begins . if you ignore crime , eventually leading to a corrupt society

In non-Muslim countries also the criminals are not let off with a sermon on moral values . Criminals are imprisoned and accorded various punishments . We do not deny the fact that poverty causes many a crime to be commited . We agree that destitution sometimes makes a man lose his sense of moral values and he is more inclined to Khiyanat and stealing when he is in difficult economic conditions . But we cannot accept that poverty and destitution are the sole causes of crime . We see quite a few people who inspite of their straitened circumstances are not at all inclined towards injustice and crime and prove their integrity by fulfilling their obligations with sincerity . On the other hand crimes and perversity are prevalent in affluent countries and also . in communist countries which claim to have eradicated inequality

Those who are critical of Islam to be

primitive and inhuman are unable to assess their own selves . Those who proclaim independence and human rights overlook their own crimes . Forty thousand people were butchered in North Africa just because they were protesting for their basic rights . Is this nor barbaric ?

The newspaper Kahyan of ۱۴th April ۱۹۶۰ reports : The valiant people of Algeria have struggled for six years against the tyrannical rule of France over their country . To date , around one million people from the total population of ten million have laid down their lives in this struggle .

Coming back to our discussion we would like to point out that Islam has taken in to consideration all aspects of crimes and punishment . Islam does lays down heavy penalties for crimes committed but Islamic law takes into account , the circumstances under which the crime is committed . A person who steals due to hunger and poverty is not liable to have his hands cut off , nor is a person who has been coerced into stealing , punished . Also Islamic laws are not applicable in non-Muslim countries . So the objections raised are baseless .

As far as barbarism (of which Islam is accused) is concerned , the progressive countries in the Second World War alone killed and maimed a million people . The dropping of the atom bomb caused untold miseries of devastation , death and diseases plagued millions of people and the horrible effect of these continue to this day . It has come

to light in recent times that the dropping of the atom bomb was entirely unneccessary . It was for an experiment . An experiment conducted at the cost of human life and human masses . Compared to this shocking perversity and savageness the fact that .corporeal punishment in Islam is given in only limited cases

Besides Islam prescribes rules and regulations which if followed faithfully not only improve morals , but eliminate poverty and enhance economic development of the .society as a whole , thus eliminates the very cause of these crimes

It is the duty of the Islamic government to provide every citizen with suitable employment . If some people still remain unemployed they are to be paid a stipend from the public treasury till they can secure a job . Under these conditions there is no need for anyone to steal . Inspite of this if someone steals , then surely he deserves to .be punished

It is a fallacy to think that these prescribed punishments are only meant for old times when people were savage and incapable of being controlled by any other means and that in the modern age people are receptive and suggestive and can be reformed without punishment . It is a foolish argument . If this argument had any substance we would not be witnessing such an awsome crime rate in the �cultured� atmosphere .of the developed countries

It is obvious that the Quranic ayat quoted earlier does not give any details regarding the robbery or the punishment

These details have been elaborated in numerous traditions that have come down to . (. us from our Ahlul Bayt (a . s

CONDITIONS WHEN CORPOREAL PUNISHMENT IS ACCORDED

It should be mentioned here that as far as Shia faith is concerned amputing of hand implies cutting four fingers of the right hand . The palm and the thumb are left . untouched

Before amputing the hands of the thief the following conditions must be fulfilled . Even : if one of them is absent , the punishment is not carried out

The thief must be an adult . The signs of adulthood according to Shariat are the . ١ completion of fifteen lunar years for a boy and nine lunar years for a girl . Another sign of maturity is the growth of pubic hair . The third sign is the ejaculation of semen in boys and the beginning of the menstrual cycle in the girl . Even if one of these signs are present the concerned person is an adult . So if the thief is not an adult his hands cannot be amputed . At the most the judge releases him after issuing a stern warning . so that he may not dare to repeat this act

. Abdullah Ibne Sinan relates the following tradition from Imam Ja�far as-Sadiq (a . s : (

When a minor child steals for the first and the second time he is forgiven . If he does� it for the third time he is issued a strict warning and beating . If he persists in

his crime , the tips of his fingers are slightly cut and if he repeats the act , some more � . of his fingers are cut away

The thief must be sane . So if an insane person robs , his hand is not amputed . He . ۲ . may be suitably warned and scolded

The thief must not have resorted to stealing under duress , if he had been . ۳ . compelled to do so , the penal code is not applied

The stolen thing must be something that is worth owning . Hence , if ones freedom . ۴ . is restricted it cannot be called a theft

The value of the stolen object must not be less than one-fourth misqal of pure gold . ۵ . . One misqal is equal to eighteen grams . One-fourth misqal is four-and-a-half gram

The son or the slave of the thief must not own the thing that is stolen . So if a father . ۶ steals from his son , he is not punished . On the contrary if a son or a daughter steals from the father or mother their hands are amputed . The same rule applies to the master and the slave . If the master robs his slave he is not punished . On the other hand , there exists a difference of opinion on the matter of whether the slave who steals from his master is to be accorded the punishment of theft or not . Some Mujtahids are of the

opinion that if a servant steals from his office or employer , he should not be given the full penalty . Other Mujtahids have issued a decree that there is no difference between a servant , a workman and other people . They shall be deserving of the penalty . There is also a difference of opinion with regard to the theft committed by a . guest from his host . The most prevalent verdict is that the guest must be punished

Eatables stolen during the times of famine do not make the thief liable for having . ۷
: his hands cut . It is narrated from Imam Ja�far as-Sadiq (a . s .) that he said

In the time of famine and draught the hands of a thief are not cut off for stealing�
� . edible items like bread and meat etc

If a soldier participates in a raid and steals from the plundered goods obtained in . ۸
. war before they are distributed , he is exempted from the punishment

If one of the parties to a transaction steals a property and claims that it rightfully . ۹
. belongs to him , he is not liable to be punished

If a person is accused of theft , but before his theft is proved to the judge , he pays . ۱۰
the owner the value of the goods , he is not penalised . Similarly , if a son steals from , his father but before the verdict is issued the father dies

the son is not punished , as stolen goods now comprise his inheritance .

۱۱ . If the use of the stolen things is haraam (e . g . wine or pork) , there is no penal action against the robber .

۱۲ . If the thief claims that he had not taken a particular thing with the intention of stealing it , and the judge considers otherwise , there shall be no punishment for it .

۱۳ . The object should have been stolen from a place where the owner�s permission is required to enter . If a theft takes place in a public mosque or public bath , the thief does not have his hand amputed .

۱۴ . The thing should have been stolen from a secure place . If something is not kept in a safe place and left open , the theft of it does not incur punishment . Hence valuables should be kept under lock and key . The fruits should not have been stolen from the trees . They should have been already picked and stored in the orchard . The four-footed animals have to be stolen from the stables . Wares have to be stolen from inside the shop . The pocket that is picked must be an inside one and not the one that hangs outward . Money should be stolen from a safe etc . The shroud should have been stolen from the grave .

۱۵ . The thief must himself take away the stolen goods from their proper place

If one takes out the thing from its safe place and another one takes it away , neither . of the two can be punished for theft . Because , the one who has taken out the thing from its safe place has not stolen it and the one who has stolen it has not done so from its place of safety . We have already mentioned that one who steals something from other than its proper place is not given the punishment of theft . Only that thief is punished who removes the thing from its proper place and also takes it away . If more than one person are involved in stealing something from its proper place and taking it away , then the value of the stolen property is divided by the number of people involved . If the share of each person is more than one-fourth misqal all their hands are amputed but if their individual shares are less than this then none of them are . punished in this manner

If a thief removes the stolen object and loads it on his animal , or gives it to an insane man or a minor child for taking it away , he is penalised . This is because the animal , . the insane person and the child are mere carriers of the goods

Severing of the hand is a punishment for theft . Theft implies that someone takes . ۱۶ away something without the knowledge of others who later realise that the

thing is missing . Hence if a person forcibly loots some goods from its owner , he is not punished for theft . He is beaten up and issued a warning , so that he may not repeat the act . However if the goods are looted using a weapon , the punishment is equal to that of being at war against the Muslims . (This punishment is described in the thirty-third ayat of Surah Maidah . Either the criminal is killed or crucified , the left and the right foot is amputed , or he is to be exiled; the judge can award one of these punishments .)

۱۷ . If before a theft can be proved , the thief goes to the judge and repents and promises not to steal in future he is saved from the punishment . Once the theft has been proved , repentance is of no consequence and punishment will be implemented .

۱۸ . For a theft to be proved , two just witnesses should have seen the thief stealing . It may also be that there is just one witness but the owner also testifies that robbery has taken place . The thief may himself confess twice of his theft and deserve to be penalised . If he confesses only once , the stolen goods are taken away from him and restored to the owner . He is not punished for theft .

۱۹ . If the owner takes back his goods or allows the thief to keep them

before the matter is reported to the Qazi and does not press for a penalty , the thief is not punished . However if the crime is proved before the judge even the owner cannot . save the thief from punishment

Some Mujtahids believe that if two just people have not witnessed the theft and it is only proved by two confessions of the thief , the judge has the prerogative to condone him . It is mentioned in the book Tahzeeb that a person came to Amirul Momineen Ali , (a . s .) and confessed of having stolen something . Hazrat Ali (a . s .) asked him

� ? Can you recite some portions of the Quran�

� . He said , �Yes , Surah Baqarah

, Ali (a . s .) said

� . I have respited your hand in exchange of Surah Baqarah�

� ? Ashath said , �O Ali (a . s .) ! Have you overlooked the Divine penalty

, Ali (a . s .) replied

What do you know ? Awarding the penalty is only necessary when two just� witnesses have testified . But if the crime is confessed by the thief himself , the Imam � . can condone him

If the crime satisfies the above conditions , the amputing of the hands could only be carried out by the just ruler or judge . No other person is qualified to award the penalty or carry out the punishment . The Qazi is responsible for recovering the stolen goods and

restoring them to the owner . If the goods are used up or lost , the thief has to make good the loss . The order for the returning of stolen goods is the same , whether the theft is proved according to Shariat or not . If a thing belonging to someone else is taken , it has to be returned.

In some cases the theft is not proved but the Qazi issues a warning for taking the property belonging to someone else . The Qazi may scold or beat the person so that he may not repeat the act . The extent of scolding and beating is also left to the discretion of the judge . In cases where the goods are stolen from an unsafe place , or a bandit has looted the goods , or a forgerer has forged a signature and wrongfully acquired someone�s money , the property is restored to the owner and the accused is scolded and beaten . In the same way if someone digs up the grave containing a corpse , but does not steal the shroud , he is also scolded and beaten up . Even if he steals the shroud but its value is less than one-fourth misqal of gold he is similarly beaten up and scolded.

PROTECTION OF PROPERTY AND HONOUR

If the thief is seen stealing , he becomes a bandit . The owner can , with the intention of protecting his property fight with him . If the thief dies , his killing is condoned

and no blood money is payable . Similarly the attacker can be killed in defence of ones life and honour . But the real aim has to be for defence , and if defence is possible without killing , then killing is haraam . Only the least aggressive measures necessary . for defence are permitted

The Islamic laws with regard to theft are numerous and there is a difference of opinion among the Mujtahids upon many of the points . Keeping in mind the scope of . this book , we feel the discussion we have had should suffice

? HOW IS THE PUNISHMENT AWARDED

After the crime is proved the judge cuts off the four fingers of the right hand . He leaves the thumb and the palm untouched . The penalty is the same if the thief is convicted of multiple thefts and has not been punished before . If a thief has already had his four fingers cut and he steals again and the theft is proved , his left foot is cut from the front . The heel is left so that he can walk . If he steals for a third time and again the theft is proved the robber is imprisoned for life . If he steals in the prison too . , he is put to death

The hand which is supposed to be lifted up for prayers , the hand which expresses the submission to Allah , the hand which must be used to solve the difficulties of people , to help the oppressed and

the orphans , to attack the enemies of faith , if the same hand is used to steal the property of the Muslim brothers and it is proved with all its necessary conditions , then . there is no way except to dismember it . Society is rendered safe due to this measure

(DIYAT (PENALTY

If someone�s hand is amputed without any fault of his , the one who cuts the hand is made to pay five hundred misqal of gold to the victim . Whereas if someone robs one fourth of a misqal of gold his hand is amputed . It appears that one who steals a fourth of a misqal of gold is worse than the one who cuts off the hand of an innocent person . . Such is the value of trust in Islam

(SHORT–WEIGHING AND CHEATING (IN BUSINESS .۲۴

short � weighting and cheating

The twenty-fourth Greater Sin is short weighing or cheating in business . This is recorded in the Holy Quran and the tradition of Imam Ja�far as-Sadiq (a . s .) as related by Amash and the tradition of Imam Reza (a . s .) as reported by Fazl Ibne Shazaan . Imam (a . s .) says : "Decreasing (fraudulently) in measure and weight . � (is also a Greater Sin) . It is haraam for a seller to give less than the specified quantity . or for the debtor to repay less than what is specified

A terrible punishment awaits the doer of this grievous sin , according to the book of : Allah . A complete chapter of the Holy Quran deals with this topic . It says

Woe to the defrauders . Who , when they take the measure (of their dues) from� men , take it fully , but when they measure out to others or weigh out for them , they are deficient . Do not

think that they shall be raised again , for a mighty day , The day on which men shall � ? stand before the Lord of the worlds

(Surah Mutaffefeen ۸۳ : ۱-۶)

DEED IN SIJJIN

Nay ! Most surely the record of the wicked is in the sijjin . And what will make you� � . know what the sijjin is ? It is a written book

(Surah Mutaffefeen ۸۳ : ۷-۹)

Sijjin is either the name of that register which contains the account of deeds of disbelievers and transgressors . Or it is a special corner of Hell where the disbelievers : and sinners will be consigned . Hence the translation of the ayats will be as follows

They should be fearful for it is written down that the transgressors will go to sijjin .� And what can explain to you what sijjin is ? It has already been written about it (And a � . (decision has been taken which cannot be changed

: Hazrat Shoeb (a . s .) was preaching to his people

O my people ! Serve Allah , you have no god other than He , and do not give short� measure and weight . Surely I see you in prosperity and surely I fear for you the punishment of an all-encompassing day . And O my people ! Give full measure and weight fairly , and defraud not men their things , and do not act corruptly in the land , � . making mischief

(Surah Hud ۱۱ : ۸۴-۸۵)

A PERSON WHO SHORT-WEIGHS IS NOT A MOMIN

According to the Quranic ayats , one who resorts to short weighing and defrauding does not believe in the Day of Judgement and the Hereafter . If the person had any belief in the Hereafter , he would

know that , even if he succeedes in fooling people , he would never be able to hide his fraud from the Lord of the worlds; he would realise that on the Day of Judgement he would have to account for whatever he has earned by defrauding and make good the . loss

A butcher who was an idol-worshipper used to give more than the prescribed weight . When people asked him the reason for this he pointed up towards the top of the wall and said , �I give more because of him . � When people looked up they saw an idol installed there . Another idol-worshipping shopkeeper was well known for his habit of . casting a glance at the idol before he proceeded to weigh some goods

When Hazrat Yusuf (a . s .) and Zulekha were alone in the room , Zulekha covered the , idol with a cloth . Hazrat Yusuf (a . s .) asked her

� ? Why have you covered the idol�

, She said , �I feel ashamed before it ! � Hazrat Yusuf (a . s .) said

You feel ashamed before a lifeless idol created by men , when it has no power of� understanding . How can I not feel ashamed before the Almighty Lord Who is ever � ? present and all-seeing

. Saying this he fled from that place and saved himself from fornication

It is a great pity that idol worshippers are ashamed to commit sins in view of their idols , which

are lifeless objects , whereas Muslims have no qualms in commiting sins before Allah . (a . j .) for Whom nothing is hidden in the heaven and the earth

FIVE SINS AND THEIR PUNISHMENTS

The following tradition has been recorded from the Holy Prophet (s . a . w . s .) in the book Tafseer Minhajus Saadeqeen According to this tradition there are five types of . sins which bring about five types of calamities

When the people of a community break promises and oaths , Allah makes their� . enemies to reign upon them

When people order against the revealed Divine commands , poverty (certainly) is . widespread

. When immorality is practised openly deadly diseases certainly increase

When people short-weigh and short-measure then there is a decrease in agricultural � . output . (Decrease in livelihood) and there is less rainfall

ADVICE OF AMIRUL MOMINEEN ALI (A . S .) FOR THE BUSINESSMEN

Whatever Ali (a . s .) found himself free from the administrative work , he used to go , to the market place and announce

O people ! Fear Allah ! Weigh and measure with justice . Do not cheat people (by� � . giving less) and do not spread corruption in the earth

One day Ali (a . s .) saw a saffron seller short-weighing . He had applied oil to his hand and very cunningly he applied it to the pan of the balance which held the saffron . Ali (a , . s .) picked up the saffron from the balance and said

� . First rectify your balance , then if you like you can give more than that�

BETWEEN MOUNTAINS OF FIRE

: The Holy Prophet (s . a . w . s .) says

One who does Khiyanat in weighing and measuring is thrown into the lowest� section of Hell . There he shall be placed between two mountains of fire . He will be told to weigh those mountains . He will be busy in this forever . �

The following incident is recorded in the book Tafseer Minhajus Saadeqaen :

A person by the name of Malik went to visit a friend who was sick . Malik says , �I saw him in a deplorable condition . He was screaming , �Two Mountains of fire are going to crash upon me . � I told him , �It is only an illusion ! � He said , �No , it is true !

Because I have two different balances . With one of them I used to short-weigh while selling and with the other I weighed more while buying . I am punished for this so soon  !

SHORT CHANGING IS ALSO HARAAM

As it is haraam to short-weigh it is also haraam to short-measure like measurement of cloth or land which are sold by measure , must not be short measured . It is absolutely haraam . In the same way those items which are sold by number , like eggs or fruits; if someone sells them to a person and gives less than the specified quantity , he is counted among those who short-weigh and short-measure . Shaykh Ansari has .mentioned it in his book Makasibul Muharrama

THE SELLER WHO CHEATS IS A DEBTOR OF THE BUYER

The amount of goods given less by the seller is owed to the buyer . It is obligatory to give the balance amount to the buyer . If the buyer is dead he must give it to his heirs . If he does not know the buyer he must with the permission of the Jurist pay a similar .amount as sadqa on behalf of the buyer

If the seller does not know how much less he has given , he must give him some amount that will satisfy the buyer . If the buyer is dead he must satisfy his heir . If the .buyer is unknown the Mujtahid must be satisfied

DEFRAUDING IS LIKE SELLING SHORT

It is short weighing and short measuring when the seller gives less without the knowledge of the buyer . The buyer does not realise that he is being given less than the stipulated quantity but it is defrauding when the seller sells some goods of an inferior quality and makes it out to be of a good quality . In this case too the buyer is .unaware of being cheated

The seller may also adulterate the goods . In this case there is no short weighing but it is haraam all the same , because it is a kind of fraud . For example a grainseller adulterates ۹۵ kg of wheat with ۵ Kg of mud and sells it as a hundred Kg of wheat; or a

milkman adulterates milk by adding water . Similarly a shopkeeper sells a kilo of ghee

but surreptitiously puts a quarter kilo of stone beneath the layer of ghee . A butcher commits a fraud if he adds more than a reasonable amount of bones while selling meat . Vegetable sellers increase the weight of vegetables more by pouring water over them than required . All these types of frauds are included among the sin of . underweighing , even if the seller is weighing the adulterated goods accurately

ADULTERATION IS HARAAM

To mix an inferior quality of wheat with one of a good quality or to adulterate pure ghee is also haraam . Shaykh Ansari says in his book Makasibul Muharrama , �The � . tradition prohibiting adulteration is Mutawatir

: Shaykh Sadooq has recorded the prophetic tradition

One who sells adulterated goods to Muslims is not from us . He will be raised with� � . the Jews on the Day of Qiyamat , because an adulterater is not a Muslim

, The Holy Prophet (s . a . w . s .) said

� . One who gives us adulterated goods is not from us�

, He repeated this sentence thrice then said

And Allah will remove barakat from the livelihood of the Muslim brothers . (Allah) will� � . destroy his economy and leave him upon his own condition

(Iqaabul Aamaal)

An edifying incident is mentioned on page ٣٠٩ of the book Daarus Salaam by Aqae Iraqui : The respected Aqae Abdul Husain Khawansari has related to me the following incident : �An honest perfume seller of Karbala had fallen sick . He tried the treatment of

every doctor in the town but it was of no use . He spent all his property for his treatment but he was not cured . One day I went to pay him a visit . I saw him perturbed . He was instructing his son to sell off the household items . He was saying , �Sell off everything ! I do not want anything . Either I will die or be cured ! � I asked him , �What do you mean ? � He sighed and answered , �At the beginning of my career I was not so rich . During that time an epidemic fever broke out in Karbala . The doctors prescribed lime juice as its cure . Since the disease was widespread there was a great demand for limejuice . I began to adulterate limejuice by mixing yoghurt in it . I sold it at a very high rate . Gradually the stocks of limejuice with the other shopkeeper were finished . They began to direct their customers to me . Soon the stock of limejuice in my shop was also sold out . Now I began to sell only yoghurt by adding colour and a sour material to it . I sold this concoction as limejuice . My coffers became full and I continued to amass wealth . Today I find that all this property is of no use to me . My disease is incurable . So I wish to get rid of all the things that

I obtained in this haraam manner , in the hope that after doing this , I may be cured . � Not much time had elapsed after this incident when the perfume seller departed from this world . He was definitely indebted to those whom he had sold the � . adulterated limejuice

: Hazrat Imam Muhammad Baqir (a . s .) says

One day the Holy Prophet (s . a . w . s .) was passing through the bazaar of Madinah� . He (s . a . w . s .) told a wheat seller , �Your wheat is of a good quality . � Then he put his hands inside the pile and found inferior quality of wheat below He said , �I see �� . that you have gathered the provisions of Khiyanat and adulteration

(Iqaabul Aamaal)

Allamah Hilli says that a man asked Imam Ja�far as-Sadiq (a . s .) , �If a person has two types of goods one is of a superior and expensive quality and the other is of � ? inferior and cheap quality , can he mix these two and sell at a special rate

, Imam (a . s .) replied

It is not correct for him to sell the adulterated goods to Muslims . However (there is� � . (no harm) if he informs them (of the adulteration

(Iqaabul Aamaal)

Dawood Ibne Sujaan asked Imam Ja�far as-Sadiq (a . s .) : �I had two varieties of musk . One was wet , the other

dry . I sold the wet and fresh musk but no one was prepared to buy the dry one at the same rate . Is it permitted for me to make it wet so that it is sold out ? � Imam (a . s .) , told him

It is not allowed . However if you inform the buyer that you have made it wet , it is� � . another matter

(. GIVING LESS IN THE RIGHTS OF ALLAH AND PROPHET (S . A . W . S

People have been ordered not only to refrain from defrauding each other , but they must also not cheat and defraud while fulfilling their obligations towards Allah , the . Holy Prophet (s . a . w . s .) , the Holy Imams (a . s .) and all the creatures

Allah is not deficient while fulfilling the rights of people . He has taken upon himself to give sustenance to one and all . He bestows man with unlimited favours . He listens to his entreaties and fulfills his wishes in keeping with his well being . So it is incumbent upon man to be faithful in fulfilling his duties towards Allah . Man can do this by being thankful to Allah for His blessings , by obeying His commands by carrying out all his obligations . Thus one who succumbs to Satan and his own selfish desires , has disobeyed Allah and he has not fulfilled Allah�s right . His prayers are not answered immediately , he becomes impatient and does not realise that he himself is deficient

. in fulfilling Allah�s rights . Allah (a . j .) says in the Holy Quran

. and be faithful to (your) covenant with Me , I will fulfill (My) covenant with you . . . �
�

(Surah Baqarah ۲ : ۴۰)

. It is nothing but His Beneficence that inspite of our failings Allah listens to our prayer

: Hazrat Imam Zainul Aabedeen (a . s .) says in Dua Abu Hamza Thumali

All praise be to Allah Who responds to my call . Whereas when He calls me , I am� lazy in my response . All praise be to Allah Who gives me whatever I ask Him . Though when He asks me for a loan I am stingy . (All the good deeds are a loan to Allah . He . (shall repay men on the Day of Qiyamat

And all praise for that Allah who sees my infamies but acts magnanimously (He does not send immediate punishment) . He is so forgiving as if I have not committed a � . single sin

WHAT YOU DESIRE FOR YOURSELF

, Saadi Shirazi says in a couplet

You usurp the property of Muslims but when someone usurps yours you protest� � . and claim that no one is a Muslim anymore

If one desires not to be cheated by others one must be honest in ones dealings with others . Justice demands this . The traditions also state that one must wish for others . what one desires for oneself

JUSTICE AND EQUITY IS BEST

: Imam Ja�far as-Sadiq (a . s .) says

Three actions are the best . People should receive complete justice from you so� much so that you desire for them what you desire for yourself . You must co-operate

monetarily with your brothers in faith . You must remember Allah in every condition . That remembrance is not merely Subhanallah (Glory be to Allah) or Alhamdo Lillah (Praise be to Allah) , (it is remembering Allah , always) . When some duty comes upon you which Allah has ordered , you must fulfill it , and when some prohibited act comes � . before you; leave it

(Al Kafi)

THE SCALES OF JUSTICE

: Amirul Momineen Ali (a . s .) advises his son Imam Hasan Mujtaba (a . s .) in his will

O my child , make yourself the measure (for dealings) between you and others .� Thus , you should desire for others what you desire for yourself and hate for others what you hate for yourself . Do not oppress , as you do not like to be oppressed . Do well to others , as you would like good to be done to you . Regard bad for yourself whatever you regard bad for others . Accept that (treatment) from others which you � . would like others to accept from you

(Nahjul Balagha)

EVERYTHING HAS A MEASURE

: In Surah Hadid , Allah , the Almighty says

Certainly We sent Our apostles with clear arguments , and sent down with them the� � . Book and the balance that men may conduct themselves with equity

(Surah Hadid ۵۷ : ۲۵)

By the word �balance� , Allah means justice and Allah has appointed a �balance� for everything . The belief of men and the truth and falsehood is also tested on this basis . The good and bad morals and qualities are also evaluated on the scales of justice . If men conform to justice in their speech and actions and belief and deeds . they will be able to establish true justice in the world

ALI (A . S .) IS THE SCALE OF DEEDS

: In one of the Ziarat of Amirul Momineen Ali (a . s .) we read

� . Peace be upon the balance and the scales�

Hazrat Ali (a . s .) is the measure for distinguishing truth and falsehood . He is the touchstone for differentiating between good and evil . He is the scale for evaluating morals and deeds . After the demise of the Holy Prophet (s . a . w . s .) , the Holy Quran and Ahlul Bayt (a . s .) , especially Ali (a . s .) , is the channel for and the criterion of faith . By comparing the deeds and faith with the speech and actions of Ahlul Bayt (a . s .) we distinguish good from evil . If our belief and actions conform

to the standards of Ahlul Bayt (a . s .) they are correct and if not then they are of no . use

Justice demands that we must not go to the extremes . We should neither exceed the limits nor remain deficient . The scales of justice are very accurate and can detect even the weight of a single strand of hair . After recognising the path of justice it is a formidable task to remain firm upon it . One who is successful in recognising the true path and wishes to follow it , is bestowed Divine help . It is this person who is proved correct by the scales of justice on the Day of Judgement . He crosses the difficult bridge of Sirat with ease and swiftness . One who is not just in this world is proved wrong in the Hereafter . He will stumble from the bridge of sirat and drop into hell . : The noble Quran says

And there is not one of you but shall come to it , this is an unavoidable decree of� your Lord . And We will deliver those who guarded (against evil) and We will leave the � . unjust therein on their knees

(Surah Marium ۱۹ : ۷۱-۷۲)

May Allah guide us upon the way of justice and equity . May Allah include us among . the pious and enable us to be saved from falling into Hell

CONSUMPTION OF HARAAM .۲۵

consumption of Haram

The twenty-fifth Greater Sin is Consumption of Haraam . In the Quranic ayat �Akal-e-soht� is

translated as eating of what is unlawfully acquired . Hence the word �eat� is not restricted to consumption of edibles but includes the use of any and every article , which has been acquired unlawfully or by illegal means .

Consumption of haraam is listed as greater sin in the Holy Quran and the tradition of Imam Reza (a . s .) from the book Oyoon-e-Akhbare Reza and the tradition of Imam Ja�far as-Sadiq (a . s .) as related by Amash . In the following ayat of Surah Maidah :

And you will see many of them striving with one another to hasten in sin and� exceeding the limits , and their eating of what is unlawfully acquired; certainly evil is that which they do . Why do not the learned men and doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired ? Certainly evil is that which they work . �

(Surah Maidah ۵ : ۶۲-۶۳)

In this ayat Soht refers to the acquirement as well as use of anything acquired unlawfully . The dictionary meaning of �Soht� is �to be finished� or �to be lost� . The thing that becomes �Soht� is that which is finished off or used up . The use of this word signifies that unlawfully acquired things do not have any �barakat� and will not benefit the possessor in any way . It should be evident that this unlawful practice would include usurping another�s property , taking interest and

all activities that are undertaken using the money obtained by illegal means . The use . of article brought with such money is also unlawful

Sayyid Abu A�laa Maududi writes in his book Islam and the Economic Problems : �Islam permits the people to obtain their livelihood in any way they choose . They have their freedom to choose their occupation and obtain the necessities of life , but Islam does not allow them to earn in a manner that is harmful for society . It should also not endanger the social equilibrium . Islamic laws not only prohibit the consumption of wine and intoxicants and gambling , but also prohibit any action that causes these sinful things to come into being . For example to undertake cultivation of grapes for wine making , to manufacture wine , to transport , to buy or sell wine , to give it and to use it; all these are haraam too . Islam does not consider free-sex to be a human activity . Islam has prohibited dancing . It does not consider singing and playing musical instruments lawful professions . Any activity that is beneficial to one person but harmful to someone else or to society is considered haraam in Islam . All such types of actions carry a heavy punishment in this world and a dreadful retribution in the hereafter e . g . bribes , stealing , interest-taking , adulteration and frauds , unlawful hoarding of edible items to hike their rates making life difficult for

the poor . In the same way all such actions that instigate wars and those occupations that do not require effort , making the person rich by luck , such as lottery . All these � . occupations are haraam

Shaykh Sadooq (r . a .) has narrated a tradition from Imam Ja�far as-Sadiq (a . s .) , that he said

� . �Any action of Khiyanat with the Imam is �Soht�

There are many types of �Soht� . �Soht� includes that which is received from the tyrant rulers , bribe to Qazis , payment for prostitution , wine , alcoholic nabid (a kind . of wine) , and interest

To bribe a Qazi (for giving a favourable judgement) is to disbelieve in Allah the � � . Almighty

(Khisaal of Sadooq)

A similar kind of tradition is to be found in the book Al Kafi , Imam Muhammad al-Baqir : (a . s .) says

Soht� means the payment for corpse , for dogs and wine . It also denotes the�� (fee paid to a prostitute , the bribe given to a judge and the payment to a Kahin . � (٨

(Wasaelush-Shia)

Although consumption of every type of haraam is �Soht� , some of them are denounced more emphatically and their punishment is more severe . The worst of these is taking bribe . One who accepts bribe is just like a disbeliever and the Holy Prophet (s . a . w . s .) has cursed him . The one who takes interest is equated to

. (. the one who has made war against Allah (a . j .) and the Prophet (s . a . w . s

TYPES OF BRIBE

There are three types of bribes : (١) Bribe paid to a judge for a favourable judgement . . (٢) Bribe for �haraam� work . (٣) Bribe for permitted things

The first kind of bribe comprises of money etc . paid to a judge so that he may give a favourable judgement . The judge may also be bribed for pointing out the loopholes whereby one could weaken the position of the opposite party . It is absolutely haraam even if the one who is paying the bribe is right and the judge delivers the correct judgement . The paying and receiving of this type of bribe or whatever may comprise this bribe is also haraam and a Greater sin . A person who pays or accepts such a . bribe deserves the curse of Allah

: The Holy Prophet (s . a . w . s .) says

May Allah curse one who gives a bribe , one who accepts it and one who acts as an� � . agent between them

(Safinatul Behaar)

: Elsewhere , the Holy Prophet (s . a . w . s .) says

Beware of bribe ! It is nothing but disbelief . The one who is involved in bribe will not� � . even smell the fragrance of Paradise

(Safinatul Behaar)

, Bribe is not only a sin for the guilty but it constitutes assisting in sin

the one who accepts . However if one is compelled to bribe and without it he cannot obtain his rights , it is another matter , but it is still haraam for one who accepts it . Similarly it is also haraam to reach someone by bribing . The one who acts as an arbitrator or agent and takes an active part in negotiating bribe is also a sinner .

This type of bribe is absolutely haraam whether paid in cash or kind . Bribe may also comprise of offering some services to the judge like stitching his clothes free of cost or constructing his house etc . Bribe can even be paid in words . One may praise a judge unduly to please him and thus influence him to give a favourable ruling .

BRIBE IN THE NAME OF KHUMS AND GIFT

Even if a bribe is paid in the name of khums and gift , it is haraam . For example to give someone a gift or a present with the intention of bribing him i . e . with the intention that by giving a gift the beneficiary will act to benefit the giver in some way . Similarly khums and zakat given with the intention of bribing is also haraam . It will not be considered as Khums or Zakat and it will be obligatory for one who has paid Khums or Zakat with such intentions , to pay it once more . Khums and Zakat are to be given with the purest of intentions , that of achieving nearness

to Allah (a . j .) . There can be no other motive . One of the signs of Qiyamat is : mentioned in traditions in the following words

� . Bribes will be accepted as gifts�

The second kind of bribe is the bribe paid to someone , a tyrant or an oppressor for : inflicting harm on a third person . The Holy Quran says

And do not swallow up your property among yourselves by false means , neither� seek to gain access thereby to the judges , so that you may swallow up a part of the � . property of men wrongfully while you know

(Surah Baqarah ۲ : ۱۸۸)

In this ayat believers are warned not to use anything obtained illegally and not to use . their wealth to bribe those in power in order to obtain anything unlawfully

PAYING A BRIBE FOR OBTAINING ONES RIGHTS

The third type of bribe is one that is paid for something lawful . Like paying someone in order that he may help in obtaining ones rightful property or to escape from a . tyrant . Bribing for lawful things is allowed

In a tradition Imam Muhammad al-Baqir (a . s .) was asked about the person who bribes the occupant of a house to vacate it so that the owner may himself use it as his residence . Imam (a . s .) said that there was no harm in it . However the house mentioned in this hadith does not belong to the person who pays the bribe . It is a

trust property or a public place like , the mosque , madrasa , lane , by-lane , and bazaar etc . Thus if someone is occupying a place in the mosque or a student is living . in a room in the public hostel , he can be bribed to vacate it

Hafsul Amr enquired from Imam Ali an-Naqi (a . s .) : �The ruler has appointed agents to purchase our agricultural produce . Is it allowed for us to bribe those agents � ? so that we may remain safe from the ruler�s tyranny

, Imam (a . s .) replied

� . There is no harm in it . You may pay whatever you think fit�

: Then Imam (a . s .) asked

Do you have to supply lesser quantity of grain to the ruler after you have paid the� � ? bribe to these agents

. Yes , � said the questioner�

You have invalidated your bribe (i . e . you have made the bribe haraam) , � Imam � . told him

(Wasaelush-Shia)

Thus it is clear that bribing to cause someone to be oppressed is haraam but it is . permitted in order to save oneself from oppression

ACCEPTING A BRIBE FOR DOING SOMETHING LAWFUL

It must however be made clear that though it is permitted to gift something for lawful acts or to save oneself from oppression , it is detestable to accept such gifts . Because these gifts bear a close resemblance to bribe . Also , the habit of bribing for lawful things may make a man habitual

and he may be inclined to pay bribes for unlawful purposes too . One is prone to error . If a pious person refrains for Makrooh (detestable) bribe he will never be prone to the . haraam bribe . The following tradition supports this fact

Those are they for whom Allah does not desire that He should purify their hearts;� they shall have disgrace in this world , and they shall have a grievous chastisement in � . the hereafter . (They are) listeners of a lie , devourers of what is forbidden

(Surah Maidah ۵ : ۴۱-۴۲)

: Explaining this ayat , Amirul Momineen Ali (a . s .) says

It is that person who fulfills the wish of his believing brother and accepts a gift in� � . return

Shaykh Ansari says in the book , Makasibul Aamaal : �There are many explanations of this tradition . One of it is that we must absolutely refrain from accepting gifts in � . return for favours done that we may never fall into the trap of accepting bribe

CHARACTERISTICS OF THOSE WHO EAT HARAAM

A characteristic feature of earnings by haraam means the money and wealth so , acquired . It is narrated from Imam Ja�far as-Sadiq (a . s .) that he said

The madness of (acquiring or constructing) buildings . Mud and water occupies the� � . head of one who earns by unlawful means

(Behaarul Anwaar)

It means that a person with unlawful earnings is constantly worried about his wealth and strives to convert it into fixed property so that it is not

lost . The buildings of mud and water neither benefit the owner in the Hereafter nor do they provide peace in this world . Such a person spends every bit of his wealth for . pieces of land . Finally , Allah orders the land to swallow all his wealth

Unlawful gains are harmful both from the worldly point of view as there is no barakat in such gain and also from the spiritual point of view as these form obstacles in the . acceptance of acts of worship

: The Holy Prophet (s . a . w . s .) says

When a single morsel of haraam enters the stomach of a person and becomes a� � . part of his body , the angels of the sky and the earth curse him

(Safinatul Behaar)

: The Messenger of Allah has also said

Acts of worship accompanied by the acquiring of haraam are like buildings that rest� � . on (crumbling) sand

(Safinatul Behaar)

They lack a firm foundation and hence are of no use . Such buildings can never remain . intact and are soon destroyed

INVOCATIONS ARE NOT ACCEPTED

, The noble Messenger of Allah (s . a . w . s .) has remarked

Prayers of the one who eats a single morsel of haraam are not accepted for forty� nights nor are his invocations accepted for forty days . Every piece of flesh that grows by consuming haraam is most deserving of being burnt in hell-fire and even a single � . morsel consumed causes some growth of flesh

(Safinatul Behaar)

The Holy

, Prophet (s . a . w . s .) has also stated

One who wishes to have his invocations accepted must keep aloof from haraam�
� . food and unlawful earnings

(Al Kafi)

: (. A man asked the Holy Prophet (s . a . w . s

, I wish for the acceptance of my deeds . � The Prophet (s . a . w . s .) told him�

Keep your food purified from haraam and do not let any unlawful thing enter your�
� . stomach

(Al Kafi)

: (. The Almighty Allah revealed to Janabe Isa Ibne Maryam (a . s

Inform the oppressors of Bani Israel that they must not call Me and invoke Me as�
long as they are involved in unlawful earnings . And if they call Me and invoke Me in
� . this condition , I will curse them

(Al Kafi)

HARDENING OF THE HEART

Whatever man eats is like a seed sown in the earth . If the seed is good it will bear sweet fruits . If the seed is bitter and poisonous , so is the fruit that grows from it . If the food is good and lawful it has beneficial effects on the heart . It is purified from every blemish and impurity . The organs of this person perform good deeds , but if one consumes food obtained through unlawful means it causes the heart to harden . The symptoms are soon obvious . A hard hearted person is unaffected by any kind of preaching and remains absolutely

impenitent . Such a man is not moved even when he sees clear injustice . No good can be expected from him . Not a trace of goodness is visible in his dark heart . He refuses to accept what is right and is immune to every kind of moral advice . The tragedy of Karbala is the perfect example of this phenomenon . These are the characteristics clearly pointed out by Imam Husain (a . s .) in his address to the troops of Ibne Saad :

You bellies are filled with unlawful (wealth) . Now you will not accept the truth . Why � don�t you deal with justice ? Why don�t you listen to me ? �

(Nafasul Mahmoom)

In other words , when a person�s heart becomes hard and darkness occupies it .

During the rule of the Abbasid King Mahdi , there was a Qazi named Shareek bin Abdullah . He was an honest and upright Judge , till the time he was summoned by the king . The Abbaside King forced him to choose one from three things (١) Either he should accept the post of the Royal Qazi (٢) He should become the teacher of the King�s son (٣) or he should dine with the king , at least once .

The Qazi thought that easiest of the three was to eat with the king once , so he agreed to dine with King Mahdi . The ruler ordered the royal chef to prepare the best of the dishes . When the Qazi

had eaten the food , the cook remarked to his companions , �Now , Qazi Shareek will never achieve salvation . �

The prediction came to be true . The haraam food affected the Qazi to the extent that he also accepted the other two conditions . He became the special Qazi of the King and the tutor of his children . It is said that Qazi Shareek used to be very strict and unflinching with the treasurers while obtaining his share from the royal treasury .

One day the treasurer protested , �You have not sold me grain that you act so ruthless in recovering its price . � Qazi Shareek replied , �Yes , I have sold something more valuable ! I have sold my religion . �

One day a tray filled with delicious dishes was sent by Haroon al-Rasheed for Bahlool . Bahlool did not accept it . The servants of the king said , �It is not possible to reject the present of the Caliph . � Bahlool , the wise , pointed towards the stray dogs and said , �Give it to the dogs . �

The servants became angry and said , �You have insulted the royal gifts . � Bahlool became silent then said , �Be quiet , if the dogs learn that this food is sent by the king , they will not touch it . �

A MORSEL OF HALAAL FOOD

Eating haraam gives rise to every type of infamy . Whereas , the halaal morsel is the cause of every kind of goodness

and charity . Numerous traditions praise the acquisition of livelihood through lawful , means . For example the Holy Prophet (s . a . w . s .) says

� . Worship consists of seventy parts and the best part is earnings by lawful means�

(Safinatul Behaar)

, The Messenger of Allah has also said

When a man eats halaal food an angel stands over his head and prays for his� � . forgiveness till he finishes eating

(Safinatul Behaar)

, The Prophet has remarked in a similar vein

One who strives to earn his livelihood in a lawful manner from morning till night ,� � . achieves salvation

(Safinatul Behaar)

: The Holy Prophet (s . a . w . s .) states that Allah has said

I will not care on the Day of Qiyamat from which door he enters Hell , the person� � . who does not care from which door he earns money in this world

(Behaarul Anwaar)

: The Prophet of Allah (s . a . w . s .) has also mentioned the following tradition

One who does nor care from which way he earns wealth in this world will be sent to� � . Hell in Qiyamat and I shall not care from which way he is made to enter it

(Behaarul Anwaar)

ALLAH DOES NOT PROVIDE UNLAWFUL LIVELIHOOD

Maybe , those who do not refrain from unlawful earnings are afraid that if they give

up this chance they may suffer poverty and deprivation . This is just a false notion . It is merely a satanic thought because it goes against the Divine

promise of lawful sustenance repeatedly mentioned in the Quran . It is unreasonable , as it is contrary to the numerous traditions of Ahlul Bayt (a . s .) . The Almighty Allah has promised to provide sustenance to each and every creature . The Divine promise is never unfulfilled . Allah only tests the believers to see if they strive patiently to acquire lawful livelihood or act impatiently and deviate . Whatever sustenance is decreed is surely received . It is only the impatience of the people and the weakness of their faith that makes them leave the path of lawful earnings and stray towards illegal occupations . When a person does this he fails the test . Allah deprives this person of the lawful sustenance that was in his destiny . Allah has not decreed for anyone unlawful sustenance.

NO ONE DIES WITHOUT RECEIVING HIS DECREED SUSTENANCE

On the occasion of the last Hajj , the Holy Prophet (s . a . w . s .) addressed the Muslims in the precincts of the Masjidul Haraam:

Know that , the trustworthy Spirit (Jibraeel) has informed that no creature dies till� he has received his destined sustenance.

Then fear Allah and do not vie among yourself in earning your livelihood . If there is some delay in receiving your sustenance , it must not be that you pursue it in disobedience to Allah . Verily , Allah has distributed only halaal sustenance to every creature . He has not destined haraam sustenance to anyone.

Hence one who fears Allah

and acts with patience , Allah shall bestow upon him His sustenance through lawful means . But one who abandons purity and takes up haraam methods , a similar amount shall be decreased from his lawful sustenance . He shall be made to account for his haraam earnings on the Day of Qiyamat . Allah the Almighty has prohibited it in the following words : � . . . and do not substitute worthless (things) for (their) good ((ones . . . �

(Surah Nisa ۴ : ۲)

It should not be that in a hurry to obtain livelihood you obtain it through illegal ways , before Allah provides you with the halaal sustenance that He had decreed for you . �

(Al Kafi)

DEPRIVED OF HALAAL FOOD

One day , Amirul Momineen Ali (a . s .) reached the mosque and alighted from his mule . He entrusted his animal to a person and entered the mosque . The man pulled out the saddle and ran away leaving the mule unattended.

When Ali (a . s .) returned , he was holding two dirhams . He intended to give them to the man who had looked after the mule . He found the mule without the saddle . After reaching home he gave the same two dirhams to his slave for the purchase of another saddle . The slave went to the bazaar found the same rein . It came to be known that the thief had sold the stolen rein for two dirhams . It was the same

amount that he could have earned in a lawful way . When the slave related the whole incident to Ali (a . s .) , he said ,

By abandoning patience man converts his halaal sustenance into haraam . Though� he does not receive more than what is in his destiny . �

(Lailail-Akhbaar)

۲۶. USURPING THE RIGHTS OF OTHERS OR NON-FULFILLMENT OF RIGHTS

explaination

Non-fulfillment of another�s right , without a valid excuse is the twenty-sixth greater sin . If a person who has some right upon someone and demands his right but the one on whom the obligation rests does not fulfill the right , even though he is capable of it , then this person has committed a greater sin . Non-fulfillment of rights as a greater sin is according to Nass (Holy Quran and hadith) . The frequently quoted tradition of Amash from Imam Ja�far as-Sadiq (a . s .) and the hadith of Imam Reza (a . s .) as narrated by Fazl ibn Shazaan also include it in he list of greater sins .

Hazrat Imam Ja�far as-Sadiq (a . s .) says :

One who does not fulfill the rights of a believer (and does not repay what he owes� to him) , on the Day of Judgement , Allah will make him stand for five hundred years and blood or sweat will ooze through his body . An announcer from Allah will announce , �This is the oppressor who had not fulfilled the right of Allah . � Then after being admonished for another forty days it will

be ordered for him to be thrown into the fire (those who admonish him will be either . (believers or prophets

An explanation of this hadith by Allamah Majlisi states that if the sinner�s oppression is not of a very serious nature , sweat will flow from his body and if his oppression is of . a serious nature , blood will seep out of him

(Miratul Oqool page ۳۶۱)

Allamah Majlisi further says , �This tradition proves that the right of a believer is the right of Allah . Allah has ordered to restore a believer�s right . Disobeying this : command is just like usurping the right of Allah . The tradition further states

On the Day of Qiyamat a caller will announce , �Where are those who oppressed� and tortured the friends of Allah ? � Some people will stand up . They will not be having any flesh on their faces . It will be said , �These are the ones who tortured the . believers , bore enmity towards them , dealt harshly with them due to their belief



It will be ordered that they may be thrown into Hell . Further , Imam Ja�far as-Sadiq (a . s .) swears by Allah the Almighty and says that these people had the same belief as the believers , but they did not respect their rights and also exposed the secrets of . the believers

(Wasaelush Shia)

: And Imam Ja�far as-Sadiq (a . s .) has remarked

A believer who has something and another believer�

is in need of it; if the former does not fulfill the need of the needy momin he will not ever taste the food of Paradise nor drink the Raheeq-al-Makhtoom (A drink of � .(Paradise

(Behaarul Anwaar)

DEMAND FOR FULFILLMENT OF RIGHTS ON THE DAY OF QIYAMAT

:Hazrat Sajjad (a.s.) says

On the Day of Qiyamat a person will be caught by his hand and the people of� Mahshar (Gathering) will be told that anyone who has any claim upon him may secure � .his right

(Layali Al Akhbaar)

On the Day of Qiyamat, this would be the most difficult ordeal to face. Every person will avoid meeting his relatives and friends and will be in constant dread of the demands they may make of him. Perhaps this is the predicament alluded to in the :following Quranic ayat

The day on which a man shall fly from his brother, And his mother and his father ,� � ...And his spouse and his son

(Surah Abasa ۸۰ : ۳۴-۳۶)

ACTUAL POVERTY

,The Holy Prophet (s.a.w.s.) asked his followers

� ?Do you know who is the actual destitute�

One who has no money, property or treasure, � they replied. The Holy Prophet (s� ,.a.w.s.) said

There is no destitute in my Ummat except the one who has performed the prayers ,� kept fasts, paid the Zakat, performed Hajj but on the Day of Judgement a person will

come whose property he has usurped , and a person whose blood he had shed and another one whom he had beaten . Then the good deeds of this man will be transferred to those who have rights upon him

If his good deeds are exhausted before all the rights are fulfilled then the sins of . those who have rights upon him will be added to his sins . Then he shall be thrown into � . Hell

NON–PAYMENTS OF DEBTS AND TRANSGRESSING OF RIGHTS

Anything owed by a person is a debt incurred by him which should be repaid . The full amount of the money loaned has to be paid as per the agreed payment schedule . The same applies to an item that is sold but not delivered . The seller is obliged to deliver the goods to the buyer on time . Similarly the one who has taken something on hire is responsible for it . A husband is indebted to his wife till he pays the dower amount . The husband is also responsible for the maintenance of his permanent wife . The laws of guarantee are numerous and available in the books of jurisprudence . We shall only . discuss the topics that are relevant for our purpose

LOAN FOR A FIXED PERIOD AND LOAN WITHOUT TIME LIMIT

Loans are of two types . One that is not bound by a time limit or when the date of payment has already expired . The other type of loan has a fixed time for repayment . The creditor cannot demand the loaned property before the due date . If the loanee dies all debts owed by him become due immediately . For example if a person has borrowed something for a year , but dies before the end of the year , his heirs must pay his loan immediately . It is no excuse that the time of payment has not come . But . if the creditor dies his heirs do not have the right of demanding the loan before time

IT IS COMPULSORY TO REPAY A DEBT

If the time of payment is due or if the creditor demands back his loan the debtor is obliged to repay immediately . The loan must be repaid even if the debtor has to sell his excess belongings or even if he has to sell his things at less than the market value . However if he is compelled to sell at a throwaway price then it is not obligatory for the debtor to sell those things . If the debtor does not have anything like a carpet , clothes , household items , shop etc . that he can sell and repay the loan , then he must take up a job that is suitable for his position . In any case he is under an obligation to clear

his due

.

Carelessness and sloth with regard to the repayment of loan are absolutely haraam; and a greater sin . If the debtor possesses only those things that are necessary for his life; like a modest house , carpets and clothes etc , then it is not necessary for him to sell them to repay his loan . The creditor cannot compel the debtor to sell off these things . However , if the debtor wishes to sell them of his own accord , he can do so , and the creditor is allowed to accept the loan . But it is desirable that the creditor . respites the debtor till the time Allah makes him capable of repaying his debts

It is related by Uthman bin Ziyad : �I informed Imam as-Sadiq (a . s .) that a person owed money to me and wished to dispose off his residence to repay me . Upon : hearing this Imam (a . s .) said thrice

I seek Allah�s refuge for you . � (That you cause this poor man to sacrifice his� . (dwelling place to pay

Many similar traditions have been recorded in books of hadith . It is narrated that a famous companion of Imam Musa al-Kazim (a . s .) and Imam Reza (a . s .) , by the name of Muhammad bin Abi Umair traded in cloth . It so happened that mounting , losses pushed him to the brink of poverty . One of his debtors owed him ١٠

dirhams . When he learnt of the companion�s misfortune , he sold his house and ٠٠٠ brought the money to repay the amount that he owed . Muhammad bin Umair inquired if he had received the amount of ١٠ , ٠٠٠ dirhams as inheritance . When he replied in the negative , he asked if he had received it as a gift from someone . Again he replied , �No , but I have sold the house where I lived , so that I can repay my debt � . to you

Muhammad bin Umair related a saying of Imam Ja�far as-Sadiq (a . s .) , prohibiting a creditor to force his debtor to sell his house and said , �By Allah , at present I am in � . need of each and every dirham but I cannot take a single dirham from this

Actually Muhammad bin Abi Umair was a rich man having assets worth over ٥٠٠ , ٠٠٠ dirhams . His present state of poverty was because of his closeness to Imam Musa al-Kazim (a . s .) . Due to this he was imprisoned for four years and lashed mercilessly . The tyrant Caliph confiscated whatever he had . May Allah have mercy upon such oppressed people . It is an established fact that if someone deprives a person of his rights then each day that passes makes him liable to a sin which is equal to collecting . (Ethesher (a ١٠٪ tax collected on orders of tyrant ruler

Imam Muhammad

:al-Baqir (a . s .) says

The martyr in Allah�s way is absolved of every sin except for the unpaid debt;� which has no substitute . Repaying the debt is a must; or the creditor may forgo it . � . ((otherwise even the martyr will be interrogated regarding his debts

(Wasaelush Shia Chap ۴ , vol . ۱۳ , page ۸۳)

:Moreover , he (a . s .) has remarked

As soon as the first drop of a martyr�s blood is spilled all his sins are forgiven .� Except for the unpaid debt , which is not excused . Its forgiveness can be achieved � . (only by repaying (the debt

(Wasaelush Shia chap . ۴ , Vol . ۱۳ , page ۸۵)

The gravity of all this can be ascertained from the incident when a person from the Ansars departed from this world . He had left behind an unpaid debt of two dinars . The Holy Prophet (s . a . w . s .) refused to pray the namaz-e-Janaza till some of the relatives undertook the responsibility to repay the deceased�s debt .

When Muawiya bin Wahab questioned Imam Ja�far as-Sadiq (a . s .) regarding this :tradition , he (a . s .) replied

This is an authentic tradition and the Prophet�s saying conveys the same meaning� that people should derive lesson from it and understand the seriousness of debt . . They should not regard it insignificant and must make it a point to repay their debts �

(Wasaelush Shia)

The

Holy Prophet (s . a . w . s .) , Hazrat Ali (a . s .) , Imam Hasan (a . s .) and Imam Husain (a . s .) were all having some debts when they departed from this world but they appointed their legatees who repaid their debts after their passing away . This hadith signifies that it is not prohibited to be in debt but to ignore or to delay the repayment of debt is haraam . It is not even advisable to travel (for pilgrimage) to Mecca and . Madinah without first clearing one�s debts

Abu Samaniya asked Imam Muhammad al-Baqir (a . s .) regarding this , �I wish to go and settle down in Mecca or Madinah but I am in debt to some of the people here . � : Imam (a . s .) replied

Go home ! First repay your debts . It must not be that you die in this condition and� meet your Lord while you are in debt . For a believer never does Khiyanat � . ((misappropriation of trust

(Al Kafi vol . ۵ page ۹۴)

NOT REPAYING DEBTS IS KHIYANAT TO ALL

The above hadith makes it amply clear that not fulfilling someone�s right or delaying the repayment of debt is equal to Khiyanat . Consequently , all the traditions that are recorded in the chapter on Khiyanat are equally applicable here and the Prophetic . traditions have described Khiyanat as a kind of oppression

The Holy Prophet (s . a . w . s

: has announced (.

A Muslim who inspite of being capable delays the repayment of debt has committed� � . oppression upon all the Muslims

(Wasaelush Shia Vol . ١٣ page ٩٧)

Not repaying a debt is a kind of oppression upon the creditor . In fact such an act is an oppression upon the Muslims in general . This is so because , upon seeing , that this person inspite of being capable is not repaying the debt , others who are capable of lending money will be disinclined to do so , for fear of meeting with a similar fate . Lending is a meritorious act and anyone who is responsible for discouraging it , has . indeed oppressed all Muslims

: Hazrat Imam Ja�far as-Sadiq (a . s .) has said

May Allah curse the one who closed the door of good actions . And it is the one who� is not thankful to the one who has done some good towards him . Consequently the doer of good refrains from doing the same favour towards someone else in the future  .

(Behaarul Anwaar , Wasaelush Shia)

Certainly , lending is an act of goodness . Not repaying or causing undue delay in the repayment is disregarding this favour . Also it can result in the creditor avoiding . lending his money to anyone else in future

METHOD OF LENDING AND BORROWING

Authentic traditions have greatly emphasised the rewards that are promised for the one who lends . On the other hand , those who avoid this good deed have severe

punishment in store . Sometimes it is obligatory to lend and not prohibited to lend . And sometimes it is Mustahab (recommended) to lend and Makrooh (detestable) not to lend.

Generally it is detestable to borrow but if the need to do so is genuine the detestibility is scaled down . The magnitude of detestibility is directly proportional to the actual gravity of the situation . In fact under some circumstances it is obligatory to borrow . For example it becomes obligatory to borrow to save one�s life or honour . If a person knows that he will not be able to repay the loan , then precaution demands that he should refrain from borrowing unless he is in dire need.

REWARDS FOR LENDING–PUNISHMENT FOR NOT LENDING

The blessed Prophet of Allah (s . a . w . s .) said:

�One who lends to his believing brother and gives him respite till he is capable of repaying it , the amount that he has lent is considered as Zakat and the Angels pray for him and seek Divine mercy for him till this (amount) is returned . �

(Wasaelush Shia Chap . ۶ Vol . ۱۳ page ۸۶)

The Messenger of Allah (s . a . w . s .) has also remarked:

�If one lends to his Muslim brother , it is for his own (good) . Every Dirham that he lends will qualify him for a reward equivalent to Mount Ohud (which is in Mecca) and Mount Sinai . And if he is lenient in collecting his

debt he shall cross the bridge of Sirat like a stroke of lightning . And if a Muslim brother relates his woes before a person and this person does not lend him any money , the � . Heaven shall be denied to him on the Day of recompensing good doers

(Wasaelush Shia)

IT IS OBLIGATORY TO HAVE THE INTENTION OF REPAYING ONES DEBT

The person who is not in a position to repay his debt must necessarily have the intention to repay it as soon as he is capable of doing so . This intention should have the first priority with him . In fact the intention to repay should be there right at the outset . A person who takes a loan without having the intention to repay it is considered a thief . The following are the traditions of Imam Ja�far as-Sadiq (a . s .) : regarding the intention of a person who takes a loan

� . One who takes a loan but does not care to repay it , is a thief�

(Wasaelush Shia chapter of Tejaarat)

: He (a . s .) has also said

There are three kinds of thieves , one who does not pay Zakat , secondly one who� does not consider the amount of Meher (dower) payable to the wife as an obligatory � . debt and one who takes a loan but does not intend to repay it

, The respected Imam (a . s .) further said

If the debtor intends to repay the loan , the Almighty Allah appoints two angels to� help him till the

loan is repaid . But if he becomes careless of this intention he becomes deprived of Allah�s blessings . �

(Wasaelush Shia)

THE INCAPABLE DEBTOR MUST BE GIVEN RESPITE

Although it is allowed for a debtor to sell off his unnecessary belongings to repay his debts , the creditor is under divine obligation not to cause undue trouble . The creditor should give respite so that the loanee can easily repay the dues . Under these conditions if he condones his loan altogether , it will be considered a Sadaqah which will remain with Allah as his trust and he will continue to benefit from it forever .

The Almighty says in the Holy Quran :

�And if (the debtor) is in straitness , then let there be postponement until (he is in) ease , and that you remit (it) as alms is better for you , if you knew . �

(Surah Baqarah ٢ : ٢٨٠)

Two important points can be derived from the Quranic verse quoted above . One , it is obligatory to give respite to a debtor who is incapable of repaying the loan . Secondly , it is more meritorious for the creditor to condone the loan completely .

Numerous traditions have mentioned these two points .

The Holy Prophet (s . a . w . s .) has said :

�Your debtor is not permitted to delay in repaying the loan if he is capable to pay it . In the same way you are not permitted to pressurise him unduly when you know that he is not in a position to repay

� . you immediately

(Wasaelush Shia)

: The honourable Imam Ja�far as-Sadiq (a . s .) has been recorded to have said

Do not harass your Muslim brother with a demand to the repayment of debt when� you know that he is not able to repay it . Because our exalted grandfather the Messenger of Allah (s . a . w . s .) has said that it is not permitted for a Muslim to harass his Muslim brother . And if a creditor gives respite to a loanee he shall become qualified to receive the shade (and protection) of the Almighty on the day when there � . will be no other shade

(Wasaelush Shia)

It means that on the Day of Judgement such a person will receive special favours : from the Almighty . The Masoom (a . s .) has also remarked

If one wishes that he be given refuge under Divine shade on the day when there� will be no other shade , he should grant respite to his debtor and must not demand it � . (immediately) , or should condone his loan completely

(Wasaelush Shia)

: Hazrat Imam Muhammad al-Baqir (a . s .) has said

There would be some people under the shade of the Arsh on the Day of Qiyamat� such that their faces will be bright , their dresses and their chairs shall be glittering . Then an announcer will call : These are the people who did good towards the believers and gave respite to the incapable debtor till the

� . time he could repay the debt

(Wasaelush Shia)

EACH DAY OF RESPITE BRINGS REWARDS OF SADAQAH

The trustworthy scholar of the Shias , Shaykh Kulayni (r . a .) has recorded that Imam : Ja�far as-Sadiq (a . s .) is reported to have said

One day the Holy Prophet (s . a . w . s .) mounted the pulpit and after glorifying Allah� and praising the prophets (a . s .) said : �Those who are present are under the . (obligation to convey (what I say now) to those who are not present (in the assembly



: Then He (s . a . w . s .) said

If one gives respite to his helpless debtor then till the time he receives his loan it is� �� . upon Allah to record the reward of Sadaqah in his scroll of deeds

(Wasaelush Shia)

For each day of respite that a person gives his debtor he receives divine reward equivalent to the spending of the loan amount as Sadaqah . Several traditions on this subject could be quoted but the ones mentioned should suffice . It must be remembered that avoiding or delaying the payment of Khums and Zakat is also considered a failure to restore rights . Not paying Zakat is also a Greater sin according . to the rulings of the Quran and hadith . We shall deal with it in a separate chapter

ALLAH WILL FORGIVE

If a person dies before he has repaid his debt and the creditor has not been compensated for it from the belongings left by him; the creditor has not forgiven him his

debt and provided the debtor has not been negligient about repaying , nor was the loan taken for an illegal purpose and also the person had every intention of repaying but was unable to do so . Under these circumstances according to traditions Allah (a . j . .) by His Grace will compensate the creditor on the Day of Judgement

Muhammad Bin Bashir came to Imam Ja�far as-Sadiq (a . s .) and told him that he owed a thousand Dinars to Shahab . He requested the Imam to persuade Shahab to respite him till the days of Hajj . So Imam (a . s .) summoned Shahab and said :

You know that Muhammad Bin Bashir is among our followers . He owes you a� thousand Dinars . This amount was not spent by him on himself . Rather it remained as a debt upon some people and he had to bear the loss . I wish that you will forgo your thousand Dinars . �

Then he (a . s .) said ,

Maybe you are under the impression that his good deeds will be given to you in� return of your loan ? �

Shahab said , �Yes , I am under this impression . � Imam (a . s .) told him ,

The Almighty Allah is Merciful and Just . If someone , in order to achieve Allah�s� nearness , worships Him on cold winter nights and fasts on hot summer days , circles the Holy Ka�ba . Then do

you think after all this Allah will take away his good deeds and give them to you ? It is not so , His mercy is much more . By His munificence He recompenses the good deeds � . of a believer

. After listening to these words Shahab said that he has condoned his loan forever

THE DEBTOR WHOSE GOOD DEEDS ARE GIVEN TO THE CREDITOR

If the debtor is guilty of being lazy in repaying , or if he had taken the loan for an illegal purpose , or if he has delayed the repayment inspite of being capable of doing so , and if after his death his debt has not been paid nor has the creditor condoned him . Then on the Day of Qiyamat his good deeds equivalent to the loan amount shall be given to the creditor and if his good deeds are exhausted or insufficient to cover the amount , sins from the scroll of deeds of the creditor will be transferred to the scroll of the . guilty debtor

. Some narrations have described this phenomena in clear words

: Imam Ja�far as-Sadiq (a . s .) has been recorded to have said

The most difficult time on the Day of Qiyamat will be when those eligible to receive� Khums and Zakat will rise up and besiege the one who has not paid it . They will complain to Allah that this person has not paid the amount due to them from Khums and Zakat . Then Allah will transfer the good deeds of that person and give them to

� .(those who were eligible (for Zakat and Khums

Imam Ja�far as-Sadiq (a . s .) has also said that on the Day of Qiyamat the creditor will complain against his debtor . Then if the debtor would have good deeds to his credit , they will be taken away for the creditor and if there are no good deeds for this . purpose , the sins of the creditor will be added in the scroll of deeds of the debtor

It is amply evident from the various traditions that if a person dies before fulfilling the rights of others upon him he will not achieve salvation till the rights are restored to the owner or the owner condones him . Or till his good deeds are given to the one who had the right upon him or if there are no good deeds for this purpose the sins of the latter are transferred to the scroll of deeds of the former . Or lastly , until the Ahlul . Bayt (a . s .) intercede on his behalf

AMOUNT OF COMPENSATION

Exactly how many of the good deeds will be required to compensate for an unpaid debt is a matter known by Allah and the Holy Prophet (s . a . w . s .) . Neither we have any knowledge of it nor is it necessary for us to know . However , some traditions do . mention some equivalents . For example in a tradition the Holy Prophet (s . a . w

s .) said that in lieu of each dirham ۶۰۰ prayers of the debtor will be paid to the creditor .

(Layali Akhbaar)

And if ۱/۶ Dirham is of silver , then seven hundred accepted prayers of the debtor will be transferred to the rightful owner . (Each silver dirham is equal to the weight of ۱۸ grains of gram) . Thus , one who departs from this world while yet in debt will be under very difficult circumstances . Everyone must be very particular to repay one�s debt as soon as possible . If a person is unable to repay his debts he must establish contact with Ahlul Bayt (a . s .) and seek their intercession to obtain the forgiveness of the creditor.

The Messenger of Allah (s . a . w . s .) says,

�Nothing is more serious after the Greater sins than the fact that a person dies while he is in debt to people and there is nothing to (sell to) repay his debt . �

(Mustadrakul Wasael)

Moreover , the Prophet of Allah (s . a . w . s .) told his companions after prayers one day:

�Such and such person who was martyred is still waiting outside Paradise . He cannot enter it because he still owes three dirhams to a Jew . �

(HASTE IN REPAYING DEBT IS MUSTAHAB (RECOMMENDED

It has been made amply clear that not repaying debt , or returning the rights is haraam and a Greater sin . Depending upon the demand of the creditor and the ability

of the debtor it becomes obligatory to repay the debt as soon as possible . Too much . divine reward is promised for this

Allamah Noori has quoted in his book Daarus Salaam an incident from the book Nurul Uyoon . He writes that Sayed Hashmi , the pious and well known scholar said that he had taken a hundred dinars as loan from a Jew and promised to return them within a period of twenty days . �I returned half the amount to him and then did not see him for some days . People told me that he had gone to Baghdad . One night I dreamt that it was the Day of Qiyamat . I was summoned with the other people to account for my deeds . And Allah , in His Infinite Mercy allowed me to enter Paradise . So I decided to cross the bridge of Sirat as soon as possible . However , the scream of Hell made me fearful . While I was crossing the bridge , all of a sudden my Jew creditor leapt up from below the Hell , engulfed in flames of fire and blocked my way and said , �Give me ۵۰ Dinar and I�ll let you go . � I pleaded to him that I had always been on the look out for him to repay the amount but was unable to find him . He said , �You are right , but till you repay me you will not be able to traverse

this bridge of Sirat . � I said , �I don�t have anything to give . � So in return for his debt he asked me to allow him to put a finger on my body . I gave him the permission and he put his finger on my chest . Just as his finger touched my chest I screamed due to the burning pain and awoke from the dream . The place where the Jew had touched my chest was burnt too . � After this he opened his chest to the audience and they saw that there was a terrible wound on it . He said that he was still having it treated , but it did not seem to be cured . When the audience heard all this , they . began to wail loudly

It is also narrated in the ١٧th volume of Behaarul Anwaar that the First Martyr (Shaheed-e-Awwal) quoted Ahmad bin Abil Jawzi that he said : �It was my wish to see Abu Sulaiman Durrani , who was considered to be a pious and a God-fearing person . Thus , I saw him in a dream after a year of his death . I asked as to how Allah had dealt with him ? � He said , �O Ahmed ! When I was passing through Baabe Sagheer one day , I saw a camel laden with hay and grass , I plucked a twig from this and do not remember whether I picked teeth with it or threw

it away just like that . But a year has passed and I am still occupied in accounting for � . that twig

: The below Quranic verse also supports this fact

O my son ! Surely if it is the very weight of the grain of a mustard seed , even� though it is in (the heart of) rock , or (high above) in the heaven or (deep down) in the � . . . (earth , Allah will bring it (to light

(Surah Luqman ٣١ : ١۶)

Thus one who has done an iota of good will see it and one who does an iota of evil will see it on the Day of Qiyamat . In the letter to Muhammad bin Abi Bakr , Ali (a . s .) says , �O creatures of Allah ! Know that Allah the Gracious shall question you about your : every small and big deed . � The following verse is a sufficient proof for this

Then one who does an iota of good shall see it and one who does an iota of evil shall� � . see

(Surah Zilzaal ٩٩ : ٧-٨)

It is mentioned in Behaarul Anwaar that Sayyed Hasan bin Sayyed Ali Isfahani said : �At the time of my father�s demise I was studying in Najaf-e-Ashraf . The responsibilities of my father fell upon some of my brothers . I was unaware of this fact . Seven months after the death of my father , my mother also passed away at Isfahan . Her last remains

were brought to Najaf-e-Ashraf . On one of those nights I saw my father in dream . I asked him that he had died in Isfahan so how did he reach Najaf ? He said , �Yes ! Though I died in Isfahan , I was given a place in Najaf . � I asked if mother was also with him ? �She is in Najaf , but in a different house , � he replied . So , I surmised that she was not given a position equal to my father . Then I asked him as to how he was . He said that though previously he was in severe pain now by the grace of Almighty he is comfortable . I was surprised that how a pious and religious person like him could suffer pain . He said that it was due to the fact that he was in debt to Haaj Raza the son of Babajoo alias Naalband . �Though he had demanded the payment I was unable to repay it . I was suffering torture for this default . � I awoke with a start . I wrote to my brother , the legatee of my father and told him about my dream so that he will make enquiries if my father owed some money to such a person . My brother wrote back that he had gone through all the books of account but could not locate a creditor by that name . Again I wrote to my brother

to find this person and ask him directly if he was having a debt upon my deceased father . My brother replied after sometime and said that he had found that person and questioned him about my father�s debt . He was told that my father did owe him ١٨ tomaans but except Allah no one knew about it . He said that after the death of father he had approached my brother and asked him if his name appeared in the list of my father�s creditors . When my brother told him that it was not so , he was perturbed as to how my father failed to note down his name among the creditors . Since he did not have any proof he did not see any way to acquire his money . Upon hearing this my brother offered him the amount of outstanding debt . But he refused to accept it . . He said that he had already condoned the amount to my late father

: Imam Muhammad al-Baqir (a . s .) has said

Oppression is of three types . One that Allah will not forgive , second which is He will� . �forgive and lastly one which he will �take away

. The oppression Allah will never forgive is Shirk . ١

The oppression that Allah forgives is one that a person does upon himself and it is a . ٢ . sin between that person and Allah

The oppression that Allah �takes away� is that one that a person does . ٣

. by not repaying his debts

(Wasaelush Shia)

, The Holy Prophet (s . a . w . s .) has remarked

One who is able to satisfy (please) his creditors will certainly enter Paradise without� any delay in accounting . He will be in the Garden , in the company of Ismail (a . s .) the � . (. son of Ibrahim (a . s

(Mustadrak)

, The Messenger of Allah (s . a . w . s .) has also said

The debt which is returned by the debtor is more superior to the worship of a thousand years and the emancipation of a thousand slaves and performing Hajj and � . Umrah a thousand times

(Mustadrak)

, Prophet Muhammad (s . a . w . s .) has also said

If someone restores a single dirham to its rightful owner , the Almighty Allah will� save him from the fire of Hell and for each Daniq (۱/۶ of a DIrham) he will get rewards � . (of a prophet and for each Dirham he will get a palace of Red Pearls (in Paradise

(Mustadrak)

, He (s . a . w . s .) has also said

Returning a right to its owner is better than fasting during the day and the prayers� of the night . If a person returns a debt an angel cries out from below the Arsh : O servant (of Allah) from the time you began this good deed , Allah has forgiven all your . past sins

FULFILLMENT OF THE RIGHTS OF PEOPLE

When a person has

something in his possession it can be one of two cases . The first case is the person knows that whatever he has is not fully his own , but a part of it belongs to someone else . The second case is that a person owes another person , but this person has no share in the actual goods or property in possession of the former . For example the thing he had borrowed is already used up but he is in debt to the one who had lent it . In the same way there are various types of sureties and compulsory maintenance .that a person is responsible , for these should be disbursed with great care

.The first case includes the following four categories

.a) To know the quantity and the owner

When it is known that a particular quantity of a thing rightfully belongs to such and such person , it is obligatory to return that same amount to whom it belongs and in .case he is dead , to his successors

.b) When the quantity is known but not the owner

If the exact quantity owed is known but there is a doubt regarding to whom it is owed to the extent that one feels the concerned quantity rightfully belongs to one of three or five people . Then on the basis of precaution it is necessary to satisfy all of these people . If it is not possible to satisfy all of them , then there are three rulings

Lots should be drawn between them and one of them to be given that thing . ٢ . . ١ : The goods should be equally distributed among all the possible owners . ٣ . If the doubt is with reference to a hundred and more people or if the owner is completely unknown then as a precautionary measure , by the permission of Marja-e-Taqleed the holder of these goods should give it away as charity . (Everyone has to follow his . (own Marja-e-Taqleed in this matter

. c) When the quantity is not known but the owner is

Under the circumstances that a person knows that he owes some of the goods in his possession to a particular person , but does not know the exact quantity owed , it is incumbent upon him to give at least a third of the goods to the owner . As a . precautionary measure he should give something more and satisfy the owner

. d) When both the owner and the exact quantity are unknown

A person knows that he owes some of the goods he has to someone . It is haraam for him to use these goods , but he does not know the exact quantity of the goods prohibited for him nor its rightful owner . He may consider a few persons as probable owners but he is unaware as to how much of it belongs to whom . In these . circumstances it is incumbent on him to give Khums (١/٥) on the total goods

After this the rest of the goods or property becomes totally permissible . (For details refer to the section on Khums in the books of Practical Laws) .

In the second condition something is owed by a person but it is not in the form of a tangible good or property . There are four circumstances of this type :

١) If the exact quantity and the rightful owner , are known , then without any doubt that quantity has to be returned to the owner .

٢) If the exact quantity is known but not a particular owner , and there is doubt between some selected people that it could belong to anyone of them . In this case it is incumbent to satisfy each of them in the way described in the rules regarding tangible goods . But if the doubt is between a large number of people the value of the goods must be given to the Qazi or given as charity by his permission on behalf of the rightful owner .

٣) If the value is not known but the person to whom it is owed is known; the duty of the one who owes it is to restore the minimum quantity supposed and also to persuade the owner to forgo the rest of it .

۴) When neither the exact quantity nor the owner is known the law states that an estimate has to be made and the average of the minimum and the maximum amount paid as charity after the permission of the Qazi

.

(AVOIDING JEHAD (HOLY WAR .۲۷

According to the Quran and hadith , to flee from Jehad is a Greater Sin . It is the twenty-seventh sin . The following verse of Surah Anfaal is clear . It concerns running away from a confrontation with unbelievers when they are less than twice the .number of Muslims

O you who believe ! When you meet those who disbelieve marching for war , then� turn not your backs to them . And whoever shall turn his back to them on that day- unless he turn aside for the sake of fighting or withdraws to a company then he , indeed , becomes deserving of Allah�s wrath and his abode is hell; and an evil � . destination shall it be

(Surah Anfaal ۸ : ۱۵-۱۶)

: Hazrat Amirul Momineen Ali (a . s .) says

Those who flee from the battlefield should know that they have angered their Lord� and have damned themselves to destruction because fleeing from the battle causes Allah�s anger . And one who flees from the Holy war will be certain to face calamities and eternal degradation and his fleeing will not prevent death , and his life cannot be prolonged . That is , if the time of his death has arrived , his fleeing will not delay it . He will die due to some other reason . On the other hand , if the time of his death has not yet arrived and he participates in Jehad he will not die . Thus it is better for

one to pledge his life to Allah rather than live in Allah�s anger , degradation and � . dishonour

INITIATED JEHAD AND JEHAD IN DEFENCE

: Jehad is of two types

Initiated Jehad (٢) Jehad in defence (١)

The first kind is that when the Muslims undertake a war against the unbelievers to invite them to Islam or for establishing justice . However , the permission of the Holy Prophet (s . a . w . s .) , the Holy Imams (a . s .) or their special representatives is a necessary prerequisite of this type of Jehad . Since the present period is of Major . occultation this type of Jehad is forbidden

Jehad in defence , as the name implies , pertains to circumstances when unbelievers attack Muslim territories or areas for obliterating Islamic heritage or for plundering the wealth and honour of Muslims . Under such conditions it is wajib-e-Kifai(٩) to undertake Jehad and repel their attack . For this type of Jehad the express permission . of the Imam (a . s .) or his special deputy is not necessary

There is a difference of opinion regarding flight from the battlefield . Some scholars are of the opinion that it pertains only to those wars that have been waged against the unbelievers under the order of the Holy Imam (a . s .) or his special deputy . (For example , exemption from Ghusl and Shroud to the martyr also pertains to this Jehad) . Other doctors of religion maintain that

the decree applies to both the kinds of Jehad . Those who wish to study this problem . in detail can refer to the books of Jehad or the books of jurisprudence

While discussing the prohibition of flight it would be most appropriate to discuss the steadfastness of Amirul Momineen Ali (a . s .) on the battlefield . Such incidents have been included in discussions extolling the merits of Ali (a . s .) . Neither the Shia nor the Sunni historical books mention even a single instance when Ali (a . s .) turned his back to a battle . Even in the battle of Ohud he was the only one who did not flee . In the ninth volume of Behaarul Anwaar , under the chapter of �Bravery� a narration has been recorded from Ibne Masud , concerning Ali (a . s .) . Four of those who had run away from the battle of Ohud returned and again came to the Holy Prophet (s . a . w . s .) . They were Abu Dajana , Miqdad , Talha and Musayb . After this the rest of the Ansar came back . Thus it were these people who had deserted the Holy Prophet (s . a . w . s .) . All the companions had left the Holy Prophet (s . a . w . s .) alone on the battlefield except Ali (a . s .) . Ali (a . s

was fighting in the midst of the polytheists to defend Islam and the Prophet of Islam (. .(.(s . a . w . s

During the battle of Ahzaab , the Holy Prophet (s . a . w . s .) bestowed Ali (a . s .) with the titles of �The vicious attacker� and �the non-receeder . � That is , the one who attacks the enemies with vengeance and does not recede an inch . There is no doubt that Ali (a . s .) was imbued with all these qualities . Whereas , history is a witness that other companions like Abu Bakr , Umar and Uthman had fled from numerous battlefields like Ohud , Khaibar , Hunain and Dhat-Salaasil . Ibne Abil Hadid : the Mutazalite has penned the following couplet in his famous book

. It is not surprising that Abu Bakr fled from Hunain�

� . He had also deserted the battle in Khaibar and Ohud

BECOMING A�ARAAB AFTER HIJRAT .۲۸

becoming A'araab after Hijrat

The twenty-eighth sin , which is labelled as a Greater Sin , is to become A�araab .((Bedouin , gypsy etc) after Hijrat (migration

It is recorded in Usool-e-Kafi under the chapter of Greater Sins that according to the Sahih of Ibne Mahboob when he wrote a letter to Imam Musa Ibne Ja�far (a . s .) he (a . s .) replied and this sin was included among the Greater Sins . Moreover , (. Muhammad bin Muslim has quoted Imam Ja�far as-Sadiq (a . s

and stated that he (a . s .) has included this sin among the greater ones . The book of . Ali (a . s .) also includes this sin in the list of Greater Sins

: Imam Ja�far as-Sadiq (a . s .) says

� . (Becoming A�araab after Hijrat and polytheism is one and the same (sin�

(Usool-e-Kafi chapter of Greater sins)

? WHAT DOES �BECOMING A�ARAAB AFTER HIJRAT� MEAN

A�araab refers to the nomadic Arabs or Bedouins who are absolutely ignorant of religion and rituals connected with faith . Hijrat signifies the migration of these desert Arabs to the Muslim centre , their acceptance of Islam at the hands of the Holy Prophet (s . a . w . s .) or his rightful successor , and their consequent adherence to . faith , and adherence to religious rules and regulations

Becoming A�araab after Hijrat is the condition when a desert Bedouin before . acquiring the necessary knowledge of religion turns back to his ignorant ways

In the early period of Islam it was incumbent upon them to migrate towards the Holy Prophet (s . a . w . s .) in order to learn whatever was necessary for being a Muslim . Similarly it was prohibited for Muslims to stay in an area populated mostly with unbelievers; where it was not possible for them to pray and fast and perform other . religious duties

? WHY DON�T YOU MIGRATE

It is recorded in Tafseer Minhajus Saadeqeen that there were some people among the Muslims like Qays bin Waleed , who were outwardly Muslims and had recited the confession of La ilaaha illallah but inspite of this and their ability to do so , they did not accompany the Muslims in their Hijrat from Mecca to Madinah , and when the Quraish of Mecca marched to attack the Muslims in the battle of Badr these people joined . them and were ultimately killed at the hands of the Muslims

: A Quranic verse was revealed on this occasion

Surely (as for) those whom the angels cause to die while they are unjust to their� souls , they shall say : In what state were you ? They shall say : We were weak in the earth . They shall say : Was not Allah�s earth spacious , so that you could have � . migrated therein ? So these it is whose abode is Hell , and it is an evil resort

(Surah Nisa ۴ : ۹۷)

The above verse makes clear the fact that it is the duty of a Muslim to leave the place where he cannot adhere to his faith and rituals . In a tradition , the Prophet : Muhammad (s . a . w . s .) says

One who migrates from a place to another for the sake of religion , even if it is only� as far as the distance of a span (of hand) , Allah makes Paradise incumbent upon him . (Wherein) his companions will be Hazrat Ibrahim (a . s .) and Prophet Muhammad (s . � . (. a . w . s

(Minhajus Saadeqeen)

Except the weak from among the men and the children who have not in their power� the means nor can they find a way (to escape); so these , it may be , Allah will pardon � . them , and Allah is Pardoning , Forgiving

(Surah Nisa ۴ : ۹۸-۹۹)

It is narrated from Akrama that many of the Meccans who had

embraced Islam were not capable of migrating to Madinah , but when the Quranic verse deploring such people was revealed and they became aware of it; one of them : Junda bin Zumra told his sons

Even though I have become extremely old and sick , I am not among those helpless� people who have been deprived of migration by Allah . I have yet some strength left and I also know the way to Madinah . I fear that if I were to die suddenly , my failure to migrate would be a blemish on my perfect faith . So , you all lift up the bed on which � . I lie and carry me outside towards Madinah

Thus , his sons lifted the bed and carried him outside , but they had reached only a short distance when the signs of his death became apparent . Junda bin Zumro kept his right hand on his left hand and said : �O Allah ! This hand is for You and this for Your Messenger . I pledge allegiance to You for those things that Your Messenger had � . pledged

After this his soul escaped from his body . When the news of his death reached Madinah , some companions remarked , �It would have been better if Junda bin Zumro had reached Madinah . In this way he would have derived the sawaab of Hijrat  .

: The Almighty Allah revealed the following ayat on this occasion

And whoever flies in Allah�s way , he will�

find in the earth many a place of refuge and abundant resources; and whoever goes forth from his house flying to Allah and His Apostle , and then death overtakes him , � . his reward is indeed with Allah and Allah is Forgiving , Merciful

(Surah Nisa ۴ : ۱۰۰)

(. BECOMING A�ARAAB AFTER THE PASSING OF THE HOLY PROPHET (S . A . W . S

During the lifetime of the Holy Prophet (s . a . w . s .) it was incumbent upon every person to migrate towards him (s . a . w . s .) to obtain instruction in religion and faith . In case he lived in the midst of unbelievers where he could not perform the obligatory . acts of prayers and fasting , it was all the more necessary to migrate

Failure to migrate and returning to nomadism is decreed to be a Greater Sin and the . Almighty has promised Hell fire for such people

After the passing away of the Holy Prophet (s . a . w . s .) it became wajib to turn towards the Holy Imams (a . s .) and to obtain the compulsory knowledge of faith and articles of Islamic acts . Also , it was most essential to attain the Ma�refat of Imam (a . s .) i . e . it was incumbent to have knowledge of one�s Imam and also to learn the matters of belief and acts . It was also prohibited to turn back to paganism after the acceptance of Islamic faith . To remain aloof from the Holy

Imam (a . s .) even after recognising their position is haraam . Thus , Shaykh Sadooq narrates from Huzaifa bin Mansoor that he has reported from Imam Ja�far as-Sadiq : (a . s .) who said

To become A�araab after Hijrat is to recognise Imam (a . s .) and then be aloof � � . from him

(Maani al-Akhbaar)

Since the present age is the age of occultation of Imam-e-Zamana (a . s .) the same . rules apply to us

IT IS NECESSARY TO MIGRATE TOWARDS THE JURIST

Hijrat is incumbent on two types of people . The first type are those who are absolutely ignorant of the rules of religion . If there is no religious scholar in the area of their residence , whom they can refer to for their religious problems , then , it is compulsory for them to shift to a place where they have access to religious scholars . for the solution of their problems

The second types are those Muslims who live in the midst of unbelievers , and due to the oppression of these infidels , they are unable to perform their religious duties . It is incumbent on these Muslims to migrate to an area where there is freedom to practice . their religion . The Shia jurists have explained this matter clearly

ORDER FOR MIGRATION IS FOREVER

: The Messenger of Allah (s . a . w . s .) has told us

Hijrat is wajib till the doors of repentance close . The doors of repentance will not� close till the sun rises from the west . � (i . e . the order for migration will be in force till . (Qiyamat

(Masalik)

: Amirul Momineen Ali (a . s .) says

The order for Hijrat will be in force till Allah demands obedience from the� inhabitants of the earth in the same way as the order was first promulgated in the time of the Holy Prophet (s.a.w.s.). �

It means that Hijrat will remain a compulsory duty till the time

.other religious duties remain obligatory on the people

THEY COULD NOT MIGRATE FROM MECCA

In the book of �Masalik� , the second martyr(١٠) writes that the Holy Prophet (s . a . w . s .) has explained the meaning of the tradition of migration saying that it is specifically concerned with the migration from Mecca . Hence when Mecca was liberated from the domination of the unbelievers there was no need for the Muslims to migrate elsewhere . The order applies to only those Muslims who are unable to perform their religious duties . According to some scholars after the conquest Mecca there was no merit in migration from Mecca; just as there was a greater merit in .Jehad and struggle for Islam before the conquest

not alike among you are those who spent before the victory (of Mecca) and . . . � fought (and those who did not) : they are more exalted in rank than those who spent � . . . and fought afterwards

(Surah Hadeed ٥٧ : ١٠)

: In order to understand the purport of this ayat let us study the following points

WAJIB , MUSTAHAB AND MUBAH HIJRAT

The respected scholar Allamah Hilli writes in his book Mumtahi that there are three kinds of Hijrat (Migration) , wajib (obligatory) , Mustahab (recommended) and Mubah .((permitted

WAJIB HIJRAT

Hijrat is wajib on a Muslim (not restrained by old age or disease) who lives in the midst of infidels where he can neither reveal that he is a Muslim , nor can he perform his .religious duties

RECOMMENDED HIJRAT

For those Muslims who live among infidels but who have complete freedom to

practice their faith , it is recommended (Mustahab) to migrate to another area , if they are capable of doing so . However , if they have some legal excuse , migration is .Mubah (Permitted) for them; it is not even Mustahab

NO MIGRATION FROM AREAS OF AHLE–SUNNAT

According to Sharhe Lumah and Jameal Maqasid , the first Martyr(١١) is believed to have said : �It is incumbent for a Muslim to migrate if he is living in the midst of infidels and is unable to follow Islam or perform his religious duties . In the same way a Shia who is living among the Ahle-Sunnat and is not able to perform the ritual acts of Shias is similarly required to migrate to areas populated with Shia people . � However this view which is attributed to Muhammad Ibne Makki (the first martyr) is not compatible with the general Islamic principle . Because if a Shia is living among Sunnis he does not need to forgo his religious obligations . He can follow taqayya (dissimulation) and fulfill his ritual acts . He can perform the Islamic acts in the same manner as the Sunnis if he fears for his life or property . We do not have any tradition exhorting such people to migrate to another area . On the other hand the Holy Imams (a . s .) have time and again emphasised upon the adherence to dissimulation under .such circumstances

SUPPORT OF THE MARTYR�S VIEW

Some scholars have supported the view of Muhammad Ibne Makki who stated the following tradition from Imam Ja�far as-Sadiq (a . s .) as quoted by Muhammad Ibne Muslim requested to explain the Islamic order for a person who during travel reaches a place where there aren�t any stones or sand; all the area is covered with

snow and the person becomes �mujnib� (semen has been discharged from him and he has to perform the wajib Ghusl for prayers) . How can he do tayammum (substitute , of Ghusl) in absence of mud or stone ? Imam (a . s .) replied

Let him do tayammum with this very snow and pray . I do not consider it proper for� � . him to again go to such a place where he might lose his faith

According to those who support the view , since Imam (a . s .) has prohibited his followers to go to a place where it is impossible to perform ghusl and wuzu , the prohibition also applies to a place where it is not possible to perform wuzu and ghusl . according to Shia procedures

However , this is not a sufficient argument because the tradition prohibits going to a place where one is sure to be unable to perform some obligatory acts . On the other hand it is only a possibility that in areas of Ahle-Sunnat a Shia will be compelled to practise taqayya . Besides , even if a Shia practices taqayya and performs the obligatory acts like the Ahle-Sunnat , his acts are considered correct . Moreover , if there is no constraint it may be recommended for him to migrate from the area of Ahle-Sunnat . However , if he is unable to express his love for Ahlul Bayt (. a . s .) it will certainly be Mustahab for

. him to migrate

PROPAGATING WILAYAT IN AREAS OF KUFFAR

Samaad says that he told Imam Ja�far as-Sadiq (a . s .) , that he was travelling to an area populated by polytheists and that he would have to stay there for some time . Some of the Momineen had told him that it was not advisable to travel there because if he were to die in that place he would be counted among the polytheists . Imam (a . s .) asked him if he would be able to propagate the Wilayat of Ahlul Bayt and invite people towards truth in that place ? Samaad said , �Yes , master , there is total freedom of expression and religion . The people there , are receptive of truth . � Then Imam (a . s .) asked whether such a freedom was possible in an Islamic area . Samaad said , �No ! On the contrary we have to practise extreme taqayya , and none of us can even dare to utter the names of one of you (Imams) . � Imam (a . s .) told , him

If death overcomes you in such a place you would be counted as a monotheist� community . � [i . e . he will be equal to a whole community of monotheists; like � . Hazrat Ibrahim (a . s .)] . The light of belief will emanate from your face

(Wasaelush Shia)

Allamah Majlisi (r . a .) writes in the Sharh of Al-Kafi that it is

possible that A�araab means to become a nomad again or to forgo Hijrat after the order of Hijrat has been revealed . Like the prohibition of interest , which came into force only after the Divine command was revealed . Nevertheless , since the early period , failure to migrate without a valid reason or to migrate and then revert to nomadism , both of these are Greater Sin and promised the fire of Hell by the .Almighty Allah

QURANIC VIEW OF NOMADISM AND APOSTASY

We have already mentioned at the beginning of our discussion that nomad specifically applies to the desert Arabs who were away from the centre of Islam and could not learn the Islamic rules and regulations , nor could they remember and follow the :articles of faith . In this connection the following verse was revealed in the Quran

The dwellers of the desert are very hard in unbelief and hypocrisy , and more� disposed not to know the limits of what Allah has revealed to His Apostles; and Allah is � . Knowing , Wise

(Surah Tauba ۹ : ۹۷)

:The Almighty also says

And of the dwellers of the desert are those who take what they spend to be a fine ,� and they wait (the befalling of) calamities to you; on them (will be) the evil calamity; � . and Allah is Hearing , Knowing

(Surah Tauba ۹ : ۹۸)

:Also

And of the dwellers of the desert are those who believe in Allah and the latter day� (and take what they spend to be (means of

the nearness of Allah and the Apostle�s prayers; surely it shall be means of nearness for them; Allah will make them enter into His mercy; surely Allah is Forgiving , Merciful  .

(Surah Tauba ٩ : ٩٩)

IGNORANCE OF ISLAMIC ACTS IS A KIND OF NOMADISM

The above two verses which flay the infidel Bedouins are clear regarding the fact that the nomads were deserving of criticism not because of their being dwellers of desert . It was because of their ignorance of articles of Islamic acts and belief . For those Bedouins who followed the Islamic religion , the Holy book has praised them in the third verse . They have been promised Divine Mercy .

On the basis of this , people who avoid learning Islamic rules and regulations and those who keep away from the centres of religious knowledge are in fact , nomads , and the verse denouncing the desert Arabs also applies to them even though they are living in cities .

The respected Imam Ja�far as-Sadiq (a . s .) remarked :

�Learn the rules of religion . Those of you who do not learn about religion are nomads . As the Almighty Allah says in His book , �Why does not a company from you goes to learn about religion so that when they come back they can warn their people in order they may become fearful (of disobeying Allah) . ��

(Behaarul Anwaar , Book of Aql)

Thus one who does not try to learn about religion and articles of faith is a desert dweller . The Imam (a

:s .) also told his followers

Knowledge of the Divine religion is incumbent on you . And do not become a nomad� . Because if you fail to understand a religious act , Allah will not look upon it with Mercy � . on the Day of Qiyamat and He will not purify that deed

(Shaheed-e-Thani)

ONE WHO LEARNS BUT DOES NOT ACT UPON IT IS ALSO A NOMAD

Muhaddith Faiz writes in Waafi that it is possible that the above pronouncement may also apply to those who learn about the Islamic rituals and practices but fail to act upon them . He also quotes a tradition from Imam Ja�far as-Sadiq (a . s .) to prove this point . Allamah Majlisi (r . a .) states in the Sharh of Al-Kafi that some scholars are of the opinion that being a nomad in the present time applies to those who after acquiring religious instructions , do not act upon them and remain aloof from Islamic . knowledge

: Amirul Momineen Ali (a . s .) says

A man says that he has migrated , though in fact he has not . Because a migrant is� the one who abandons sins and does not even go near them . And a person says that he has fought in the way of Allah but in reality he has not , because Jehad is the leaving of sinful acts and a war against enemy inside our own self . Whereas many people go out to fight not for the obedience and satisfaction of the Lord . Their motive is

� . only to gain fame so that people may praise their bravery and fearlessness

(Behaarul Anwaar vol . ١٥)

DESERT OF IGNORANCE AND NEGLIGENCE

From the Quranic verses , the traditions and writings of the Islamic scholars we can conclude that nomadism implies the condition of a person who is ignorant and unaware of Allah Almighty�s Nobility of which human beings are capable and the eternal bliss which one can achieve , and instead he is totally immersed in the desires of this transient world . He is oblivious to righteousness and does not refrain from committing any sin or evil . He does not care to acquire knowledge (Ma�refat) , nor does he pay attention to good deeds , that would fetch him eternal rewards in the . Hereafter . It would surely deprive a person of salvation and eternal bliss

Hijrat (migration) is the exact opposite of Nomadism . Nomadism after Hijrat (migration) implies that a person migrates to Islam and obtains knowledge of religion and then reverts to his former ways . It can be said that performing some good actions for some time and then leaving them is also a kind of reverting to nomadism . The denouncement is valid only if the person does this due to laziness and sloth and not due to some real hindrance or helplessness . It is necessary to continue to perform good actions once we have begun them . As far as possible we should not . discontinue them

Jabir Johfi quotes Imam Ja�far as-Sadiq (a . s .) to

: have said

I like to continue good actions so that I become habitual in them . If I could not� perform a particular deed in the day I make up for it during the night and if I do not perform an action during the night I make up the following day . Certainly the best of the deeds near Allah are those which one continues . Hence all the deeds of the week are presented to Imam (a . s .) every Thursday and the deeds of the month at the end of the month and all the deeds of the year at the middle of Shabaan . So if you begin a . (good ritual , keep at it for the whole year . � (i . e . continue it for at least a year

(Behaarul Anwaar)

NEGLECTING RELIGIOUS KNOWLEDGE

If a person begins to acquire religious knowledge but later discontinues the same it is considered reverting to nomandism by some . However , it is Haraam only if his religious education is obligatory (i . e . if he leaves it , he will go astray) . However , it is incumbent to continue acquiring knowledge till the end of one�s life so that one can continue to perform good deeds with sincerity and purity of intention . In this way a person becomes righteous and deserving of the rewards of his good deeds , both in . this world and the hereafter

. As the Holy Prophet (s . a . w . s

: has said (

� . Acquire knowledge from the cradle to the grave�

HELPING THE OPPRESSORS .۲۹

helpimg the oppressors

The twenty-ninth sin , that is classified as a Greater Sin is �Helping the oppressors� . Fazl Ibne Shazaan has narrated from Imam Reza (a . s .) that he said concerning the : Greater Sins

� . And helping the oppressors and bending (leaning) towards them�

In the narration of Amash from Imam Sadiq (a . s .) the following is mentioned , �Not helping the oppressed people is a Greater Sin . � In other words helping the . oppressors is also a Greater Sin

: Imam Musa Ibne Ja�far (a . s .) says

To participate in the activities of the oppressors and to endeavour to achieve their � evil objectives and to help them is equal to infidelity and to knowingly lean towards � . them is a Greater Sin and deserves Hell

(Wasaelush Shia)

: The Holy Prophet (s . a . w . s .) similarly says

On the night of ascension (Meraj) , I saw the following inscription on the doors of� �� . Hell , �DO NOT BE A HELPER OF THE OPPRESSORS

(Wasaelush Shia)

It means that if one does not wish to enter Hell he must refrain from co-operating with the oppressors . Moreover , this is a sin that is promised Divine punishment by . the Almighty in the Holy Quran

And do not incline to those who are unjust , lest the fire touch you , and you have no�

guardians besides Allah , then you shall

� . not be helped

(Surah Hud ۱۱ : ۱۱۳)

According to Tafseer Minhajus Sadeqeen �do not incline� means we must not have the slightest inclination towards the oppressors . Hence we must not treat them honourably nor mix with them freely nor express our affections for them . We must not be greedy of their gifts , nor should we praise them and obey their orders . When such are the prohibitions against the oppressors , it is obvious that then it cannot be . lawful to help them and co-operate with them in oppression

, The Messenger of Allah (s . a . w . s .) remarks

One who prays for the long life of an oppressor is as if he likes the opposition of� � . Allah on the Earth

(Minhajus Sadeqeen)

There is an interesting incident in the book Rawzaatul Jannat concerning the author of Maqasikul Ahkam , Sayyed Muhammad . Once the Sayyed and another respected teacher , Shaykh , planned a pilgrimage to the Holy tomb of Imam Reza (a . s .) at Mashad , but when they learned that Shah Abbas Safavi was staying at Mashad they . decided to cancel their visit

Similarly under the biography of Sayyed Bahrul Uloom it is mentioned that when the Governor of Shustaran Province behaved with utmost respect with him , he says , �Before I could develop some liking for him and come under the denouncement of the Quranic Verse , I fled from that place . � Thus he shifted from Dezful

. and settled down in Iraq for the rest of his life

When we study the biographies of some scholars we realise how strictly they refrained from meeting , mixing with or communicating with the oppressors , so that there would not be even a remote chance for them to befriend them and help them in . their activities

Muhaddith Jazaeri writes in the book Fawaidur Rizvia that there was a person who committed some blunder in the presence of Shah Abbas Safavi and in order to escape his wrath took refuge in Mashad . Then he approached the late Mulla Ahmed (Muqaddase Ardebeli) and requested him to write to the Shah that he may forgive his : mistake . Muqaddase Ardebeli wrote as follows

Founder of a kingdom obtained through asking , Abbas ! Know that even though this� man was initially an oppressor , but he is now an oppressed one . So , overlook his � . mistake . I hope Allah will forgive some of your mistakes

. Signed : From the slave of the king of Wilayat , Ahmed Ardebeli

: The Shah replied to his letter

You have been grateful upon me for ordering those things which you did (in your� � . letter) . Do not neglect me in your invocations

. Signed : Dog of the House of Ali , Abbas

It is quoted from Tarikh Bahire that Khwaja Nizamul Mulk the Prime Minister of Malik Shah Seljuq , was very much thoughtful of the Hereafter and the Day of Judgement and he used to

be fearful in this regard . During the tenure of his ministry he was a supporter of the helpless , a patron of intellectuals , and steadfast in following the religious obligations . He thought of obtaining a certificate from the scholars and intellectuals , certifying his good morals , so that the document could be kept inside his shroud during burial . He hoped to achieve salvation by this . He drafted a certificate and sent it to various scholars and intellectuals for their signatures . When it reached Baghdad and was presented before the respected teacher of Nizamiya Madrassa , Shaykh Abu Ishaq , he wrote , �I witness that Shaykh Nizamul Mulk is slightly better (oppressor) from � . among the oppressors

When Khwaja saw the remark of Abu Ishaq , he wept and said : �Whatever Abu Ishaq has written is true . � There is no doubt that helping the oppressors in any way is Haraam and a Greater Sin . There is an Islamic law for every kind of oppressor and the ways of helping the oppressors , and it is incumbent to learn these rules and . commands

TYPES OF OPPRESSORS

Zulm� the Arabic word for oppression and injustice implies disregard for Divine� commandments and also to oppose whatever is compatible with reason and logic . : There are two types of such oppression

, Crossing the limits of religious law is equal to polytheism . As the Almighty says (١)

� . most surely polytheism is a grievous inequity . . . �

Surah)

(Luqman ۳۱ : ۱۳

, Belying the Divine signs is also oppression as stated in the Holy Book (۲)

� . and the unbelievers- they are the unjust . . .

(Surah Baqarah ۲ : ۲۵۴)

In short , we can say that all the religious laws that we are supposed to follow according to reason or religious commands must be obeyed in totality . Not accepting them or not believing them is a kind of injustice . Apart from this , non-acceptance of the Divine commands or not acting upon them or disregarding the limits specified by the Almighty , like neglecting a Wajib act or doing a Haraam one , all of these . constitute injustice

, Thus the Almighty Lord says

� . and whoever exceeds the limits of Allah these it is that are the unjust . . . �

(Surah Baqarah ۲ : ۲۲۹)

: This also applies to injustice upon ones own self . As Allah (a . j .) mentions

� . Therefore whoever disbelieves , his unbelief is against himself�

(Surah Fatir ۳۵ : ۳۹)

Various kinds of oppressions include insulting , abusing , degrading or imprisoning a person; also backbiting or accusing a person falsely or hurting a person physically . Another form of oppression is to usurp someone�s property or to obtain it without the owner�s permission , or not to return the rights to its owner etc . Another way of usurping a right is to forcefully occupy a position reserved for someone else . The supreme example of such injustice was comitted by

the tyrant rulers of Bani Umayya and Bani Abbas when they usurped the position of Wilayat which clearly belonged to the Holy Ahlul Bayt (a . s .) . Another example is that . of the unjust jurist who assumes the seat of Qazi

Oppression belongs to two categories . In one category are the tyrant rulers and vicious kings , for whom committing oppression is a normal practice . In the second category are the individuals who may do injustice to someone else once in a while . . We shall study all these types of injustices in four sub-topics

HELPING THE OPPRESSOR IN OPPRESSION

Helping an oppressor in any way whatsoever is haraam . For example to hand over a cane to someone so that he can beat an innocent person , or to help in any way to . imprison him or kill him

The renowned Shaykh Ansari writes in Makasib that the prohibiting of co-operation with the oppressors is confirmed by all four proofs required to prove the Islamic laws . . i . e . Quran , reason , Sunnat and Ijma

Logic : Reason dictates that there is no difference between the actual oppressor and the one who helps him . Both are equally responsible for the act of injusice . It is possible that if there is no one to help the oppressor he may not be able to oppress . . Hence logically it is haraam help an oppressor

Ijma : Refering to books on jurisprudence , confirms that all the jurists are unanimous in

. their opinion that helping the oppressor is haraam

Quran : The Quranic verse

� , And do not incline to those who do injustice�

is sufficient to prove the illegality of helping the unjust . Because if even a slight inclination towards unjust people is prohibited , then how can helping them be . permitted . As helping them would be the greatest form of inclining towards them

: Moreover , the Almighty says

and do not help one another in sin and oppression; and be careful of (your duty . . . � � . to) Allah; surely Allah is severe in requiting evil

(Surah Maidah ۵ : ۲)

THE TRADITIONS OF AHLUL BAYT (A . S .) AGAINST HELPING THE OPPRESSORS

Numerous traditions have reached us in this connection . Shaykh Ansari has also recorded the following tradition from the Holy Prophet (s . a . w . s .) in his book : Waraam

� . If one knowingly goes to help an oppressor , he has apostasized from Islam�

(Majmua Waraam)

Naturally an act that makes a person bereft of the Islamic faith must be a sin that . results in his destruction

: Imam Ja�far as-Sadiq (a . s .) says

When Qiyamat occurs an announcer will call : Where are the unjust , the helpers of� Unjust and those like the Unjust ? So much so that even if one has procured merely pen and ink for the oppressor to write the order of oppression; all these people would � . be bundled up in a cage of iron and thrown into Hell

(Wasaelush Shia)

The Messenger of Islam (s . a

: w . s .) says .

If a person even hangs up a cane for the tyrant king so that he can beat the� oppressed one , Allah will change that cane into a snake , seventy thousand yards � . (long and place it in the Hell fire (to torment him

(Wasaelush Shia)

Those who take the affairs of oppressors in their hands and help him in oppression� will , at the time of death , be conveyed the Divine curse and news of Hell fire by the angel of death . And Hell is an evil resort . One who guides the oppressor will be considered at par with Hamaan (the minister of Firon) . And the punishment of those who help the unjust and the oppressors themselves will be more grievous than other punishments of the inmates of Hell . And if a person backbites about his believing brother to the ruler , and even though the Muslim may not have to suffer any injury from it , the backbiter will have all his good deeds nullified . However , if the Muslim had to suffer oppression at the hands of the ruler , the back-biter will be kept by Allah � . in that section of Hell where Hamaan will be confined

(Wasaelush Shia)

PRAISING THE OPPRESSOR IS ALSO HARAAM

To praise an oppressor so that his power and authority may increase , or he may be enouraged to become more daring , is also Haraam . This is confirmed by arguments that have been mentioned , and also

. (the proofs concerning the forbidding of evil (Nahy Anil Munkar

: (. Shaykh Ansari has specifically related a tradition from the Holy Prophet (s . a . w . s

One who shows respect to a rich man and in the greed of his wealth considers him� good; the Almighty Allah becomes angry on him and puts him in a cage of fire at the � . lowest part of Hell where Qarun is confined

(Wasaelush Shia)

This tradition applies to all types of people , but if the praised one is unjust , the one who praises will be eligible to severe retribution . The Prophet of Allah (s . a . w . s .) , has said

If one praises a tyrant king or shows humility due to greed (of his rewards) then he� � . (will be in Hell with him (the King

(Wasaelush Shia)

, Another prophetic tradition states

Whenever a transgressor is praised , the heavens shudder and the Divine Anger� � . envelopes the one who has praised

(Safinatul Behaar)

WE MUST NOT ACCEPT ANY HONOUR FROM OPPRESSORS

The most common way of helping the oppressors is to accept some post or position from them , especially if that post is a cause for any type of oppression . For example the post of maintaining law and order . If a person assumes such an assignment from the oppressors and as a result unleashes oppression on innocent people , such an appointment and such an acceptance of the post is a Greater Sin . If as a result of it , innocent

people are subjected to hardships , the doer of such actions is sure to have a severe . punishment from the Almighty

There is one very well known tradition of Imam Ja�far as-Sadiq (a . s .) and it is : quoted here from Tohful Oqool . Imam Sadiq (a . s .) says

The Haraam post is the post of an oppressive ruler and the posts of those who are� busy in the assignments entrusted by the tyrants . Hence it is Haraam to fulfill the duty of this post . One who takes up this post will become involved in Divine punishment . Whether the job is significant or paltry , any attempt to help the oppressor is a Greater Sin . Because accepting a post from an oppressor will result in the trampling of rights , the manifestation of injustice , the spread of corruption and disturbance , the destruction of heavenly books , the murder of Prophets , the demolishing of mosques and the interpolation of religious laws . Therefore it is Haraam to work with them . Except when there is a condition of utter helplessness , like when it becomes (permissible to drink blood and eat the flesh of dead . � (Tohful Oqool

: Imam Ja�far as-Sadiq (a . s .) has also said

Those who accept some assignment from the oppressors; the minimum� punishment for them on the Day of Judgement would be that Allah would make them stand near fire till He does the accounting of the

� . rest of the people . After that He will decide about them

In the last portion of the book Daarus Salaam there is an incident concerning Sayyed Muhammad Ali Iraqi . He was one of those who had the honour of seeing Imam-e-Zamana (a . s .) . He says . . . �during the time of my youth I was staying in my native village in Iraq . The name of that place was Karharood . In those days a person whom I knew by his name and lineage passed away and was buried in the graveyard opposite to our house . For forty days , at the time of sunset a fire arose from his grave , and wails and screams were heard . On one of those nights the wailing of that dead man became more intense and I was very much troubled . I became so much frightened that I was trembling uncontrollably as if the punishment was on myself; so much so that I eventually began to lose consciousness . When my friends came to know of my condition they came and carried me to their house and I remained there till I was well again . Afterwards I came to know that the dead man was working in the local court . One day he had demanded some tax from a Sayyed who was unable to pay . This man arrested the Sayyed and locked him up in one of his rooms . He hung him from

the ceiling of his house for quite some time . It was due to these deeds that he was punished after death . �

Another similar incident is related by a reliable person that , some time ago there was a person by the name of Aaqa Muhammad Ali . He was a dealer in perfumes and was also in some way connected with the law courts . He had promulgated an order banning all the people from any kind of trade in perfumes . During that period a Sayyed had some perfume and he sold it to some other trader . When this tyrant came to know of this he met the Sayyed in the market and abused him excessively and even slapped him . In reply to this the Sayyed said , �My ancestors will repay you for this . � When the tyrant heard this he turned back and ordered his slave to catch hold of the Sayyed . Then he beat the Sayyed with a cane saying , �Go and tell your ancestor to cut off my arms . � The very next day this oppressor contracted high fever and his arms began to pain severely during the night . On the third day his arms had swollen terribly and puss began to ooze from them . On the fourth day the surgeons amputed his arms in a way that only the stubs remained . He died on the seventh day .

Therefore , it is important to know that acceptance of an

assignment or a post from an oppressor or a tyrant is a great help to that unjust man . And it is impossible for the person who accepts such assignments to remain just and . non-violent

It is mentioned in the Sahih of Dawood bin Zarbi that one of the followers of Imam Sajjad (a . s .) had requested Imam Sajjad (a . s .) to recommend him to the ruler of Madinah , Dawood bin Ali for an appointment in the governmental post . Imam Sajjad � . (a . s .) replied : �I will never do such a thing

On hearing this he thought that Imam (a . s .) was unwilling to recommend him because he might be worried that some injustice would be caused by him . So he approached Imam (a . s .) and began to promise and take oaths that he would never do any kind of unjust act and said that he would not do anything except help the people . Imam (a . s .) looked at the sky and began to weep . Then he said that going to the sky was easier . It was apparent that Imam (a . s .) meant to say that once a . person accepts employment of an oppressor it is impossible for him not to oppress

? WHEN IS IT PERMITTED TO ACCEPT A POSITION UNDER RULERSHIP

There are two situations where it is allowed to accept appointment in the service of oppressors and rather in some cases it becomes Wajib

to do so . It is permissible when a person is forced to accept it or if he is practising Taqayya . That is , if he refuses , his life property or honour will be in danger . . Permissibility of accepting employment under tyrants is proved in many ways

, The Holy Prophet (s . a . w . s .) has said

� . My people will not be questioned for what they are forced to do�

(Khasael)

: And Imam Sadiq (a . s .) has mentioned

� . There is nothing that Allah has not made permissible for one who is helpless�

Imam Reza (a . s .) has been reported in Wasaelush Shia to say that he accepted to be heir-apparent of Mamun under duress and taqayya . When Imam Ja�far as-Sadiq (a , . s .) was asked about working for a tyrant king , he replied

It is not allowed , except when a person is not able to obtain his livelihood from any� other means or if his life is in danger and his life depends on accepting some work from the tyrant . In that case it is allowed . But if he receives any remuneration from � . the tyrant he must pay Khums from it

(Wasaelush Shia)

Such appointments are permissible when the job involves only peacekeeping and maintaining of law and order . Like posts in armies where the aim is to defend the borders of Muslim countries , to see to the welfare of believers and

the downtrodden people , and to restore the rights to those who were deprived of it . Accepting service under tyrants is allowed in these circumstances provided one has a firm intention of dealing in a just manner . If the intention is to help the Shias specifically , it is more meritorious . Ziyad ibn Abi Salma says that he went to meet Imam Musa al-Kazim (a . s .) . Imam (a . s .) asked him if he was employed with the � ? government ? �Yes , � he replied . Imam (a . s .) asked , �Why

He replied , �I am benevolent and helpful to the needy so I cannot leave this job . Apart from this I have a family and children and I have no other means of livelihood . , � Imam (a . s .) said

O Ziyad if I am taken to the top of a high mountain and thrown from it and my body� is shattered to pieces . I would prefer that to doing some job for these people or even � ? to step inside their threshold . Except for one condition . Do you know what that is

� . Ziyad said , �May my life be sacrificed for you; I don�t know

, Imam (a . s .) continued

Except that I rescue the believers from grief and hardships or liberate an� imprisoned believer , or repay the debts of a believer . � After this Imam (a

s .) went on to say , �O Ziyad ! If you are employed under a tyrant , work for the . welfare of your believing brothers so that it will recompense for the sins that you may � . happen to commit during your service period

Fazl Ibne Abdul Rehman says that I wrote a letter to Imam Musa al-Kazim (a . s .) asking , �Please permit me to work on a governmental post . � Imam (a . s .) replied ,

You are permitted , provided you do not change my religious commands or cross � the limits laid down by Allah . The compensation of your action will be your fulfilling the � . needs of your believing brother

(Mustadrakul Wasael)

Ali Ibn Yaqteen , who was the Prime Minister of Caliph Haroon , wrote to Imam Musa al-Kazim (a . s .) : �Please give me permission to resign from this post . � Imam (a . s , .) replied to him

I do not consider it permissible for you to leave this governmental post because in � the courts of tyrants there are people through whom Allah removes the difficulties of His loved ones . And they are the ones whom Allah has made immune from the fire of � . Hell . Hence fear Allah with respect to your brothers

(Mustadrakul Wasael)

Muhammad bin Ismail Bazee was also a minister in the court of Haroon . He had the . honour of meeting three Imams , Imam Musa al-Kazim (a

s .) , Imam Ali Reza (a . s .) and Imam Jawad (a . s .) who provided his own garment to , serve as his shroud . He relates from Imam Reza (a . s .) that he said

There are people in the courts of tyrants through whom Allah manifests His proof� and they are appointed in specific cities . Allah removes the difficulties of His loved ones through them and by them He brings about the welfare of Muslims . The believers take refuge with them in calamities . The needs of our needy Shias are fulfilled through these very people . And the Almighty Allah through their means imposes the fear and dread of the believers upon the houses of oppressors . These are the true believers who are the trust bearers of Allah on this earth . � ! Congratulations to them for their position and post

, Then Imam (a . s .) asked

� ? Wouldn�t it be better that at least one of you reaches that position�

Muhammad asked , �May my life be sacrificed for you . How can a person reach such , a position ? � Imam (a . s .) replied

Being with the tyrants , he makes the heart of our Shias happy; that makes us� happy . O Muhammad ! After you do this you will be considered among those people � . who have lofty positions

(Behaarul Anwaar vol . ١٥)

ACCEPTING EMPLOYMENT UNDER A TYRANT RULER BECOMES WAJIB IN ONE CONDITION

At times it is Wajib to accept rulership

or a post in government . A person should do so only when he is sure that if he assumes the post he will be able to uproot a great evil or will be able to prevent at least one sinful ritual or system . But such a situation is rare because it depends on personal confidence , that after one assumes authority , one will never commit any sort of injustice or sinful act nor go against justice and Divine commands . It is obvious that such a proposition is very difficult because there are numerous dangers that lurk behind the facade of governance . It is most difficult to save oneself from them.

Imam Ja�far as-Sadiq (a . s .) replied to the letter of Abdullah Najjashi the ruler of Ahwaz:

�It has come to my knowledge that you assumed the rulership of Ahwaz . I am happy by this news and aggrieved too . Happy because I hope Allah will remove the difficulties and the problems of the Progeny of Muhammad and help them through you and through you the fire of opposition will cool down on them . I am aggrieved on account of the fears , the least of which is that you may become a cause of injury or difficulty to our followers and thus be deprived of even the fragrance of Paradise . �

(Makasib Muharrama)

The Holy Prophet (s . a . w . s .) says:

�One who assumes the leadership of a community will be

raised on the Day of Qiyamat in a way that both his hands will be tied to his neck . Then if he had dealt with the people according to Shariah; Allah will free him . But if he has been unjust he will be thrown into Hell . And what an evil resort it is . If a leader of a community does not deal with justice and goodness with the people , for each day that he ruled , he will be made to stand at the boundary of Hell for a thousand years with both his hands tied behind his neck . Thus if he has dealt with equity he will be . freed and if not , he will be thrown into Hell , into a depth of seventy thousand years
�

: Imam Ja�far as-Sadiq (a . s .) says

If a person has authority in a particular affair of the people and he deals with justice� with them and the doors of his house are open for those who refer to him and seek his help and he does not remain aloof from the people . Then the Almighty Allah will keep . him safe from dread and fear on the Day of Qiyamat and make him enter Paradise


(Wasaelush Shia)

It must be remembered , however , that this is a vast subject and it is not possible to discuss all its facets . Hence those who wish to study in detail may refer to books of . jurisprudence

HELPING THE OPPRESSORS IN OTHER MATTERS

Helping

the oppressors or tyrants in matters other than oppression; like to work as their personal assistant , to stitch clothes for them , or build their house or guard their property . All these types of jobs can be classified into three categories :

(۱) In some cases these jobs indirectly help in oppression; for example , if the tyrant had usurped a piece of land and orders a mason to build a house on it , or a cloth which has been obtained forcefully is given to a tailor to stitch a dress , or a person may be ordered to guard the money exhorted from innocent people .

There is no doubt that all such kinds of jobs are Haraam . Because the use of things acquired by illegal means is Haraam for the one who has acquired them or for anyone else who is aware of their contraband nature .

(۲) The second category is of those jobs which are not direct acts of oppressions or which do not help in oppressing , but since the one who is involved in them is associated with the tyrants and the common people consider him to be a part of that oppression; it is Haraam . His presence may encourage the tyrants , consequently his name is also included in the list of oppressors . He is also counted among those who usurp the rights of people . All these are Haraam according to numerous traditions . Imam Ja�far as-Sadiq (a . s .) says :



who has his name registered in the office of Bani Abbas will be raised on the Day of � . Qiyamat in the form of a pig

(Wasaelush Shia)

In another tradition he says that such a person will be brought in the form of a black , pig . Imam (a . s .) has also said

� . Do not help the oppressors in the construction of mosques�

(Wasaelush Shia)

Ibn Abi Yaafur says that I was in the company of Imam Sadiq (a . s .) when one of the Shias came and spoke to Imam (a . s .) . He said , �May our lives be sacrificed for you ! Some of our people have problems in obtaining livelihood whereas there are vacancies in the establishments of Bani Abbas for construction of buildings and � ? digging of canals . So what is your opinion regarding this

: Imam (a . s .) replied

I don�t like to tie even a knot , or the mouth of a water bag or the strap of a purse� for them . Even if they were to pay me with Madinah and whatever is in it . I do not like that I help them even as little as the ink at the tip of a pen . Without any doubt , the oppressors will remain standing at the verge of Hell-fire till the time Allah decides � . about all others

Muhammad bin Azaafar says that Imam Ja�far as-Sadiq (a . s .) told his

, father

I have come to know that you deal freely with Abu Ayyub and Abu Rabie . Then� what would be your condition when your name will appear in the list of the helpers of � ? tyrants

Hearing this command the father became aggrieved . When Imam (a . s .) saw his , restlessness he said

� . I have only warned you of that about which the Almighty has warned me�

� . The narrator says , �My father remained sorrowful for the rest of his life

(Wasaelush Shia)

Imam Ja�far as-Sadiq (a . s .) says , �It is incumbent upon Allah to raise you on the � . Day of Qiyamat with the same group from which you derived benefits in this world

The Imam (a . s .) has also mentioned the incidents when some of the followers of Hazrat Musa (a . s .) decided to support Firon for worldly benefits and secretly planned to change sides . When Musa (a . s .) was about to win , they enrolled as his supporters , but it so happened that when Firon and his soldiers were about to be drowned and these people made a bid to cross to Hazrat Musa�s side , the Almighty . Allah caused their horses to perish and they also drowned with Firon and his army

(Wasaelush Shia)

: Our beloved Imam (a . s .) has the following advice for us

Fear Allah , strengthen your faith with an uncomparable taqayya and avoid� presenting your

needs to the ruler . And if a person is respectful to an irreligious man , Allah will degrade him and will consider him His enemy and leave him on his own . And if he receives any monetary benefit from this man , Allah will remove barakat from it . And if he uses this money to perform Hajj or emancipate slaves , or for any other benevolent deed , he will not get any reward for it . �

(Al Kafi)

Ali bin Abi Hamza says , �One of my friends was a scribe in the employ of Bani Umayya . One day he requested me to take him to Imam Ja�far as-Sadiq (a . s .) . I took him to Imam (a . s .) . He saluted and said , �May my life be sacrificed upon you , I had been in the employ of Bani Umayya as a scribe and have earned a huge amount of wealth without giving any thought to right or wrong . � Imam (a . s .) said ,

�If people like this had not been in the service of Bani Umayya to write letters for them , collect their wealth for them , fight their enemies and attend their assemblies , they (Bani Ummaya) would not have usurped our rights . And if they had been left alone they would not have been able to accumulate any wealth more than what they had . �

The man said , �May I be sacrificed for

, you , can I attain salvation after what I have done ? � Imam (a . s .) said

Separate whatever wealth you have earned from them and try to return it to the� rightful owners if you know them . Whatever you cannot deliver should be given as charity (Sadaqah) on their behalf so that I can guarantee that Allah will send you to � . Paradise

Upon hearing this , the young man bowed his head thoughtfully for sometime . Then he raised his head and said , �May I be sacrificed on you , I will do as you have ordered . � After this he accompanied me to Kufa and returned all his wealth to the rightful owners as much as it was possible; the rest he gave away as Sadaqah . He even gave up the dress he was wearing . I procured some money for him and bought him a dress and gave him some amount for his expenses . After some months he fell ill and I paid him a visit . I found that he was in a very serious condition . He opened his eyes and told me , �Ali ibn Abi Hamza , by Allah , your Imam (a . s .) has fulfilled his promise . � He died soon after . I supervised his final rites and returned to Madinah to , meet Imam Ja�far as-Sadiq (a . s .) . Imam (a . s .) said

O Ali ! I�

� . have fulfilled my promise to your friend

I said , �May I be sacrificed upon you ! You speak the truth , because my companion �� . testified to it at the time of his death

(Wasaelush Shia)

ASSISTANCE WHICH IS NOT HARAAM NOR CAN BE AN ENCOURAGEMENT

The third type of help is that which is not objectionable in any way an (٣) encouragement to the oppressor , nor can it be considered as help to the oppressor in general sense . For example , to hire vehicles or carry the load of permissible goods and eatables etc . All these types of actions are not totally Haraam but some elders have mentioned that on the basis of precaution it is necessary to avoid even these actions . As we have stated earlier , by involving oneself in such matters one is prone . to incline towards the oppressors

IMAM MUSA AL–KAZIM (A . S .) COMMANDS SAFWAN JAMAAL

Safwan bin Mehram Kufi was a very pious companion of Imam Ja�far as–Sadiq (a . s .) and Imam Musa al–Kazim (a . s .) . He used to earn his livelihood by hiring out camels . He owned a large number of camels . He says that one day Imam Musa al–Kazim (a . , s .) said to him

� . Safwan every action of yours is meritorious except one�

, May I be sacrificed for you , what action is that ? � He said�

�(. You hire your camels to Harun al–Rashid (l . a�

He said , �I don�t give my camels for hunting or games but he takes them when he goes for Hajj and I do not serve him myself , I order my servants to accompany them � . on the journey

, Imam (a . s .) asked

Do they pay you in advance or�

� ? after their return

, After they return� , he replied�

Don�t you carry the hope that they return safe and sound from their journey so� � ? that you receive your payment

� . Yes�

, Imam (a . s .) said

One who wishes them to remain alive is like them and one who is connected with� � . them will go to Hell

(Wasaelush Shia)

Safwan says that when he heard this he sold away all his camels . When Harun heard of this he summoned him and asked the reason for it . He said , �I have become old and weak and am unable to take care of the camels , even my slaves are not capable � . of maintaining them properly

Haroon said , �It is not so ! I know who has persuaded you to do this . You have done � . (. this on the direction Musa Ibne Ja�far (a . s

What do I have to do with Musa Ibne Ja�far ? � said Safwan but Haroon was not� satisfied and said that if he had not had good relations with Safwan he would have got . him killed

: Imam Ja�far as-Sadiq (a . s .) says

One who likes the oppressors to continue (to live) likes the disobedience to Allah (to� � . continue) on this earth

(Wasaelush Shia)

, While explaining the Quranic verse

� . and do not incline to those who are unjust , lest the fire may touch you . . . �

(Surah Hud ۱۱ : ۱۱۳)

Imam (a

,s.) says.

If a person comes to a ruler and wishes for him to live if only for as long as it would� � .take for him to put his hand inside his money bag and give some amount

Wishing for the life of an oppressor even for a moment is the same as being inclined .towards him

HELPING AN OPPRESSIVE PERSON WHO IS NOT AN HABITUAL OPPRESSOR

To help a person, who is not always oppressive, but occasionally happens to commit oppression, is also absolutely Haraam. If one knowingly helps a person in a situation where he oppressing another, one commits a Haraam action and a Greater Sin and :will be punished as promised in Quran

Surely We have prepared for the iniquitous a fire, the curtains of which shall� encompass them about; and if they cry for water, they shall be given water like � .molten brass which will scald their faces, evil the drink and ill the resting place

(Surah Kahf ١٨ : ٢٩)

.Oppressing and helping someone in oppression is one and the same

:Imam Sadiq (a.s.) has remarked

The oppressor, the one who helps an oppressor and the one who is satisfied with it� � .,are all partners in oppression

(Wasaelush Shia)

It means all three of them are equally responsible. A similar tradition has been narrated from Imam Muhammad al-Baqir (a.s.) who says that the Holy Prophet (s.a :.w.s.) said

One�

who breaks allegiance to the Imam , or raises a standard of misguidance or conceals a piece of knowledge which is obligatory to be imparted or usurps some property or � . helps an oppressor knowingly; then he has deserted the religion of Islam

(Mustadrakul Wasael)

On the night of ascension (Meraj) the Holy Prophet (s . a . w . s .) saw the following : inscription on the door of Hell

Allah degrades the one who insults Islam , the one who insults the Holy Ahlul Bayt (a� � . . s .) and the one who helps an oppressor in oppression

(Mustadrakul Wasael)

In this way the Quranic verses and traditions prove the seriousness of oppression and helping an oppressor as a Greater sin . Moreover , one who helps an oppressor has also acted against the Divine commandments of forbidding evil . He is actually a hypocrite because he has in fact encouraged an evil and this is one of the : characteristics of a hypocrite . As the Almighty Allah says in the Holy Quran

The hypocritical men and the hypocritical women are all alike; they enjoin evil and� � . . . forbid good

(Surah Tauba ٩ : ٦٧)

PREVENTING OPPRESSION IS NECESSARY

If a Muslim sees an oppressor trying to oppress someone and if he is in a position to prevent him it is obligatory on him to do so . The Messenger of Allah (s . a . w . s .) says :

Help your Muslim brother whether he is an oppressor or the oppressed�

� . one

People asked , �O Messenger of Allah ! We shall help the oppressed ones but how is , it possible to help the oppressor ? � He replied

Hold both the hands of the oppressor so that he cannot oppress . If you do it , it is as� � . (if you have helped him and such an action is a help to your brother (in faith

(Anwaarun Nomaniya)

HELPING A PERSON WHO IS NOT A PROFESSIONAL OPPRESSOR

It is permitted to help an oppressor (in acts other than his acts of oppression) if . rendering this help can discourage him from his oppression

If however , helping him has no effect on his oppressive activities then from the point . of view of Nahy anil Munkar (forbidding evil) it is Haraam to help him

WE MUST NOT CO–OPERATE IN SINFUL DEEDS

It is also Haraam to help an oppressor whose oppression is not directed to others; but he is unjust to himself . For example to omit prayers and avoid fasting , to drink wine , commit adultery , gambling etc . Every type of sinner is being unjust to himself . Hence helping him in being unjust to himself is also prohibited . One who helps him is his : partner in sin . The Almighty Allah has mentioned

Help one another in goodness and piety , and do not help one another in sin and� oppression , and be careful of (your duty to) Allah , surely Allah is severe in requiting � . ((evil

(Surah Maidah ٥ : ٢)

Sin (ithm) is limited to the one who commits it and aggression (udwaan) affects others . too

All the proofs and arguments that are applicable to the obligation of forbidding evil . also apply here

HELPING IN SIN

. To help in any condition required in a sinful act is Haraam

. For example to sell grapes with the specific purpose of making wine . ١

A person may help in some way without the intention of helping towards a sinful act . ٢ , for example , he may sell grapes to a wine-maker without the intention of this being used for making wine , but if there is no other source available for the wine maker to procure grapes , then the selling of grapes by this person is haraam , because it would directly contribute to the manufacture of wine

.

HELPING A SINNER IN SOME OTHER WAY

Is it allowed to help a sinful person , by way of giving loan or solving his difficulties to one who does not pray or is an alcoholic ? Sometimes it is very difficult to decide as to what is the proper course of action in such circumstances , because we are : commanded to maintain a distance from sinners . Thus Ali (a . s .) says

� . The Messenger of Allah has ordered us to be unfriendly with the sinful people�

(Wasaelush Shia)

: Hazrat Imam Sadiq (a . s .) rebuked his followers

It may happen that in your social circle one of your Shias does evil , and you do not� � . prevent him nor dissociate with him nor hurt him , till he gives up his evil deeds

(Tehzeeb)

: There are several traditions regarding certain specific sins . For example

One who helps a person who does not pray , with a morsel of food or a piece of� cloth , is as if he has murdered seventy Prophets , the first of whom being Adam (a . s . � . (.) and the last , Muhammad (s . a . w . s

(Layali Akhbaar)

: In another tradition the Holy Prophet (s . a . w . s .) says

One who smiles at a person who does not pray , is as if he had demolished the Holy� � . Ka�ba seventy times

(Layali Akhbaar)

The Prophet of Allah (s . a . w . s .) also

: says

One who helps a person who does not pray , with a drink of water , is as if he has�
� . made war upon me

(Layali Akhbaar)

Other traditions of this kind are against associating with alcoholics , with those who cut off relationships with their kith and kin and with liars . On the other hand we have traditions that emphasise the respecting of a believer�s rights , helping and . socialising with the followers of Ahlul Bayt (a . s .) , the Sayyads , the neighbours etc

The latter kinds of traditions are not conditional . For example it is obligatory to do Sileh Rahem with one�s kindered and it is not a necessary condition that the relatives should be pious . We have discussed this matter in the chapter of Sileh Rahem and the rights of parents . Even if they are unbelievers we have to fulfill our duties towards them . In the same way the Holy Prophet (s . a . w . s .) says regarding : Sayyads

Respect my descendants , be kind towards the righteous from among them for the�
� . sake of Allah and towards the non-righteous ones for my sake

Imam Reza (a . s .) says the following with regard to the devotees of the Progeny of : (. Muhammad (s . a . w . s

Be a friend of the Progeny of Muhammad even if you are a trangressor and�
. befriend their friends even if they are transgressors



As far as the rights of neighbours are concerned we are told that if your neighbour is a Muslim he has double rights upon you (One of neighbourhood and another of being a fellow Muslim). If he is an infidel he still has the right of neighbourhood on you.

(Mustadrakul Wasael)

On the basis of the above it is incumbent to befriend the followers of Ahlul Bayt (a.s.), help them and fulfill their needs even if they are not pious. We must respect the Sayyads and fulfill our rights towards the kindered even if they are sinners.

Secondly when one is faced with more than one obligation at a time, one should try to fulfill all if it is easy to do, if this is difficult, one should fulfill the one which is more important.

For example when one is faced with a situation when one is keeping an obligatory fast and a child is drowning in a pond. If he jumps into the pool his head will submerge and the fast will become invalid, but since it is more important to save a human life it becomes Wajib for him to jump into the pool. According to Shariat breaking a fast is a lesser evil than allowing the death of a human. By doing this he would not be liable for the punishment of breaking a Wajib fast. On the other hand he will be deserving of Divine reward for

. saving a human life

PREVENTING OTHERS FROM EVIL IS MOST IMPORTANT

Enjoining good and forbidding evil are the Divine commands , which are obligatory to be followed . They are so important that in case of their clashing with other duties , priority has to be given to these comands . If mother , father , son or some relative do not obey the divine obligatory commands like praying etc . And if by withholding kindness and help from them , it is possible to reform them and induce them to give up their sinful ways , then it is wajib to withhold kindness and help from them . The same reasoning applies to Sayyeds , neighbours and the followers of Ahlul Bayt (a . s .) who have a right on us . But if withholding help is not going to make any difference in their behaviour , then it is meaningless to adopt such measures . For these were witheld only that they may force the sinners to reform . Otherwise there is no point in employing these retaliatory tactics . If one�s parents and relatives are not in the habit of ritual prayers and dissociating with them will not change their attitude; then it . is Haraam to dissociate with them or disobey them

WE MUST DISCRIMINATE BETWEEN DIFFERENT RANKS AND POSITIONS

We must remember that Nahy Anil Munkar (Forbidding evil) is more important than the rights of relatives , Sayyads and neighbours . Hence we should first try to fulfill the duty of forbidding evil even if it necessitates the non-fulfillment of latter duties , provided there is scope

of improvement among the sinners . If it is not so , then it is not required to dissociate . with them or withhold kindness etc . from them

And as far as possible we should try an adopt a charitable option . If it is possible to reform a sinner through love and help we must try it , before we resort to harsher ways of withholding kindness and help . For example , a father has better chances of influencing a son , who is not steadfast in his prayers , if he tries to influence him . gently . A gentle option must be tried before taking strict measures against him

In other words , when withholding kindness does not achieve the desired results (giving up of sinful ways) there is no prohibition in being kind . In fact it is an obligatory . act and its omission is Haraam

NOT HELPING THE OPPRESSED .۳۰

not helping the oppressor

The thirtieth sin , which is mentioned as a Greater sin , is �not helping the oppressed people� and �not warding off oppression from them� . In the tradition of Amash , , Imam Ja�far as-Sadiq (a . s .) says

� . (and not helping the oppressed (is a greater sin� �

To defend the oppressed is to help them ward off evil; not performing such a task is . shirking a great duty which Allah has made incumbent upon us

: Imam Musa al-Kazim (a . s .) says

If a person due to some difficulty takes refuge with his Muslim brother but inspite of�

being capable of helping him does not do so then he has for his own self cut off the � . Divine help

(Al Kafi)

Allah does not help a believer who does not help his brother in faith and leaves him on . his own

, Imam as-Sadiq (a . s .) has mentioned that

A believer who inspite of being financially capable does not help another believer� � . will be degraded by Allah in this world as well as the Hereafter

: Similarly Imam Muhammad al-Baqir (a . s .) says

None of you should go to a place where a tyrant ruler is oppressing , and killing� innocent people , if you are not capable of helping the oppressed . Because in event of a believer being present in such a place it would be his religious duty to help his � . believing brothers . But if he is not present at that place the obligation will not exist

(Safinatul Behaar)

Umroo bin Qays says , �My cousin and I went to meet Imam Husain (a . s .) when he was surrounded by the army of Yazid (l . a .) . Imam (a . s .) conversed with us briefly , and then asked

� ? Would you like to help me�

I replied , �I have a family to look after , besides I also have some trusts of some people with me . I don�t know what my end would be and I don�t want that the property of those people

which I have as trust should be destroyed . � My cousin also offered the same explanation . �

Imam Husain (a . s .) said,

If you cannot offer your assistance to me you must go far away from this desert so� that you may not be able to hear my plaintive cry for help . Because if anyone is to hear our cry for help and does not respond , it would be incumbent upon Allah to throw him in the fire (Hell) . �

(Safinatul Behaar)

Imam Ja�far as-Sadiq (a . s .) says:

A Jewish scholar was punished with fire maces in his grave with such severity that� the flames leapt out from inside . This was because he had prayed without Wuzu and once he was passing by an oppressed person who called for help but he did not respond . �

(Safinatul Behaar)

The Holy Prophet (s . a . w . s .) says:

It is necessary to help a believer whether he is an oppressor or an oppressed one .� If he is an oppressor he should be restrained from oppression and if he is oppressed he should be helped in obtaining his rights . He should not be deserted and left on his own . �

(Daarus Salaam)

Imam Ja�far as-Sadiq (a . s .) says:

He is not a believer who inspite of being capable avoids helping his brother in need;� Allah also leaves him on his own and does not help him in this world nor

� . the Hereafter

(Behaarul Anwaar)

: Imam Muhammad al-Baqir (a . s .) says

A person before whom the defects of his Muslim brother are mentioned; and he� does not try to remove those defects inspite of being able to do also; then Allah will � . expose (his defects) in this world as well as the Hereafter

From the above tradition and other similar narrations it seems that oppression is not confined to physical harm or monetary difficulty . It is also with regard to the injury to one�s honour and respect . For , the honour of a believer is as precious as his life and wealth . Defiling the honour of a believer is also Haraam , like usurping his wealth or taking his life . The traditions are emphatic that just as it is necessary to defend the life and property of a believer , it is also incumbent to protect his honour and respect . . It is Wajib to assist him in defending his honour

: Imam Ja�far as-Sadiq (a . s .) says

If a person tells something (misleading) to a believer by which he intends to make� him an evil man and due to this his respect and honour will be destroyed and he will be degraded in the eyes of common people and people will not trust him anymore nor respect him . Then such a person is deprived from the Guardianship of Allah and left � . for the Shaitan who also does not accept him

(Al Kafi)

The Messenger

:of Allah (s . a . w . s .) says

If a person hears of the defects of his believing brother in an assembly and tries to� defend him , Allah closes a thousand doors of evil from him in the world and the Hereafter . But if inspite of being capable he does not refrain the one who is speaking � . about the defects of a believer; his sin will be equal to that of seventy backbiters

(Makasib)

Shaykh Ansari says that this sin is equated to that of seventy backbiters probably for the reason that if the one who is mentioning the defects is not restrained he may repeat this act on several other occassions . The Shaykh further says that preventing the backbiter is not sufficient but one should also endeavour to defend the believer from all such accusations and defects . For example if the defects pertain to some worldly matter one should say , �After all he has not committed a sin . � If the defects are with regard to some religious obligation he should try to somehow prove that the accusation is false . As an example , if a believer is said to have omitted prayers one can defend him by suggesting , that may be he had forgotten to offer them . If a believer is accused of being an alcoholic , one can suggest that he must have seen him drinking something else , or as a last resort one can say , �He

is after all not a masoom (infallible) . A man is prone to sin sometimes , so instead of � . back-biting about him you should try to reform him and help him in his difficulties

Thus one should make every effort to defend his believing brother from such . dishonour . The details of this shall be discussed in the chapter of backbiting

IT IS NOT NECESSARY THAT ONLY THOSE WHO REQUEST FOR HELP SHOULD BE ASSISTED

We should know that helping an oppressed does not become Wajib only when they request for help . Every person who is capable of removing difficulties of a believer must do so and if the needy person has entreated for assistance it becomes all the , more important . As the Messenger of Allah (s . a . w . s .) says

One who hears the entreaty of a man , �O Muslims ! Come for my help , � and� � . does not assist him , is not a Muslim

(Wasaelush Shia)

, Imam Ja�far as-Sadiq (a . s .) says

If a person requests his Muslim brother to help him and the latter does not do so� inspite of being capable enough; the Almighty Allah installs a huge snake from (the � . snakes of) Hell on his grave so that it can continuously bite him

(Mustadrak)

In another tradition it is reported that such a person will continue to receive this punishment till Qiyamat even if he had been pardoned (for other sins) . Moreover , , Imam (a . s .) also said

No person refrains from helping and pleasing�

his Muslim brother unless there is some benefit in it . � (i . e . his helping would have � . (been sinful instead of rewarding

There are many traditions of this type from the Holy Imams (a . s .) . Imam Sajjad (a . :s .) says

The sin which results in the descending of calamities is when one does not respond� � . to the call for help of the helpless people

(Maani al Akhbaar)

,Then the Imam (a . s .) invocated Allah saying

O Allah ! I plead for forgiveness for the time when someone is oppressed in my� presence and I do not help him . I seek refuge in You for not helping an oppressed and � . a needy person

(Saheefa-e-Sajjadia)

Traditions on this subject are numerous and widespread . Let us be content with the . ones we have discussed

HELPING THE OPPRESSED IS NOT ONLY FOR BELIEVERS

Helping the oppressed is Wajib . This does not mean that it is Wajib only to help the oppressed believers . The commands of helping the oppressed in the light of Quran and traditions are only conditional as far as the capability of the helper is concerned . Even if the oppressed people are not Shias and they belong to other sects of Muslims , it is still Wajib to help them . Even if a non-offensive infidel is being oppressed , the command of enjoining good and forbidding evil dictates that he should be helped and the evil must be eradicated . There is an incident

in Muntahiul Aamaal that Mansur Dawaniqi was in Mecca when an expensive diamond was brought to him . It was for sale . When Mansur saw the diamond he recognised that it had belonged to Hisham bin Abdul Malik and should have been surrendered to him (Mansur) . Since Muhammad a son of Hisham was still alive he must have brought it for sale . So he ordered his guards to close all the doors of the Holy Mosque after morning prayers the next day , and allow the people to leave only from a single door after careful scrutiny . When Muhammad bin Hisham was found he should be arrested . and brought to him

When on the next day after morning congregational prayers all the doors were shut and it was announced that people should leave from one particular exit , Muhammad bin Hisham realised that it was a plot to arrest him . He became fearful and looked here and there in confusion and worry . He did not know what to do . Just then Muhammad bin Zaid bin Ali bin al-Husain (a . s .) came towards him and asked , � . �Who are you ? And why are you so frightened

� ? If I reveal my identity , would my life be safe�

� . Yes ! � he replied , �I take an oath to remove this danger from you�

� ? I am Muhammad , the son of Hisham Ibne Abdul Malik , Now tell who you are�

I�

am Muhammad Ibne Zaid bin Ali bin al-Husain (a . s .) and certainly your great grandfather Marwan had killed my father unjustly , but do not worry , you are safe . Taking your life will not avenge the innocent blood of my father and you had not killed my father yourself . Now I will try my best to save you from this danger . I have thought of a way out of this . I want you to co-operate with me and promise me that � . you will be absolutely fearless and repose your trust in me

Thus , Muhammad bin Zaid covered the head and face of Muhammad ibn Hisham with his own robe and pulled him towards the exit beating him at every step . When they reached the exit he told the guard loudly , �This wretched man is a camel driver from Kufa . He had hired a camel from me but he ran away and he gave it to someone else . I also have two just witnesses to support my claim . You send your deputies with me and I will take him to the Qazi for judgement . Rabi , the chief guard ordered two of his deputies to accompany them and they came out of the Holy Mosque together . When they had walked for some distance Muhammad ibn Zayd told Muhammad bin Hisham , �There is still time for you to repent and promise to return my money , I will not

� . trouble these guards and the Qazi if you assure me

Muhammad bin Hisham picked up the cue and said , �O son of the Holy Prophet (s . a . . w . s .) . I promise to do as you say �

Muhammad bin Zayd told the guards that since the fellow has repented there was no need for them to take more trouble . The guards left them . Muhammad bin Hisham took off the robe from his face and kissed the face and head of Muhammad bin Zayd and said , �Allah the Almighty knew well where to put His message that He appointed the Prophet from your family . �

Then he took out an expensive diamond from his pocket and requested Muhammad bin Zayd to accept it as a reward for saving his life but Muhammad bin Zayd declined saying , �I belong to a family that does not accept anything in return of a good deed . When I had condoned the murder of my father what value can this diamond have for me ? I cannot take it . �

THE WORSHIPPER SINKS IN THE GROUND

Shaykh Tusi has related from Imam Ja�far as-Sadiq (a . s .) , �There was an old man of Bani Israel . He was praying when he saw that two children had caught a fowl and were pulling its feather . The fowl was shrieking in pain but he remained engrossed in prayers and did not help the poor bird by having it released from the

clutches of the naughty children . So the Almighty ordered the earth to swallow this � . man and sucked him to the lowest depths

THE WORLDLY AND THE HEAVENLY REWARDS FOR THOSE WHO HELP THE BELIEVERS

A large number of traditions have reached us which emphasise the necessity of helping and assisting the believer and the rewards that are earned by those who do : so . Let us study some of these traditions

: Imam Ja�far as-Sadiq (a . s .) said

One who responds to the entreaties of his believing brother in difficulties and� makes him glad and helps him and fulfills his needs; then seventy two bounties become incumbent for him from Allah . One of these bounties is given to him in this world so that it can solve his worldly problems and the other seventy one are stored � . for him to remove the dread and difficulties of the Hereafter

(Wasaelush Shia)

: He (a . s .) has also said

If a person tries to fulfill the need of a believer and he completes it , the Almighty� Allah writes in the scroll of deeds the rewards of a Hajj and Umra and Ihtikaaf of two months in Masjidul Haraam and fasts of two months . But if the need is not completely � . fulfilled the reward of one Hajj and Umra is written

(Al Amr bil Ma�roof)

Imam (a . s .) has also mentioned that it was revealed upon Hazrat Dawood (a . s .) , that

When one good deed of one of My servants reaches Me I shall�

� . grant him Paradise

� ? Dawood (a . s .) asked , �O my Lord what deed is that

Removing sorrow and difficulties of a believer , even if it is as little as giving him a� � ! (date (fruit

Dawood (a . s .) said , �It is only You O Allah ! Who is of such greatness that once a � . person recognises You , he must never despair of Your Mercy

It is quoted from Maimoon bin Mehram in the book Faqih , �I was sitting in the assembly of Imam Hasan (a . s .) when a person entered and said , �O son of the Messenger of Allah . I am indebted to such and such person and now he wants to � . imprison me

, Imam (a . s .) said

� . I do not have any money to repay your debt�

� . He said , �Maybe you can speak to him so that he will not put me in prison

Imam (a . s .) arose and put on his shoes . I said , �O son of the Messenger (s . a . w . s � ? .) did you forget that you are in Ihtikaaf and cannot go out of the mosque

, Imam (a . s .) said

I have not forgotten , but I have heard my father say that the Holy Prophet (s . a . w� . s .) had said , �One who tries to

fulfill the needs of his believing brother is as if he has for ٩٠٠٠ years fasted during the
�� . days and prayed during the nights

LETTER OF IMAM AS–SADIQ (A . S .) TO THE RULER OF AHWAZ

When Najjashi assumed the rulership of Ahwaz there was a person in his service who requested Imam (a . s .) that , �I owe a certain amount to the ruler and he is a Shia , � . if you feel proper , please write to him regarding this matter

: Imam (a . s .) wrote

In the Name of Allah , The Beneficent , The Merciful . Please your brother so that� � . Allah may please you

(Usool al–Kafi)

The narrator says that when the person went to Najjashi , he was busy in some official matter . When he was free he handed Najjashi the letter saying that it was from Imam (a . s .) . He kissed the letter and touched it to his eyes and asked , �What is the matter ? � He told him that he owed some taxes . �How much ? � Najjashi asked , �Ten thousand Dirhams , � he replied . Najjashi called his accountant and told him to note down his debt as paid and close his account in the register . Then he went further and said that for the following year too this amount of taxes should be ? marked as paid . Then he turned towards him and asked , �Have I made you happy �

. Yes ! � replied the man�

Then

he called for a horse , and a slave brought it . He ordered for a dress and gave to the man . At each step he kept asking , �Have I made you happy ? Have I made you happy ? The man kept replying �Yes ! Yes ! May I be sacrificed for you , Yes ! � At last he told him to take even the carpet on which he was sitting . Because , he said , �It was on this carpet that you handed me this letter of my Master (a . s .) , and if you have any other need , tell me . � The man thanked him profusely , returned to Imam (a . s .) and related the details . The Imam (a . s .) was extremely pleased at the behaviour of Najjashi . The man asked , �O my Master are you pleased with � ? Najjashi�s response

, Imam (a . s .) replied

By Allah ! Najjashi has also pleased Allah , His Prophet (s . a . w . s .) and his Progeny� � .

Yaqteen the father of Ali relates that one of the accountants of Yahya bin Khalid was appointed to collect tax from their area . Yaqteen says , �At that time I was owing a considerable amount of tax and if all the tax had to be cleared I would have had to sell off all my property . Some people suggested that

he was a Shia , but I was too fearful to approach him in case he turned out to be a non-Shia and would force me to part with all my wealth , as I was a follower of Ali (a . s .) . So I decided to run away from that place and headed for Mecca . After completing pilgrimage I decided to visit Madinah and presented myself before Imam Ja�far as-Sadiq (a . s .) and told him , �Such and such person has been appointed as a tax collector but I was too scared to approach him for the fear that he may not be one of your adherents . � Imam (a . s .) told me that there was no cause for me to worry and ;he wrote a brief note

In the name of Allah the Beneficent , the Merciful , there are many people in His� shade whose guardians are only those who remove the grief and difficulties of their brothers or give them opportunity or do some good to them even if it is as little as half � . a dried date and this person is your brother

Imam (a . s .) put his seal at the end and handed me the note saying , �Give this to him . � When I returned to my native town and went to his door , I said , �I have � . (. been sent by Imam Ja�far as-Sadiq (a . s

He came running to the door barefooted . When he saw me , he saluted me and kissed my forehead and asked if his master has sent me . I replied in the affirmative and he said , �If this is so , even my life is at your disposal . � He held my hands and implored me to tell him in what condition Imam (a . s .) was when I had departed . I told him that Imam (a . s .) was well . �By Allah ? Yes , By Allah ? � he asked this three times and after that I handed him the hand-written note of Imam (a . s .) . He kissed it and touched it to his eyes . Then he asked me what I wanted from him . I told him that I owed several thousand dirhams in taxes and I would spend my whole life in paying them . He called for my file and condoned the taxes payable by me and gave me a receipt . After this he called for his money chest and gave half of the money to me . Then he called for his horses and distributed them equally between us . After this he sent for his clothes and distributed them in the same way . When he had divided all his belongings and given me half he said �O Brother ! Have I pleased you ? � Yes , I replied , �By Allah

� !

When it was the time for Hajj I said to myself that I could never repay his kindness except for that which is most liked by Allah and His Holy Prophet (s . a . w . s .) . So I decided to go for Hajj in order that I may pray for him and after Hajj meet Imam (a . s .) and inform him of the kindness and request him also to pray for this noble soul . , When I met Imam (a . s .) after Hajj he seemed very pleased and asked

� ? O Yaqteen how did that person behave with you�

When I described his goodness the face of Imam (a . s .) beamed with happiness . I asked whether Imam (a . s .) was pleased with his actions ? (so that Allah may please : the noble man) . Imam (a . s .) replied

By Allah he has pleased my ancestors ! By Allah he has pleased Amirul Momineen Ali� (a . s .) and the Holy Prophet (s . a . w . s .) and he has pleased the Almighty Allah at the � . High Heaven

IMAM MUSA AL–KAZIM (A . S .) AND ALI IBNE YAQTEEN

Ibrahim Jamaal wanted to meet Ali Ibne Yaqteen , the Prime Minister of Haroon the Caliph , but he was not granted an audience . The same year Ali Ibne Yaqteen was honoured by Hajj and later went to Madinah and decided to meet Imam Musa al– Kazim (a

s .) but Imam (a . s .) did not permit him to enter . Again the next day he presented . himself and upon the refusal of Imam (a . s .) asked as to what sin he had committed that Imam (a . s .) did not want to meet him . Imam (a . s .) said that since he had refused to meet his brother , the Almighty Allah would not allow his efforts to succeed , till the time Ibrahim Jamaal does not forgive him . Ali ibn Yaqteen said that since he was in Madinah and Ibrahim Jamaal in Kufa how was it possible to obtain his ? forgiveness at that moment

, Imam (a . s .) said

When it is dark , go alone to Baqee , and do not let anyone know it . You will find a � � . thoroughbred horse there . Mount that horse

Ali Ibne Yaqteen did as instructed and in a short time found himself at the door of Ibrahim Jamaal . He knocked at the door and announced �I am Ali Ibne Yaqteen . � � ? Ibrahim Jamaal said from inside , �What do I have to do with Ali Ibne Yaqteen

Ali Ibne Yaqteen said that he had some urgent work with him and begged for the permission to enter . When he was allowed inside he said , �My Master has refused � . to see me till you forgive me

Ibrahim said , �May Allah

� . forgive you

Ali Ibne Yaqteen fell down and implored him to put his foot on his (Ali�s) face . Ibrahim did not agree . Ali Ibne Yaqteen again implored him in the Name of Allah . Ibrahim complied with his request . Then Ali Ibne Yaqteen said , �O Allah be a witness , � and mounted the horse again . Within a few minutes he found himself at . the door of Imam (a . s .) . He knocked and Imam (a . s .) permitted him to enter

By these traditions we can judge the importance of helping our believing brothers . Ali Ibne Yaqteen was one of the closest companions of Imam (a . s .) and has assumed the ministership by the order of Imam (a . s .) . He was also held in such high esteem , that on the day of Eid-uz-Zuha Imam (a . s .) said

� ! I did not recall anyone else�s name . I just prayed for Ali Ibne Yaqteen�

Inspite of such an honourable position he was not able to satisfy Imam (a . s .) till he had satisfied his believing brother . We must exercise utmost caution in our daily lives that we may not cause any believer�s rights to be trespassed; which may bring . down the anger of Allah and the Holy Prophet (s . a . w . s .) upon us

HIS OWN NEEDS ARE FULFILLED

It must be known that one who strives to

fulfill the needs of a believing brother or wards off oppression from an oppressed soul , apart from the rewards of the Hereafter he is also bestowed honour in this world and his own needs are fulfilled . We have many traditions to prove this , however we .shall mention only one such incident

The esteemed scholar , Ahmed bin Muhammad bin Khalid Al Barqi who was present in the life time of Imam Hasan al-Askari (a . s .) and also during the Minor Occultation , : says in his book Mahasin

I was under the patronage of the tax collector of the city of Pahencha Kootkeen . His name was Abul Hasan Madarani . He had given me a yearly endowment , which I used to collect as tax from an area at Kashaan , but he was so busy that he became inattentive towards me and my own taxes were demanded from me . I was much worried , when one day a noble and pious man came to me . He was very weak and it seemed as if he had no blood in his body . He was like a walking corpse . He told me , �O Abu Abdillah ! There is a relation of common faith and purity between you and me and the relation of devotion to the Pure Imams (a . s .) . Please do something for me .for the sake of pleasing Allah and for the sake of the love of Saadaat

I asked him as to what he wished ? He said , �People have falsely spread the � rumour that I have given some secret information against Kootani to the Sultan . � . Hence , they have confiscated all my property

I promised to help him out and he went away . I thought to myself that if I approached the collector with two requests at the same time I would not be able to achieve them both . On the other hand if I presented the problem of only the old man then what of my own difficulty ? I went inside my library and was in deep thought when a tradition of Imam Sadiq (a . s .) came to my mind . It was to the effect that if a person strives , sincerely , to solve the difficulty of a believer , his own difficulty is solved by Allah . � I got up at once and went to Abul Hasan Madarani . When I entered I saw that he was sitting on his chair with a pillow to rest his back and he held a stick in his hand . He told me to sit . At that very moment a Quranic verse came to my mind and I recited it : loudly

And seek by means of what Allah has given you the future abode , and do not� neglect your portion of this world , and do good (to others) as Allah has done good to , you

and do not seek to make mischief in the land , surely Allah does not love the mischief-
� . makers

(Surah Qasas ٢٨ : ٧٧)

Abul Hasan said that since I have recited this verse I must be in some need ? He told me to mention it clearly . I said that people have spread false rumours against such and such person . He asked me if he was a Shia and if he was acquainted with him . I said , �Yes� ! He called for the register and I saw that a large property had been seized from the old man . Abul Hasan ordered all the seized property to be restored to its owner . He also told his servants to give him a mule and a new dress and accompany him to his family with respect . After this he said , �O Abu Abdillah you have corrected my mistake . � Then he picked up a slip of paper and wrote an order transferring the rights of the particular piece of land in my name . Again he waited for sometime then ordered the old man to be paid ١٠ , ٠٠٠ dirhams extra , saying ,
� ! �Because he had guided us to the correct way

I requested him to let me kiss his hands but he said that if I kissed his hands he would kiss my feet and said that he did not wish to waste away his good deed . It was nothing much for him as

.(.he was holding the rope of the Progeny of Muhammad (s.a.w.s

SORCERY .۳۱

sorcery

The thirty-first sin that is clearly stated to be a Greater Sin is sorcery. A tradition from the Holy Prophet (s.a.w.s.) has been recorded in Wasaelush Shia in which the Prophet (s.a.w.s.) has mentioned that Magic is a Greater Sin. The tradition of Abdul Azeem (r.a.) has also mentioned from Imam Jawad (a.s.) who has related through his fore-fathers from Imam Ja�far as-Sadiq (a.s.) that he said to the effect :, �Sorcery is a Greater Sin because the Almighty Allah says in the Holy Quran

And they followed what the shaitans chanted of sorcery in the reign of Sulaiman,� and Sulaiman was not an unbeliever, but the shaitans disbelieved, they taught men sorcery and that was sent down to the two angels at Babel, Harut and Marut, Yet these two taught no man until they had said, �Surely we are only a trial, therefore do not be a disbeliever. � Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it anyone except with Allah�s permission, and they learnt what harmed them and did not profit them, and

certainly they know that he who brought it should have no share of good in the hereafter and evil was the price for which they sold their souls; had they but known � .this

(Surah Baqarah ٢ : ١٠٢)

According to Tafseer al-Mizan this ayat shows that sorcery was prevalent among the Jews for a long time; and they used to ascribe it to Hazrat Sulaiman (a . s .) . They believed that Hazrat Sulaiman (a . s .) had mastered the techniques of controlling the angels , jinns and wild animals through magic , and some of these alleged methods had reached them . They also implicated the two angels Harut and Marut for other magical rites . Therefore , the Holy Quran has denounced their belief regarding Hazrat Sulaiman (a . s .) because sorcery is the method of misusing the power of human spirit in order to perform extraordinary acts . It is against the Divine law because it negates the supremacy of Allah . Since Hazrat Sulaiman (a . s .) was a Prophet and undoubtedly infallible , he cannot be blamed for such a violation of Divine Command . Therefore to ascribe sorcery to Hazrat Sulaiman (a . s .) was absolutely wrong . As the ,Almighty says

and Sulaiman was not an unbeliever , but the shaitans disbelieved , they taught . . . � � . . . men sorcery

(Surah Baqarah ٢ : ١٠٢)

: Regarding Harut and Marut the Holy Quran says

. �

and that was sent down to the angels at Babel , Harut and Marut , yet these two . . taught no man until they had said , �Surely we are only a trial , therefore do not be a disbeliever . � Even then men learnt from these two , magic by which they might cause a separation between a man and his wife; and they cannot hurt with it anyone except with Allah�s permission , and they learnt what harmed them and did not � . . . profit them

(Surah Baqarah ٢ : ١٠٢)

We should however know that some of the commentaries of the Holy Quran by Ahle-Sunnat have recorded some lewd traditions on this subject; and their lewdness itself proves their forged nature . For example they say that the Jinns stole the ring of Hazrat Sulaiman (a . s .) and with the help of its power ruled for forty days from his throne and during this period the satans spread the practice of sorcery among the masses . They have also written that Harut and Marut were two angels and when they became seized with sensuality , they drank wine and murdered a man; later they committed adultery with a woman . The woman then ascended to the heavens; and . the star Zahra on the sky is that same woman

This is a false allegation because during his conversation on this subject with Mamoon , as mentioned in Oyoon-e-Akhbaare Reza , Imam Reza (a . s .) says

that Harut and Marut were two angels who had taught people the method of nullifying the magic of the sorcerers so as to enable them to prevent the effect of magical rites practiced by the magicians . They did not teach any magical spell before warning them that this was a Divine test and they must not fall prey to infidelity but some people became disbelievers by misusing the spells to cause discord between husband . and wife , though the proper utility of the spell was obstructing black magic

Even the Shia scholars differ in the explanation of this verse . Tafseer Majmaul Bayan has also recorded different views . Some thinkers have opined that this is one of the Divine secrets and they further offer the exegesis that Harut and Marut signify the intellect and soul of man . These two entities changed their abstract form and assumed a physical body . Therefore , they were examined in their material life . They became engrossed in satisfying their carnal desires . Consequently they attached themselves solely to the material world and continued to worship their desires . In this way they committed gross injustice upon themselves and deprived themselves from eternal bounties . They also made themselves liable for a terrible punishment . Such traditions are unacceptable according to their wordings and if they are reported to have been uttered by the infallibles they should be understood in the light of their . sayings only

The honourable scholar Shaykh Sadooq says that Zahra and Suhail

are two types of marine animals who are referred to in traditions by the name of Harut and Marut . They are not two stars as the Ahle-Sunnat believe . Moreover , the Quranic ayat mentioned above is clear that magic is equivalent to disbelief and the . sorcerer will not receive any benefit on the Day of Qiyamat

, As the Holy Quran says

And if they had believed and guarded themselves (against evil) , reward from Allah� � . (would certainly have been better; had they but known (this

(Surah Baqarah ۲ : ۱۰۳)

, The Holy Prophet (s . a . w . s .) says

Three kinds of people will not enter Paradise , habitual alcoholics , habitual� � . sorcerers and those who severe relationships

(Wasaelush Shia)

, Amirul Momineen Ali (a . s .) says

� . The magician will enter hell like the disbeliever�

(Wasaelush Shia)

, Imam (a . s .) also says

If one learns magic , whether a little bit or more , he has become an infidel . And his� end result is that he does not receive Divine Mercy . His punishment is that he be killed � . except if he repents

(Wasaelush Shia)

Amirul Momineen Ali (a . s .) says that a woman came to the Holy Prophet (s . a . w . s .) , and said

My husband is very severe and misbehaves with me , so I have prepared�

. something for him that he may become kind to me . � (i . e

.(I have prepared a magical potion to change his attitude

,The Holy Prophet (s . a . w . s .) said

Curse be upon you ! You have darkened the realms of the seas and the lands , the �
� . angels of the earth and the heavens curse you

After going from there the woman began to fast during the days and pray during the night and she trimmed her hair and started wearing a leather garment . When the Holy Prophet (s . a . w . s .) learnt of this he remarked that her fasting and prayers .would not be accepted

(Kitab Faqih)

Muhaddith Faid mentions this hadith and comment that these actions will not save her from death penalty . Sorcery is such a severe crime that her repentance and worship will not bring her near Allah . She has done an injustice to her husband and unless he .forgives her , she cannot be forgiven

:The Holy Prophet (s . a . w . s .) says

If a person goes to a magician , a diviner or a liar and testifies to the truth of�
.whatever he says , he becomes an infidel according to all the books revealed by Allah



(Safinatul Behaar)

SORCERY IS PUNISHABLE BY DEATH

A Muslim who indulges in magic and does not repent is punished by death . An infidel guilty of sorcery must not be killed . He should be punished according to the decree of a just jurist (Qazi) and his penalty is

. at the discretion of the Qazi

: (. According to a tradition of Imam as-Sadiq (a . s

� . The sorcerer must be given a single blow of the sword on his head�

(Al Kafi)

� . If two just witnesses testify , it is permissible to kill him�

(Tahzeeb)

, Imam (a . s .) also said , that the Holy Prophet (s . a . w . s .) ordered

� . The Muslim sorcerer must be killed and the infidel magician must not be killed�

Someone asked , �O Messenger of Allah , why shouldn�t the disbelieving sorcerer � ? be killed too

, The Messenger of Allah (s . a . w . s .) replied

Because disbelief is a more serious sin than magic; and sorcery and polytheism are� � . the same

It means that when a zimmi infidel is not sentenced to death for his infidelity he cannot be killed for the sin of practising magic because infidelity is greater than sorcery . Whereas the Muslim magician is killed because he has committed polytheism .

? WHAT IS SORCERY

The late Sayyad writes in Wasila an Najaat that magic means the writing and reciting of some special spells and charms and the burning of particular objects so that its smoke can be used for some extraordinary effects . Making a picture and blowing , or tying up knots , or buying special objects in particular places so that the person for whom the magic is intended may be affected physically or mentally . That is if he

is reported lost he can be located by it or he can be put to sleep or made unconscious . It can also be used for creating love or discord between two people; like husband and .wife etc

In the exegesis Tafseer al-Mizan very interesting points are mentioned under the explanation of the ١٠٢th verse of Surah Baqarah . We shall present them for our .readers

A PHILOSOPHICAL DISCUSSION

It is common knowledge that many unusual events do take place which are beyond the established natural system . It is difficult to find someone who has not seen , or heard about some abnormal or seemingly supernatural event . But on close scrutiny it turns out that most of them are not enigmatic and mysterious at all . They are the results of normal and natural causes , like intensive practice and training , for example , eating poison , lifting heavy loads , walking or dancing on a tight rope etc . Some are based on natural causes that are not known to the general public , for example , a man walks into flaming fire without coming to any harm , (he applies some chemicals like talc to his body); or sends a sheet of blank paper and the addressee understands the message it contains . (He writes with an invisible ink that becomes visible if heated by fire or treated with some chemicals) . A third set depends on the sleight of hand like juggling . All these seemingly abnormal feats actually emanate from

normal causes , although the causes are unknown to the common man; they may . even be beyond his ability

Yet there are other strange happenings that cannot be attributed to any normal physical cause . For example , giving information of the unseen , and particularly foretelling future events; the charms for love and hate , the harmful or beneficial spells affecting man�s virility , hypnotism , mesmerism , spiritualism , telekinesis and so on . It is known that such events do take place from time to time . We have seen some demonstrations ourselves , and similar reports were brought to us by reliable sources . At present there are many people in India , Iran and the western countries , . who demonstrate such extraordinary feats and their authenticity is beyond doubt

It appears from close investigation of their methods and regimen that these feats spring from the will power of the doer , and from his unshakable self-confidence . The will power arises from the special knowledge which they have mastered . Sometimes the will acts independently and sometimes it needs some boosting; for example , writing a certain charm with a certain ink in a certain place at a certain time (for the amulets of love or hate); or fixing a mirror before a certain child (in the seances of spiritualism); or chanting a certain incantation a certain number of times , and so on and so forth . When the conditions are fulfilled the will is strengthened to bring the

desired effect into being . When the knowledge becomes one with the knower , it influences his senses to such an extent that he sees the end product , that is , the desired effect , with his eyes . You may verify this statement yourself . Just tell yourself that a certain person is present before you and that you are looking at him; then put your imagination to work to bring his form before your eyes; this should be raised to such a high level of certainty that you become oblivious of all other thoughts and ideas and then you will actually see him standing before you-as you had imagined . Many ancient doctors , acting on this principle , restored to health their incurable patients-simply by creating in them the confidence that they would soon regain their . health

Taking this principle a step further , if someone�s will power is extraordinarily strong , it might influence the psyche of another individual and create the desired impression on him also . That impression might , or might not depend on fulfillment of certain . conditions , as indicated earlier

: From the above discourse , we may deduce the following three principles

FIRST : The appearance of such extraordinary events depends on the firm �knowledge� and strong conviction of the doer but it is irrelevant whether that �knowledge� is true to the fact or not . That explains why the conjurations of the priests of the sun god and the moon-goddess etc . seemed to

work although they believed that the heavenly bodies had souls , which they claimed to bring under by their magic . Probably the same applies to the angels and satans whose names are �discovered� and invoked by many practitioners of the magic art . The same is true for spiritualism and its seance and spirit communication- and the spiritualist belief that the spirits attend their sittings . Utmost that may be claimed regarding those sessions , is that the spirit appears in their imagination or , let us say , before their senses- and this �perception� emanates from their firm belief in their art but it can never be said that the spirit actually presents itself at the sittings- otherwise all the participants in the sitting should have perceived its presence , because everyone of them has the same senses as the medium has.

But accepting this principle , we may solve many problems related to the seance and spirit communication . For example:

١. Sometimes the spirit of a living man is called to present itself at a seance , and supposedly it comes there but at that very moment , that man is busy attending to his affairs and he never feels his spirit leaving him even for an instant . The question is : As a man has only one spirit , how was it possible that his spirit presented itself to that seance without his being aware of it?

٢. The spirit is an immaterial essence which has no

relation whatsoever with space and time . How can it present itself at a certain place ? at a certain time

Why is it that often a single spirit appears before different mediums in different . ٣ ? forms

Why is it that sometimes when the spirits are called to a seance , they tell lies and . ۴ give wrong answers ? And why do the various spirits sometimes contradict each other ?

All these problems will be solved if the principle is accepted that it is not any spirit that presents itself to the seance; it is only the firm belief and conviction of the spiritualists and his medium that is at work , making the medium see , hear and feel the spirit . It is . all a play of his imagination and will; and nothing more

SECOND : Some of the people , holding the strong and effective will-power , rely on their own power and their own being , in bringing about the desired effect , the intended supernatural events . Such events are bound to be limited in strength , . confined in their scope- in their own imagination as well as in reality

On the other side , there are some persons , like the Prophets and the friends of Allah who , in spite of their most effective will power , totally rely on their Lord . They truly worship Him and have full trust in Him . They do not wish anything but from their Lord , and by His

permission . Theirs is a pure and clear will , untainted by any personal feeling . It does not depend except on Allah . This is a Divine Will- not limited in anyway , nor restricted . in any manner

The supernatural events that are brought into being by the first group may be of many kinds; If they are based on enquiry of , or help from , a jinn or a spirit etc . then it is called �al-Kihanah� (divination , sooth-saying , fortune-telling); and if it comes about by means of a charm , amulet , talisman or other such instruments or potions , . then it is called magic

The supernatural events shown by the prophets and saints are also of various kinds . If it is produced as a challenge , in order to prove the truth of the claim of prophethood , then it is called miracle , if it is not offered as a challenge , then it is named �al-Karamah� which literally means nobility , mark of honour; and in Islamic terminology is used for a miraculous event shown without a challenge; and if it . happens as a result of the prayer to Allah , then it is called , �answer to the prayer �

THIRD : As the whole thing depends on the will power of the doer , its strength varies according to the strength (or weakness) of the will . That is why some of them may , nullify the others , as , for example

the miracle annihilates sorcery . Also , a weak agent fails to impose his will on a stronger psyche , as is often seen at the sessions of mesmerism , hypnotism and . seances

VARIOUS KINDS OF MAGIC

There are many fields of study dealing with various awe-striking feats and extraordinary deeds; and it is very difficult to classify them so as not to leave anything . out . However , we give here a list of the more commonly used branches of this art

a) as-Simiya : It deals with the ways of combining the will-power with particular physical and material forces for manipulating the natural order and , thus , producing extraordinary effects . Under this head comes the manipulation of thought , also . known as the eye-enchantment

It is the most deserving candidate for the title of magic

b) al-Limiya : It teaches how one may establish a connection between his psyche and the higher and stronger spirits , in order that one may bring them under one�s . control , for example , the spirits of the stars , or the jinn , etc

. It is also called the knowledge of subjugation of the spirits

c) al-Himiya : It explains how the powers of the higher spiritual world may be combined with the base elements of this world to produce awe-inspiring effects . It is also called talisman . The stars and their configuration have some relation to the material happenings of this world , in the same way as the elements and compounds and their physical qualities

affect those phenomena . Supposedly if the heavenly forms , pertaining to a certain event , for example , A�s life or B�s death , could be combined with the relevant . material forms , the desired effect would take place without fail

d) ar-Rimiya : It trains one how to control and manipulate the qualities of various things , to produce seemingly super-natural effects . It is also called �ash- . (Sha�badhah� (sleight of hand , jugglery , magic

These four fields of knowledge , together with the fifth , called �al-Kimiya� (alchemy , the forerunner of chemistry , primarily the attempt to transmute base metals into gold or silver) formed what the ancients called the five secrets , . mysterious branches of knowledge

Ash-Shaykh al-Bahai has said : �The best book written on these subjects was the one I saw in Herat , �Kulah-e-sar� (the head�s cap) by name . Its name was an acronym , made of the first letters of the five subjects , that is , al-Kimiya , al-Limiya , � . al-Himiya , al-Simiya and ar-Rimiya

The standard books of these subjects are the epitome of the books of Balinas , Rasa�il , al-Khusraw Shahi , adh-Dhakhirah , al-Iskandariyya , as-Sirru�l makhtum (by ar-Razi) , at-Taskhirat (by as-Sakkaki) and A�malu�l-kawakib as-Sab�ah (by . (al-Hakim Tamtam al-Hindi

: Supplementary of the above are the following subjects

e) The knowledge of numbers (numerology) : It shows the relation of numbers and letters with the desired effect . The relevant letters or numbers are filled in a magic square

. or triangle etc . in a particular sequence

f) al-Khafiyah (the hidden knowledge) : It breaks down the name of the desired effect or other relevant names , and finds out the names of the angels or the satans . managing the said effect; and then composes the invocations made of those names

DIVINATION OR KAHANAT-SOOTHSAYING

To predict future events is known as divining and when the prediction is made on the knowledge obtained through some groups of Jinns it is known as Kahanat . (However we shall use the word soothsaying as an equivalent of Kahanat) . Kahanat pertains to the prediction of future with the help of special knowledge . For example , the soothsayer may be adept at guessing the words of the enquirer or his private affairs etc . According to the author of Nihaya this kind of soothsayer is known as �Aaraaf� but according to the majority of scholars a soothsayer is the one who predicts with the help of Jinns . The Jinns inform him of hidden matters . For example , he might be able to find where a stolen thing is hidden or who is the thief , or who is the murderer of a particular person . All the jurists are unanimous in their opinion that �Kahanat� or soothsaying is Haraam . Just as it is Haraam to learn , teach , perform magic , in the same way it is Haraam to learn soothsaying , to act upon the advice of a soothsayer and even to go for

advice from a soothsayer . Some scholars maintain that soothsaying is a kind of magic .

: Imam Sadiq (a . s .) says

One who divines or the one who goes to a soothsayer for divination , (both) have� � . (. renounced the religion of Muhammad (s . a . w . s

(Khisaal)

Janabe Haitham enquired from Imam Ja�far as-Sadiq (a . s .) , �There is a person we know who informs about stolen property etc . Is it permitted for us to seek his � ? advice

, The Holy Imam (a . s .) said

The Messenger of Allah (s . a . w . s .) has mentioned that one who goes to a� sorcerer , a soothsayer or a liar and testifies to what he says has become an infidel in � . the light of all the divine books revealed on Allah�s Messengers

(Makasib Muharrama of Shaykh Ansari)

The Shaykh comments that according to this tradition , informing about the hidden matters is Haraam; whether through divination or otherwise . However , if someone guesses and conjectures or doubts; it is allowed . Imam Ja�far as-Sadiq (a . s .) considers soothsaying a prohibited profession and also considers it earnings Haraam . . Amirul Momineen Ali (a . s .) is also recorded to have mentioned a similar tradition

IGNORANCE ABOUT FUTURE IS BETTER FOR THE PEOPLE

We must understand that prohibition of soothsaying is beneficial to us . Allah the Almighty does not wish people to have knowledge of the future . It is

possible that a person may come to know of something of tremendous importance which will take place is according to his wishes . But their happening may be dependant on his giving Sadaqah or invoking Allah . Having this knowledge beforehand may prevent the person from giving Sadaqah and invoking Allah with the result he will be deprived of his wishes . Similaly he may come to know of some calamity is to befall and this will cause him great anxiety when in reality this happening may not occur at all because of change in Allah�s ordinance (Badaa) . It is well known that many calamities are warded off by invoking Allah or giving Sadaqah or due to some good actions of the person or repentance . We can recall the people of Prophet Yunus (a . s .) , who were to be subjected to a great disaster . But their dua and repentance at the eleventh hour changed the course of their destiny . The Quran .has also mentioned this fact

A tradition is quoted in the Ihtejaj of Tabarsi from the sixth Imam (a . s .) . The gist of :the same is as follows

After the birth of the Holy Prophet (s . a . w . s .) the shaitans and the Jinns were denied access to the heavens , hence they were unable to give information about the heavenly affairs . Now they could only inform about the evil magical matters . This information is

unreliable because among the jinns too there are liars as well as truthful jinns . Therefore the fortune telling of a diviner is unreliable.

SORCERY AND SOOTHSAYING ARE EVIL

To understand the evil of magic and soothsaying it is enough to know the numerous frauds , crimes , thefts and cheating committed through them . The sorcerer discontinues all the good actions and concentrates only on performing satanic rituals . He commits adultery with a married woman , sometimes he kills a person or drinks human blood . He shows disrespect to the things that Allah has made respectful . For example , he desecrates the verses of the Holy Quran . He performs actions that bring him closer to shaitans and eventually enters their company . Rather he debases himself lower than the shaitans so that they may help him in soothsaying and sorcery.

It is certainly a great pity that a human being who is capable of utmost good and worthy of rising to a position equal to angels or even higher , should so debase himself by his evil deeds that his position is degraded below that of the Shaitan.

SHOABADA–ILLUSION

Fast movements of an object can create an optical illusion for the beholder . For example if a ball of fire is moved in circles it seems to be a circle of fire . In the same way a person who is travelling in a car or train feels himself stationary and feels that his surroundings are moving in the opposite direction . Some people are adept at creating illusions of this type which audience perceives as real . To create such an illusion is Shobada . All the fuqaha

are unanimous that Shobada is Haraam; and that it is a type of magic . A tradition of Imam Sadiq (a . s .) in Ihtejaj also mentions that creating illusions is a kind of sorcery . Another form of this magic consists of the perceived effect being a reality and not an illusion . The magicians of Firon used both the methods with Hazrat Musa (a . s .) . First they created an illusion , then they switched over to actual sorcery . Apart from these . there are many other kinds of magics and tricks; but we need not go into details

It has been narrated about Abu Hafs Hadaad that when he was a young man he had fallen in love with a lady . He was so enchanted by her that he was prepared to do anything to acquire her . Someone told him that there was a magician Jew in Nishapur and he would be able to fulfill his wishes . He went to the Jew and told him about his desires . The magician told him to abstain from prayers and other good deeds for forty days so that he can make his magic work for him . Abu Hafs returned from there . and acted upon the instigation of the sorcerer

After the forty days had elapsed Abu Hafs went to the Jew again and told him that so far the magic had not worked . The magician was also surprised and he told Abu Hafs that

he must have done at least one good deed in those forty days that has nullified the magic . Abu Hafs pondered , and said that as far as he remembered he had not done a single good action except that he had picked up a stone from the path so that it may not hurt a traveller . �That was it ! � The magician exclaimed , �Though you disobeyed God these forty days and did not fulfill any obligation , yet He is such a Merciful God that He accepted even such a small deed from you and prevented the magic to work for you . So , it is not appropriate for you to disobey such a generous � . God

The words of the magician had such effect on Abu Hafs that he repented for his misdeeds and became absorbed in worship and sought forgiveness from Allah . He . became so pious that eventually he was bestowed miraculous power by the Almighty

THE POWERS OF THE MAGICIAN ARE LIMITED

When Imam Ja�far as-Sadiq (a . s .) had described the different varieties of magic to the one who had posed a question , the person asked Imam (a . s .) if it was possible for a magician to transform a human being into a dog or a pig etc . ? Imam (a . s .) said ,

The magician cannot do this , because if he can transform the creations of Allah he� will become a partner of Allah in His creation whereas no

� . one can be a partner to Allah

If the magician had such powers he would have got rid of his own senility , difficulties and maladies and would not have allowed his hair to gray and would have removed . his own poverty

Actually the most dangerous kind of magic is that which causes differences between two friends . It creates hatred and malice between those who love each other . Such discord and dissension can also be created by instigating people against each other . . The two are closely inter-related

(TASKHERAAT (CONTROLLING JINNS ETC

Taskheraat can be defined as the method of controlling Angels , Jinns , souls or various wild animals . This is also Haraam and considered a form of sorcery . The Shaykh has also mentioned in Makasib that all the characteristics of magic and sorcery are present in Taskheraat . Although Shahid-e-Awwal and Shahid-e-Thani consider magic haraam because it does harm to others , they may have also considered that the fact the process of controlling angels and jinns causes them much . sufferings

(QAYAFA (GUESS

Qayafa is the art of determining the lineage of an individual . A person practicing Qayafa can decide whether a particular individual is the son or brother of another . But this practice is against the doctrine of Islam for establishing lineage and it is a kind of magic , therefore it is haraam in view of all the jurists . On the other hand it is possible for a knowledgeable and wise person to ascertain certain facts regarding an individual on the basis of his physical characteristics . This practice is not haraam . . Many unusual episodes have been narrated on the basis of such knowledge

An interesting incident is mentioned in Al Kafi as well as the eleventh volume of Behaar . During the time of Imam Ja�far as-Sadiq (a . s .) , Ali bin Huraira was a governor of the Abbasid Caliph . He had a slave named Rafeed . One day he was so angry with Rafeed that he decided to kill him . Rafeed

ran away and took refuge with Imam Sadiq (a . s .) . Imam (a . s .) told him to go back to his master and say that Imam (a . s .) has ordered him to spare his life , as he has taken refuge with Imam (a . s .) . Rafeed was horrified but Imam (a . s .) insisted that he go back . So Rafeed obeyed and when he was on his way he met an Arab , who said , �Where are you going ? Your face is that of a dead man . � Then he told Rafeed to show his hand . Again he remarked that the hands were of a person who has been killed . He looked at the legs and passed the same judgement . He said that his complete body was that of a person who has been murdered . Then he asked him to show his tongue . Upon seeing the tongue he remarked , �No harm will come to you because your tongue is that of an envoy and it carries such a message that if you . were to go to huge mountains they would become soft , and become obedient to you



Rafeed says that when he came to his master Ali bin Huraira , he at once gave the orders for his execution . His hands were tied and an executioner moved towards him with a naked sword . Then he told

his master that it was not he who had got him arrested , but that he himself had returned to him . He also requested him to listen to what he had to say in privacy . He agreed to the request and Rafeed told him , �Ja�far bin Muhammad (a . s .) the master of both of us has sent you salaam and requested you to spare my life . � When he heard this he could not believe it . Rafeed repeated it to him under oath . He at once freed him and asked his forgiveness . He insisted that his hands be tied in the same way by Rafeed . Rafeed could not make himself do this; but upon insistence he tied his hands and untied them quickly . Then he gave his seal ring to Rafeed and set him free.

Similarly , Shaykh Sadooq has related from Hisham that he went with Imam Musa bin Ja�far (a . s .) to a slave trader who had come from the west . Imam (a . s .) selected a slave girl but the trader refused to sell her . The next day Hisham went alone and bought the slave girl at a higher price according to Imam�s instructions . The slave trader asked him who was that man who had accompanied him the other day . Hisham acted under Taqayya and said he didn�t know much , but that he was from the Bani Hashim . The

slave trader said , �When I had purchased this slave-girl from a far away place in the west and was carrying her with me , a woman stopped me and asked where I was taking her . I said I had purchased her for myself . She said the girl was not made for me . She was destined for a man who was the best of the people in the world and in the near future she will give birth to a son to whom the west and east will be � . subservient

. (. In keeping with the prediction , the slave girl gave birth to Imam Reza (a . s

ASTRONOMY AND METEOROLOGY

Predictions regarding future events; i . e . price fluctuations of grain , its shortage and abundance , the scarcity and intensity of rain and all other types of good and bad happenings; based on the knowledge of the effect of heavenly bodies on earth is known as meteorology . It is permitted if the one who is predicting only considers them a possibility but not a certainty because the final authority for all cause and effect lies with Allah . Thus there is no harm in predicting the solar and lunar eclipses and the position of stars etc . because such predictions are based on complicated calculations and such predictions are usually true unless there is a mistake in calculation . The movement of the heavenly bodies follows well-defined laws and principles , hence there is hardly any chance of

. a wrong prediction

On the other hand to predict future events with a belief that only the stars and . heavenly bodies (without any Divine will) govern them is Haraam and a kind of magic

The Shaykh has concluded his discussion in Makasib by stating that predictions are of : four types

It is not Haraam to predict the future position of heavenly bodies and other . ١ . phenomena like the solar and the lunar eclipse etc

It is also permitted to predict an occurrence if it is caused by the influence of the . ٢ movement of stars or by the heavenly bodies coming near the earth but it must not be considered a phenomenon independent of the Divine will . It should be looked upon as the will of Allah . In other words one should say that �when the comet etc . passes near Earth such a thing will happen by the permission of Allah . � The stars must not be considered the sole cause of the phenomena . Even if one makes such predictions by experience and without any scientific knowledge; it is allowed . One who has previous experience can predict that it will rain at night when his pet dog comes down from the terrace and comes inside the house , because this had happened before . . Hence the past experience enables some to predict a future event

To attribute the future events solely to the influence of heavenly bodies is . ٣ . considered Haraam by all the jurists

. Numerous traditions denounce these kinds of predictions

: The Holy Prophet (s . a . w . s .) says

One who believes an astrologer and soothsayer has disbelieved in whatever was� � . (. revealed upon Muhammad (s . a . w . s

: Imam Ja�far as-Sadiq (a . s .) says

Accursed is the astrologer and accursed is the soothsayer and accursed is the� � . magician

When Amirul Momineen Ali (a . s .) was proceeding for the battle of Nahrawan one of his men who was an expert in astrology restrained him saying , �If you go at this � . time , I fear that you will not succeed in your aim

Ali (a . s .) told him that if he thought he could predict the auspicious and the , inauspicious times of departure with accuracy , he was in error and said

Whoever believes your prediction has denied the Quran . � (Because according to� Quran success and defeat all are subservient to Divine will) . If a person has faith in the astrologer he will not seek Divine help and assistance when the prediction is favourable for him . In this way he will not give Sadqa nor pray for success and will . eventually conclude that Allah controls nothing; thus he would become a disbeliever

If an astronomer predicts with the belief that his predictions are subject to the final will of Allah then there is no harm for one to pray to the Almighty for success

when the prediction is good; and in case of an unfavourable prediction invoke Allah .for safety

Khwaja Nasiruddin Tusi during one of his journeys stayed for the night at a water (١ mill . The water mill was situated outside the town . Since it was a hot evening the Khwaja decided to sleep in the open . The mill-owner told him that it would rain that night . The Khwaja looked at the sky but could not make out any sign of rain . The mill-owner said , �I have a pet dog who comes down to the house when it is to rain at night . � Khwaja did not heed his advice and spent the rainy night in open but he was .much amused by the incident

FOUR TYPES OF BELIEFS

To believe that stars are the supreme controllers of the world is Haraam . A person . ١ who has such a belief is a Kafir whether he denies the creator or not . All the jurists .are unanimous in this regard

To believe that the heavenly bodies have been bestowed by Allah the power to . ٢ control the world is not Kufr but it is a foolish notion because we have no proof that .the inanimate stars have any intelligence or will to influence the world

The third type of belief is when a person admits that the stars have no intelligence . ٣ and will power but says that Allah has decreed that when the position of the stars will be

such , the following event will take place . It is the law of causation like when fire is brought near something it burns it . Though such a belief is proved correct most of the .time , reason does not accept it to be unchangeable

To predict future events on the basis of heavenly occurrences is not Haraam . ۴ according to most of the scholars . For example if the moon and Saturn come in a line there would be a good rainfall . To interpret such heavenly phenomena is not Haraam but such interpretations can be accurately given only by the Infallibles (a . s .) . What the meteorologists predict is based on an incomplete part of this knowledge . Imam :Ja�far as-Sadiq (a . s .) remarks

The complete knowledge of stars cannot be acquired and incomplete knowledge is� � .of no benefit

(Wasaelush Shia)

After enumerating the different types of astrological sciences , Shaykh Ansari says , �All these traditions imply that whatever the astrologers predict is based on deficient knowledge . They only conjecture and guess on the basis of a little knowhow . People who consult them are rarely satisfied by their predictions but it is possible that he may have experience regarding a particular event and may make an accurate prediction . Hence it is better to refrain from consulting such people and if they make a prediction �� ., one should say , �It is only a possibility

THE PREDICTION DID NOT MATERIALISE

The deficiency and inaccuracy of

astrological predictions can be gauged from the doubts and wrong predictions of the astrologers . The books of history are replete with such examples . In the second volume of Tatmatal Muntahi it is mentioned that in ۵۸۲ A . H . seven stars came together in one constellation . Abul Fazl Khwarizmi and other astronomers gave the prediction that the whole world will be destroyed in a cyclone . The people took shelter in the caves and protective spots and also stored their rations to escape the fury of the cyclone . At last the predicted date of ۹th of Jamadi ul Aakhar arrived but there was no sign of any cyclone . Not even a soft wind blew . People lit candles and they burnt without even being blown out by a breeze . The poets jumped to the amusing .occasion and composed couplets on this incident

A few years ago there was a similar threat that had the people of the whole world worried . It was predicted that the whole earth would be shaken due to the impact of the collision of a meteor . Some people dived underwater to escape the shock but nothing happened at the appointed time . (The meteor missed the earth by thousands .(of miles

MAGIC AND MIRACLES ARE OF TWO TYPES

If a person is able to perform extraordinary acts due to his extreme piety and abstinence it is known as Karamat but if the said person is a Prophet or an Imam , he is bestowed with this high station

by the Almighty and subject to three conditions his act will be construed as a miracle .((Mojiza

His claim should be acceptable to reason but if his claim is illogical , whatever action . ١ he performs is magic whether one can perceive the mechanics of this act or not . For example it is an accepted fact by every Muslim that prophethood came to an end with Hazrat Muhammad Mustafa (s . a . w . s .) and that his shariah will be in force till Qiyamat; there will be no prophet after him . Hence if someone claims that he is a prophet; his extraordinary acts to prove his claim will not be believed . He would be a cunning magician . Or a person claims Imamat , when according to the proven belief of Shias there are only twelve Imams . The first being Hazrat Ali Ibne Abi Talib (a . s .) , and the last Hazrat Hujjat ibnil Hasan (a . s .) , who will remain in occultation till the time of his reappearance . Hence the claimant will be an imposter even if he exhibits some mysterious act . Similarly is the position regarding the special representatives of Imam (a . s .) who were four , the last being Ali ibn Muhammad Saymori . If someone comes and says that he is a special representative (Naib-e-Khaas) he cannot be . believed and whatever �miracles� he shows will be considered magical tricks

. ٢

The person should possess the necessary qualification for being a prophet or an Imam . For example one of the necessary quality of a Prophet or Imam is infallibility (Ismat) . That is , he must not commit either a greater or a lesser sin before his declaration or after it . He must be the most righteous and knowledgeable person of his time . One of the signs of such a character is his indifference to material wealth . Thus if there is a claimant who commits sins and lacks knowledge and covets material .wealth , then if he exhibits special acts , they are merely magic

It is necessary that the extraordinary act performed by the incumbent should be . ٣ through the might and power of the Almighty . If he uses some tools and instruments or if he undertakes training for performing the said acts it is obvious that they are not miracles . Miracles are performed by the power of Allah and do not require prior practice and training . This aspect has been analysed in great detail in scholastic .theology

COUNTERING MAGIC

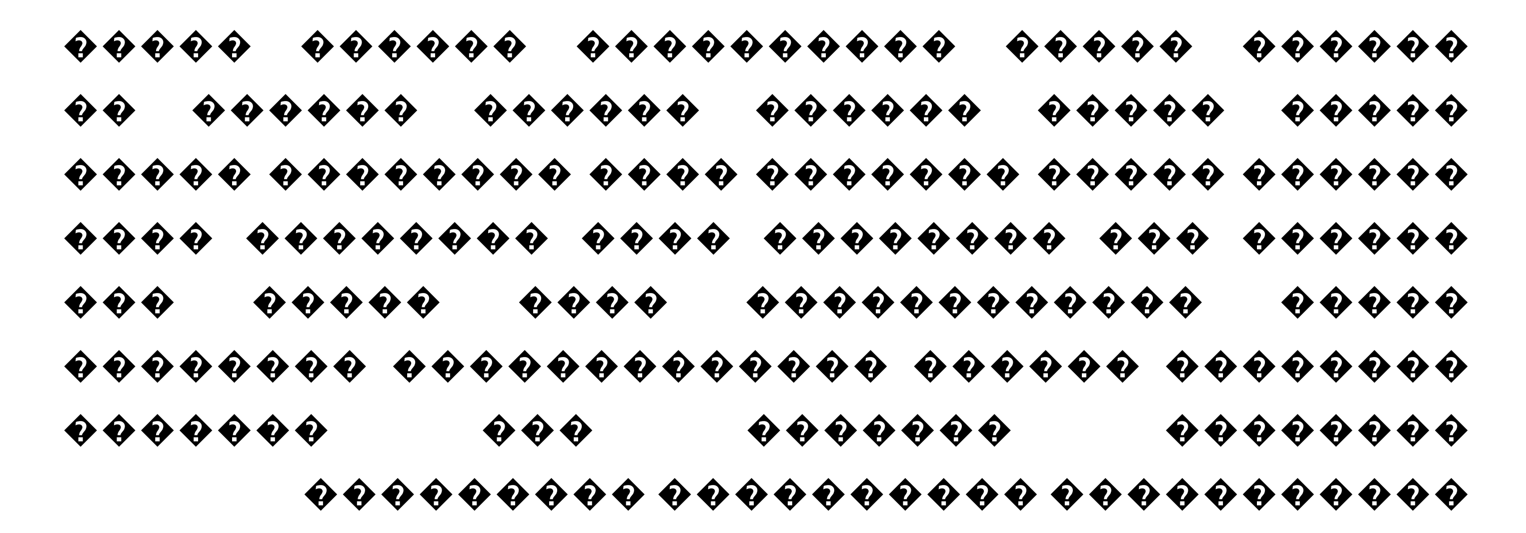
Many jurists are of the opinion that countering one magic spell by another is permitted . If an imposter claims prophethood by performing magical tricks; magic can be used to expose his falsehood . Or if a sorcerer casts a spell on someone or binds him , it is permitted to break this spell and unbind the victim with the help of .magic

It is related that Isa

bin Saqafi came to Imam Ja�far as-Sadiq (a . s .) and said , �May my life be sacrificed for you , I am a magician and magic is my occupation . With the earnings of magic I have even performed the Hajj and now the Almighty has honoured me by your meeting but now I am regretful of my deeds; is there any way I can achieve salvation ? Imam (a . s .) said , �Untie and do not tie . � The apparent meaning of Imam�s remark is that he can use his powers to counteract the magical spells of others magicians but he must not himself initiate sorcery . Some jurists are of the opinion that magic can be used only under special circumstances when there is no other alternative . Initially invocations and amulets must be tried to nullify magical .spells

. Let us look at a couple of such incidents in the book Behaarul Anwaar

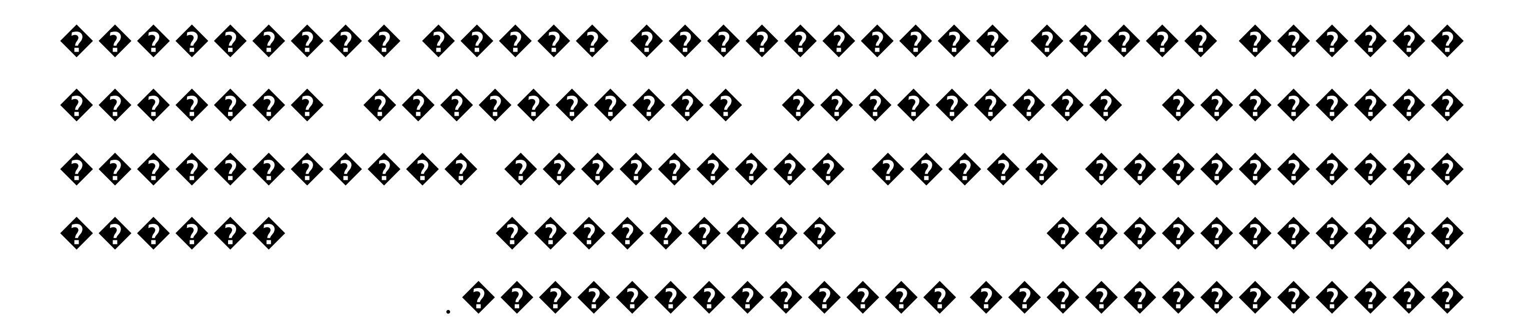
A person came to Amirul Momineen Ali (a . s .) and complained that a spell has been cast on him . Ali (a . s .) told him to write the following dua on the skin of deer and keep : it with him so that the spell may not affect him





In the Name of Allah and by Allah . In the Name of Allah and as Allah willed . In the Name of Allah . There is no power or might except by Allah . Musa (a . s .) said Allah shall soon falsify the magic of those who have come with magic . Indeed Allah does not improve the affairs of transgressors . Then the truth became manifested and . falsified what they had done . The truth triumphed and they were disgraced

Moreover he advised reciting the following dua seven times to safeguard against magic and the tyranny of the ruler . The same dua can be recited seven times after Namaz-e-Shab and before the morning prayers . It will protect one from the evils of : magic



In the Name of Allah and by the help of Allah . Soon We shall strengthen your hand by your brother . And appoint for you a force . By which their mischief would not harm . you . Move ahead with our signs . You and your followers shall triumph

In the book Qasasul Ulama there is an anecdote of the period of Abbas the Safawid . A Christian king sent a messenger to Abbas with the message that he may be given a chance to debate with Muslim scholars and if he defeats the Muslim scholars they must all accept Christianity . Now the

person sent by the Christian king had some powers by which he was able to guess accurately what others held in their fists . The scholars were invited to debate with him and they included Mulla Mohsin Faiz . When the debate began Mulla Mohsin remarked that the Christian king has sent an ordinary man instead of a religious scholar for debate . The envoy brushed the remark aside and told him to hide .something in his fist so that he can prove his miraculous powers

Mulla Mohsin kept the tasbih made of dust from Imam Husain (a . s .)�s grave in his fist and challenged him to guess . The man thought for sometime but kept quiet . When Mulla urged him to speak up he said , �According to my knowledge there is a piece of Paradise soil in your hand but I am astonished as to where it was and how it � .came into your hands

Mulla Mohsin said , �You are correct ! It is the dust from the grave of Imam Husain (a . s .) who was the grandson of our Prophet (s . a . w . s .) . Your statement itself proves � . that the Imam of Muslims was on the right . Hence , you must accept Islam

The Christian followed his conscience and became a Muslim . A very suitable method was employed by the late Mulla Faiz to guide the Christian towards salvation . But it must be

kept in mind that even under circumstances like the one described , where the person proved superior to the Christians who had extraordinary powers , it is necessary that the person has the three necessary qualifications described earlier , otherwise he is .nothing but a sorcerer

(ISRAAF(WASTEFUL EXPENDITURE .۳۲

Israaf

The thirty-second sin , which has been mentioned in the Quran and traditions as a Greater sin , is Israaf or wasteful expenditure . It is enumerated among the Greater Sins in the tradition of Fazl Ibne Shazaan from Imam Reza (a . s .) and also in the tradition of Amash from Imam Ja�far as-Sadiq (a . s .) . The Quranic verses and traditions , both , confirm that wasteful expenditure is a Greater sin . First we shall quote these ayats and traditions and then delve into the various aspects of this sin . ,The Holy Quran says

and eat and drink and be not extravagant; surely He does not love the�� � .extravagant

(Surah Araaf ۷ : ۳۱)

The above ayat suffices to show the dislike of Almighty Allah for the extravagant people . According to some exegesists of the Quran one who is not loved by Allah is .doomed to perdition because the love of Allah implies Divine rewards

According to Tafseer Majmaul Bayan , Bakhti Shoa was the personal physician of Haroon al-Rashid . He was a Christian . One day he asked Waqidi , �Does your Holy book contain any medical knowledge ? � Waqidi replied , �The Almighty Allah

, has condensed the complete medical knowledge in a single verse

� . And eat and drink and be not extravagant . . . �

Did your Prophet mention anything about this branch of knowledge ? � asked the� . physician

. Yes , � said Waqidi , �he has described the medical sciences in a brief sentence�

The stomach is the house of pain and abstinence is the most important medicine .� �� . Everyone should be given the amount (of food) he needs

Upon hearing this , the Christian remarked , �Your Book and your Prophet have not omitted anything from medical science and Galen (the Greek physician) had nothing � . more to say

, The Almighty Allah says in the Quran

eat of its fruit when it bears fruit , and pay the due of it on the day of its reaping , . . . � � . and do not act extravagantly; surely He does not love the extravagant

(Surah Anaam ۶ : ۱۴۱)

, A verse in Surah Momin states

� . Thus does Allah cause him to err who is extravagant , a doubter�

(Surah Momin ۴۰ : ۳۴)

, Similarly

� . the extravagant are the inmates of the fire . . . �

(Surah Momin ۴۰ : ۴۳)

, Also

And thus do We recompense him who is extravagant and does not believe in the�

communication of his Lord; and certainly the chastisement of the Hereafter is severer
� . and more lasting

(Surah Taha ٢٠ : ١٢٧)

, Allah the Almighty again says

, and do not squander wastefully . . . �

surely the squanderers are the followers of the shaitans and the Shaitan is ever � . ungrateful to his Lord

(Surah Bani Israel ١٧ : ٢۶-٢٧)

Tafseer Minhaj cites the extravagance and prodigality of the pre-Islamic Arabs . When the rich among them invited someone for dinner , they slaughtered several camels to show off their wealth . The Almighty Allah has denounced their . extravagance and has said that they squander their wealth like the insane

, Imam Ja�far as-Sadiq (a . s .) says

Certainly , moderation is liked by Allah and He dislikes extravagance; even in the� throwing away of a date-seed , because that too can be used (Arabs feed date-seeds to camels) . And the same is with the throwing away of water left after drinking . � . ((Because even this can be put to some use

(Wasaelush Shia)

: The Imam (a . s .) has also said

Fear Allah and be not extravagant nor miserly . Be moderate . Verily , extravagance � is waste . The Almighty Allah says , �And do not waste ! � Certainly Allah has never � . punished the people who practise moderation

(Mustadrakul Wasael)

It means that the Divine punishment is reserved for both the squanderer as well as the miser . Bushr Ibne Umar says , �I went to Imam Sadiq (a . s .) and he placed some dates before us . We began to eat the dates and some of us were throwing , away the seeds . He stopped them and said

This is�

�� . waste , Allah does not like corruption

(Mustadrakul Wasael)

In a tradition , from the book Faqih , the Holy Prophet (s . a . w . s .) describes the various prohibited acts and states that the house one builds extravagantly and for show-off will be raised to seven floors by the Almighty Allah on the Day of Qiyamat . Allah will kindle that building and make it into a necklace and place it on the neck of that person . Then He will toss him into the fire . The people requested the Holy Prophet (s . a . w . s .) to explain how a person can build a house for show-off . The Prophet (s . a . w . s .) explained that it denotes a house , which is more than needed , and one that is constructed to show the superiority of the owner over other Muslim . brothers

: Amirul Momineen Ali (a . s .) says

Whenever Allah intends goodness from His servants , He reveals to him to live� moderately and spend his life in the best way and keeps him away from extravagance � . and prodigality

(Mustadrakul Wasael)

: Hazrat Imam Ja�far as-Sadiq (a . s .) says

Do you think if Allah has bestowed someone with wealth , it is because he is His� beloved ? And if He has given less to someone it is because he is low ? No ! It is not so . Whatever wealth is

there , it all belongs to Allah . Allah gives it to whomsoever He wishes as a trust and He has permitted the trustee to eat , drink , wear clothes , marry , and ride from it , (but) in moderation . If he has excess he must distribute it among the poor and fulfill their needs . Then whoever follows the Divine commands , whatever he has eaten , drunk , worn , married and riden in moderation; all this is lawful for him and if he does not act � . upon it , everything is Haraam

, Then Imam (a . s .) recited the ayat

� . And do not be extravagant , Allah does not love the squanderers�

, Then he continued

Do you think it proper that a person purchases from the wealth which Allah has� entrusted him , a horse costing ١٠ , ٠٠٠ dirhams when he could have bought an animal worth ٢٠ dirhams ? ; and it would have sufficed for him . Or if he purchase a slave-girl at a cost of a thousand dirhams when he could have got one in twenty dinars and , quite sufficient for him ? When the Almighty says

� . Do not spend wastefully�

. (One who wastes and squanders money has done Khiyanat in the trust of Allah)

(Mustadrakul Wasael)

Abbasi says that he asked Imam Reza (a . s .) as to how much he should spend on his , family ? Imam (a . s .) replied

Between the two�

� . which are disliked

� ? I said , �I don�t know what those two are

� . Certainly Allah hates extravagance and He hates miserliness�

, Imam (a . s .) then recited the ayat

And (the people are) those who are neither extravagant nor miserly . They are the�
� . (moderate (people

(Wasaelush Shia)

Imam Ja�far as-Sadiq (a . s .) has said that if a person is extravagant and later becomes poor due to it , his invocations will not be accepted . Then if he says �O Allah � ? grant me health , � Allah (a . j .) says , �Had I not ordered you moderation

THE MEANING OF EXTRAVAGANCE AND ITS TYPES

Extravagance means crossing the limits or spending wastefully . It depends upon circumstances . For example , spending on something useless is Haraam , even if it is only a single dirham . Spending unduly even for a proper ocassion is extravagance . If a dress of one hundred rupees is good enough one should not purchase a dress costing five hundred . According to certain scholars spending at the wrong place is . squandering and spending more than necessary is extravagance

, Hazrat Ali (a . s .) says

The extravagant have three qualities; he eats more than required , he wears more�
� . than is suitable for him and buys things needlessly

(Behaarul Anwaar)

: Imam Ja�far as-Sadiq (a . s .) says

� . If you wear a formal dress where it is not required , it is extravagance�

(Mustadrakul Wasael)

EXTRAVAGANCE DEPENDS UPON THE CAPACITY OF EVERY PERSON

It is necessary to know that extravagance depend upon the honour and respect of different people , their health and sickness , youth and old age , poverty and affluence , income levels etc . It is possible that an expensive dress may not constitute extravagance for a person who can afford the same and who holds a respectable position in society . Whereas for one who is not having the same position and income , wearing the same dress will constitute extravagance .

Kulayni (r . a .) has recorded a tradition from Imam Ja�far as-Sadiq (a . s .) that he said ,

�There are some poor people who squander more than

the rich . Because the rich squander from the wealth Allah has given whereas the poor � . squander what they have not

(Furu Al Kafi)

Thus such poor people are always involved in economic problems and debts . They do not consider their circumstances and spend beyond their means . This is extravagance . It is a result of competing with those who are more affluent . In trying to keep up with them one indulges in extravagance and spends ones life in misery , sorrow and grief . If instead people look at those who are less privileged than them , as ordered by Islam , they would never fall prey to wasteful expenditure . Thus , bankruptcy is often caused by extravagance . If people obey the rules of Islam and act with common sense and reason , they will always practice moderation and keep aloof from this sin; they will be satisfied with whatever they have and live within their . means . Consequently , they will enjoy the goodness of this world and the Hereafter

: Amirul Momineen Ali (a . s .) says

No one can taste true belief till he cultivates three qualities�

. Love of the knowledge of religious rules and regulations . ١

Patience in calamities and . ٢

� . Realistic estimation of his expenses . ٣

(Safinatul Behaar)

: Imam Ja�far as-Sadiq (a . s .) says

When a person practices moderation I guarantee that he will never become� � . destitute

(Wasaelush Shia)

: Imam Muhammad al-Baqir (a . s .) says



things facilitate salvation : Fearing Allah , practising moderation in poverty and � . affluence , to say only the rightful thing even when angry or displeased

(Safinatul Behaar)

Imam Ja�far as-Sadiq (a . s .) explains the ayat

� . We will certainly make him live a happy life�

(Surah Nahl ۱۶ : ۹۷)

, and says that

� . A happy life� is contentment��

ABU ZAR REPELS GREED

Uthman gave two hundred gold coins to his servants and told them to take them to Abu Zar and say , �Uthman has sent you his salaam with a request to accept these � . coins . You can use them for your needs

When the servants brought the gold coins to Abu Zar and conveyed Uthman�s � ? message he asked , �Has Uthman given a similar amount to every Muslim

No� , they replied��

� ? Then am I superior to all the Muslims to be given these�

The servants told him , Uthman has said that , �these gold coins are from his � . personal property and by Allah they are Halaal

. I do not need them because I am needless , � said Abu Zar�

� ? But we don�t see anything in your house , that shows you are needless�

Abu Zar pointed towards a utensil and said , �There are two pieces of barley bread in � . it and hence I am needless

(Safinatul Behaar)

In another narration of the same type , Muawiya sent two of his slaves with some , money for Abu Zar and when Abu Zar refused to accept them

the slaves said , �O Abu Zar ! Muawiya had promised to free us if you accept the � . money . Please accept it for our sake

Abu Zar said , �If I take them you would be free from Muawiya�s slavery but I will become his slave , because then I will be forced to obey him . � (It would be the same . (as selling my religion for material wealth

Sayyad Abu A�laa Maududi writes in his book , Islam and the Economic Problems that all the evils in the world are due to the wasteful expenditure of rich people and their vain pastimes . These people consider extra-marital sex a necessity . Due to this thousands of women become morally corrupt; thousands of men shamelessly commit debauchery . These people consider singing , dancing , music , acting etc . as necessary entertainments . Hence they have bought over the various professionals of these vices and the entertainment industry has bloomed . More and more people being attracted to these vices . Thus , the number of dancers , actors and prostitutes . increase by the day

This has resulted in the development of entertainments , which are not at all necessary for respectable people . On the contrary such vices are destroying morals and basic human values . Even sports and excursions have been commercialised into wealth ammassing business . Misguided people have instigated a section of society to indulge in producing wines , drugs and other intoxicants . The devastating effect

of which on society are only too well known . They spend their money in building posh apartments , giving lavish parties . They spend exhorbitantly on jewellery , dresses , paintings etc . The height of their wasteful expenditure is reflected in the special rooms for their dogs and the golden collars and lashes with which they adorn their pets .

In the face of such wasteful expenditure are the destiutes and deprived masses who cannot have even their basic needs fulfilled . The Qaroons (profligates) have acted blatantly against humanity and against the principles of Islam by their wasteful expenditure . If only they had used their excess wealth for alleviating poverty and fufilling the needs of the poor , they would have done a service to humanity .

As pointed out earlier extravagance depends on the capacity of a person and what is extravagance for a poor man may not be considered lavishness for a rich man . However , it does not mean that the affluent people are free to spend their wealth in any way they like . Most certainly they cannot spend on anything which is haraam . In fact the rules that apply to the rich are very strict indeed .

When they have been bestowed with wealth and affluences they have to live in a manner suitable to their status . Whatever amount remains is not for hoarding . Any excess wealth has to be utilised in the manner stated by religion . It is obligatory to deduct Khums (١/٥)

of the extra wealth and distribute it to those who are qualified for it . One must also . pay Zakat when it is obligatory

If a person has some close relatives who are poor he has to give them some amount otherwise he will be guilty of Qat-e-Rahem . If some of his surplus money is needed by his destitute and poor relations , he must help them . If they are in debt he must help them repay the debts . If they are sick he should provide medicines for them and provide the other necessities of life . In fact , if he is aware of any Muslim who needs monetary help and he does not help him , he will be like the one described in the , following words of Quran

and (as for) those who hoard up gold and silver and do not spend it in Allah�s . . . � way , announce to them a painful chastisement . On the day when it shall be heated in the fire of Hell , then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves , therefore taste what you hoarded � .

(Surah Tauba ۹ : ۳۴-۳۵)

, The Holy Prophet (s . a . w . s .) explains

If a person hoards wealth and does not fulfill the rights (if he sees a poor and needy� person and he does not spend it in the way of Allah); then

on the Day of Qiyamat he will be branded with it and it will be told to him , �This is �� . your wealth which you collected with miserliness

(Tafseer al-Mizan)

Numerous ayats and traditions have emphasised spending in the way of Allah and prohibited against hoarding of wealth . The former is considered most deserving of Divine rewards and the latter earns degrading punishment . However , if we quote . these verses and narrations we would be straying from our topic

It would not be out of place to mention a few facts of the modern world . Some rich people , who feel they are Muslims , hoard up all their surplus wealth in foreign banks , in secret accounts . Only when they exit from the world do we learn of their legacies . Allah knows how they shall justify their actions . If they offer the excuse of ignorance of the matter they will be confronted with the question as to why did they not try to ? learn about religion , attend majlis , lectures etc

If they had known everything why did they not act upon it . It is a pity that these wealthy people do not realise that spending in the way of Allah is the most appropriate utility of their wealth . It is the only beneficial way to spend it . The money spent in the way of Allah has been called as the �righteous wealth� by the Holy Prophet (s . a . w . s

The person who spends in the way of Allah will deserve praises in this world and . (. also earn the eternal rewards of the Hereafter . Those who do not , will be fraught . with regret and bitterness , forever

EXTRAVAGANCE DEPENDS ON PREVAILING CONDITIONS AT DIFFERENT TIMES

Extravagance differs from person to person , it also depends on the prevailing conditions . It is possible that spending a certain quantity may not be extravagance in times of prosperity but if a similar amount is spent in times of famine when people are starving to death , it will be counted as lavishness and squandering . It would be obligatory for those people to avoid spending like in normal times and instead . distribute that wealth among those who are in need

Moatab , a servant of Imam Ja�far as-Sadiq (a . s .) says , �There was an acute shortage of food when Imam (a . s .) asked me , �What is the position of our stocked � ? grains

, We have sufficient to last us months , � I replied . Imam (a . s .) said�

� . Take it out and sell it�

I said , �There is a shortage of wheat and barley in Madinah . � But Imam (a . s .) . insisted I sell it

When I had sold it all , Imam (a . s .) told me that I should buy the daily requirements , from the market like the common people and said

Fix a diet of half�

wheat and half barley for my family , Allah knows that I am capable of feeding them . all pure wheat bread but I like it that Allah sees me fulfilling duties of my life faithfully



The same order applies to the matter of dressing . Some stupid people have accused Imam Sajjad (a . s .) , Imam Ja�far as-Sadiq (a . s .) and Imam Reza (a . s .) for wearing fine clothes whereas their fathers , grandfathers , the Holy Prophet (s . a . w . s .) and Amirul Momineen Ali (a . s .) all wore humble clothes . The Holy Imams (a . s .) have always refuted this accusation by saying that those times were different . In those days the majority of the people dressed in very ordinary clothes but now there . was prosperity and affluence in society

� . If we were to wear the same types of clothes today , people would insult us�

(Wasaelush Shia)

In an incident connected with the same subject we find Imam Ja�far as-Sadiq (a . s .) asking his critic to come near . When he came near , Imam (a . s .) opened his , outward garment and the man saw an old tattered shirt inside . Imam (a . s .) said

This is the dress I wear to show humility to Allah and the other (outward) dress is� . for you and people like you to see



(Wasaelush Shia)

EXTRAVAGANCE THAT IS HARAAM AT ALL TIMES

We must know that three types of extravagance are Haraam at all times and in all circumstances . Its prohibition is not conditional . The first kind of extravagance is when a person spends something wastefully; even if the thing wasted is of not much significance; like throwing the date seed away when it could be put to some use . Or throwing away water left over after drinking when there is a shortage of water and someone else could have used the same . Tearing up and throwing away old clothes is also a waste; because they can be given to people who are less privileged . Having a light on when there is enough sunlight . Handing over something valuable to a child or a foolish person who does not understand its value; and who will spoil the same . All these are a kind of wasteful expenditure or extravagance.

Hazrat Imam Ja�far as-Sadiq (a . s .) saw some half-eaten fruits that had been thrown out of a house . He said,

�What have you done ? If your bellies are full there are many people as yet unsatiated . So you should give it to those needy people. �

(Mustadrakul Wasael)

Whatever is left after eating must never be thrown away . Very many traditions have emphasised on the giving away of leftovers to animals , especially leftover bread.

During the time of Prophet Daniyal wastage of bread was rampant . The people used to throw away the leftover

bread and it could be seen lying everywhere on the streets . Prophet Daniyal invoked Divine punishment for these people and hence they were inflicted with such a severe .famine , that they were prepared to eat each other

The book Wasaelush Shia has mentioned that once Imam Baqir (a . s .) entered the toilet and saw a piece of bread lying on the floor . He picked it up and handed it over to his slave . When he had finished , he called the slave to produce that piece of bread . , The slave said that he had cleaned it properly and then ate it . Imam (a . s .) said

� . I emancipate you in the way of Allah�

The Imam (a . s .) was told , �The slave had not performed any such deed that he � ? deserved to be freed

, Imam (a . s .) said

It was because he had respected a great bounty , like bread and ate it; hence� Paradise became incumbent upon him . I do not like to enslave a person for whom � . Allah has ordained Paradise

A similar type of tradition has been narrated from the Chief of the Martyrs , Imam . (. Husain (a . s

As regards the wastage of clothes we have already quoted a tradition from Imam Ja�far as-Sadiq (a . s .) where he has remarked about the wearing of fine clothes in common place situations . He (a

. s .) himself wore the fine clothes to suit his eminent position .

EATING OR DRINKING HARMFUL THINGS IS ALSO A WASTE

The second type of extravagance is spending on eatables and drinks that cause harm to the body , like eating when one is already full . It is harmful to eat on a full stomach and it is a waste . However , spending upon those things , which are good for the body . , is not Israaf

Al Kafi has a tradition from Imam Ja�far as-Sadiq (a . s .) . One of his followers approached him and said , �When we head for Mecca (for Hajj) we have to halt at a point to wear the Ehraam and we also feel the need to anoint our bodies with a pack made from flour husk . Since we do not have flour husk we use flour instead , but it � . makes me feel very guilty; though our Lord knows better

, Imam (a . s .) said

Whatever is necessary for the body is not Israaf . Quite often we mix sieved flour� � . with olive oil and apply it to our body

The narrator then asked Imam (a . s .) to distinguish extravagance from stinginess . , Imam (a . s .) told him

Bread , meat , milk , vinegar and ghee; whatever you wish you can eat . But do not� � . eat all of them at one time

SPENDING ON HARAAM THINGS IS ISRAAF

The third type of extravagance or wastage is spending on things and vices that are haraam according of Shariah . Like purchasing wine or purchasing items used

in gambling; paying to singers or prostitutes , bribing government officials , spending money to obtain unlawful gains or usurping someone else�s property by force , paying for oppressing a Muslim . All these ways of spending are Israaf . One who indulges in these activities commits two wrongs; one is the action itself and secondly . he is also guilty of Israaf

Tafseer of Ayyashi records a tradition through Abdul Rahman bin Hajjaj who asked , Imam (a . s .) the meaning of ayat

� . And do not squander wastefully�

, Imam (a . s .) said

If one spends in any other way than what Allah has ordered , it is squandering and if� � . one spends in the way of Allah , it is moderation

CHARITY IS NEVER EXTRAVAGANCE

Some of the ayats that deal with the subject of charity emphasise it to such an extent that if one gives away all his belongings while he himself is in need of them , he has not been extravagant . On the contrary it is one of the recommended actions and is : liked by Allah . As the following ayat of Quran states

and prefer (them) before themselves though poverty may afflict them , and . . . � whoever is preserved from the niggardliness of his soul , these it is that are the � . successful ones

(Surah Hashr ۵۹ : ۹)

Preferring others to ourselves means that even though we are in need of something that we have , we give it to someone else

who also needs it . We prefer to fulfill the other person�s needs rather than our own . , This is the spirit of sacrifice mentioned in the Holy Quran . In another place we have

. . And they give food out of love for Him to the poor and the orphan and the captive� � .

(Surah Insan ۷۶ : ۸)

Majority of the Mufassireen (commentator of Quran) agree that the above verse was revealed in praise of Ali (a . s .) , Fatemah Zahra (s . a .) , Imam Hasan (a . s .) , Imam Husain (a . s .) and their maid , Fizza when they had fasted for three days consecutively and every day at the time of breaking the fast they gave the bread in . the way of Allah and contended themselves by ending the fast with plain water

A person enquired from Imam Ja�far as-Sadiq (a . s .) , �What is the best charity ? , � Imam (a . s .) replied

One who himself does not possess anything but toils and earns and gives it in the� : way of Allah . Have you not seen the ayat of Quran

. . And they give food out of love for Him to the poor and the orphan and the captive� � ? .

(Al Kafi)

A report from a Sunni narrator Asim bin Kaleeb is mentioned in Tafseer Minhajus . Sadeqeen . He reports that a beggar came to the Holy Prophet (s

a . w . s .) and requested him for something . The Messenger of Allah (s . a . w . s .) sent someone to his residence to get something for the beggar but he was informed that there was nothing at home . The Holy Prophet (s . a . w . s .) announced among the companions as to who will render help to this poor man . Ali (a . s .) volunteered , , saying

� . This destitute shall be my guest tonight�

He (a . s .) took him home and informed Hazrat Zahra (s . a .) about his condition . , Janabe Fatemah Zahra (s . a .) said

O Ali ! We have food enough for only one person and I had kept it for my daughter� � . Zainab but you may do as you wish

Imam (a . s .) said , �It would be better to put the children to sleep and put out the � . lamp because such a less quantity of food will be insulting before the guest

Janabe Fatemah (s . a .) did as instructed and the food was placed before the guest . He began to eat and the food was not yet finished when he said , �I am full and the . Almighty Allah has given barakat in your food . � Thus he departed happily

(. In another narration it is mentioned that afterwards Ali (a . s

Janabe Fatemah (s . a .) , Imam Hasan (a . s .) , Imam Husain (a . s .) , Janabe Fizza , and Janabe Zainab satiated themselves with the remaining food and the happenings were reported to the Holy Prophet (s . a . w . s .) the next day , and the following verse : was revealed

and prefer (them) before themselves though poverty may afflict them , and . . . � whoever is preserved from the niggardliness of his soul , these it is that are the � . successful ones

(Surah Hashr ۵۹ : ۹)

It is recorded in Al Kafi that Samaa enquired from Imam Ja�far as-Sadiq (a . s .) : �If a person has just enough food to sustain him for a day , is it incumbent upon him to give from it to a needy person ? Or if one has provisions for a month , only enough for him; is he required to give to those who are destitute ? Similarly the one who has stocks for a year or any appointed period . Is it in any way incumbent for him to curtail his own needs and give a part of it to the needy ? Would he be implicated if he ? doesn�t

, Imam (a . s .) explained

There are two aspects of this matter , one is that the best of you are those who do� good and prefers others over oneself . They are inclined towards

, sacrifice and charity . Regarding them Allah says

� . and prefer (them) over themselves . . . �

The second point is that though one who keeps only the necessary quantity for himself is not blamed , yet the hand of one who gives is better than the hand of one � . who takes . You must take precedence in helping those who depend upon you

, Amirul Momineen Ali (a . s .) says

� . Selflessness is one of the highest degrees of belief �

, The Holy Prophet (s . a . w . s .) says

� . There is no goodness in Israaf and there is no Israaf in goodness �

(Safinatul Behaar)

WE MUST ALWAYS PRACTISE MODERATION

In addition to these verses we also have ayats that emphasise moderation in : spending . For example

And do not make your hand to be shackled to your neck nor stretch it forth to the � utmost (limit) of its stretching forth , lest you should (afterwards) sit down blamed , � . stripped off

(Surah Bani Israel ۱۷ : ۲۹)

The above ayat is commanding the believers not to exceed limits in spending , so as to : avoid its ramifications . The Almighty Allah says in the Holy Quran

And they who when they spend , are neither extravagant nor parsimonious , and � � . (keep) between these the just mean

(Surah Furqan ۲۵ : ۶۷)

Ibn Abi Umair has related that a person asked Imam Ja�far as-Sadiq (a . s .) the

, meaning of the ayat

and pay the . . . �

due of it on the Day of its reaping , and do not act extravagantly; surely He does not love the extravagant . �

(Surah Anam ۶ : ۱۴۱)

Imam (a . s .) explained,

There was a man from the helpers (ansaar) who was a cultivator . When he� received his income he spent it all on the helpless and distributed it among the poor . As a result nothing remained for his family . So the Holy Quran has termed it as extravagance and said that he should pay the fixed taxes from farming but he must not be extravagant because Allah did not like extravagant people . �

Imam Ja�far as-Sadiq (a . s .) says,

�One who spends all his wealth in charity has certainly done Israaf . �

(Faqih)

RECONCILING THE TWO TYPES OF VERSES

In order to reconcile the differing verses , the scholars have mentioned some clauses . In the Sharh of Al Kafi we find that according to Tabarsi it is possible that the arguments in favour of selflessness pertain to the times of poverty , for example the initial period of Islam and the recommendation emphasising moderation in charity pertain to prosperous times . Or they may differ according to the economic condition of the one who seeks help , i . e . some people deserve to be helped even by sacrificing ones own needs and there are some people who need not be helped at the cost of ones own needs . It also depends upon the person who is being charitable

If he possesses complete and perfect faith , there is no harm if he exceeds the limits . of generosity to fulfill the needs of people , but if an ordinary person donates everything and is himself impoverished , he will not be able to bear it . In this case it is advisable for him to stay within limits in charity . Thus except for the divine personalities and extremely pious people the masses can be said to belong to the , latter category . Therefore the ayat

� . . . And do not make your hand�

(Surah Bani Israel ۱۷ : ۲۹)

is addressed to the Holy Prophet (s . a . w . s .) but it is meant for the guidance of the common Muslims . Muhammad Ibne Makki was of the opinion that the rules of charity vary with person to person . The traditions , which imply extreme selflessness , are only for those who give their personal belongings to the needy and the traditions that hint a moderation even in charity are meant for those who have wife , children and family etc . Such a person cannot prefer others to his own children . He cannot give away whatever is necessary for his family to other needy people . Sacrifice of our own needs is allowed but it is not permitted to give away the requirements of our family and children . The honourable scholar has also stated that it is makrooh (detestable) for a man to donate

his total wealth in charity unless he is sure he will be able to bear the consequences . . Also it is necessary that he does not have the responsibility of a family or children

(Daarus Salaam of Noori)

Sayyed Muhammad Kazim Yazdi also remarks that according to the Holy Quran , sunnat of the Holy Prophet (s . a . w . s .) and the unanimous opinion of the scholars , Israaf is Haraam , there is no objection against this verdict . Israaf is the expenditure on useless things which is considered as wasteful by common sense; whether the . amount spent is appropriate to the occasion or not

Is Israaf possible in charitable deeds ? Some of the scholars including Sayyed Muhammad Kazim Yazdi believe that it is possible . Some well-known jurists have stated the contrary . According to the traditions , �There is no goodness in Israaf and no Israaf in goodness . � But we should know that the former opinion is more . precautionary on the basis of other traditions on this subject

After quoting the traditions of Ibn Abi Umair and Sahih of Bazanti and other sources , the late Sayyed says , �The ayats and narrations denouncing wasteful expenditure revoke (mansookh) the ayat of selfless sacrifice . � Therefore it apears that it is not proper to sacrifice and to give gifts extravagantly which are not appropriate to the status of the donor , or which common sense perceives such generosity to be excessive . There is no

logic in giving and taking of such gifts and donations . As mentioned earlier wasteful spending in necessary matters is also prohibited . The only exception being the expenses of Hajj and Umra which are not subject to any limits . The Holy Prophet (s . a ,. w . s .) says

No spending is more likeable to Allah than one which is moderate and except for� � . over-spending in Hajj , He dislikes all types of extravagance

(Safinatul Behaar)

NO EXTRAVAGANCE IN CHARITABLE ACTS

The author of the present work is very strongly of the opinion that there is no extravagance in charity . Even if a person gives his total wealth with the intention pleasing Allah and of achieving Divine blessings he does not do anything unacceptable . . He justifies his opinion on the basis of a few of the many ayats

The ayat , �And do not move your hand . . . � is a lenient prohibition and does not mention the act as Haraam or Makrooh . Also the ayat , �And they who when they spend , are neither extravagant nor parsimonious , and (keep) between these the just mean . � may pertain to househld expenditure and not to that which is spent in the way of Allah . It may also mean that those who are not stingy and also not extravagant are the obedient creatures of the Beneficent Lord . As regards the ayat , �eat of its fruit when it bears fruit , . . . and do

not act extravagantly� and �surely He does not love the extravagant . . . � we can say that both these sentences form a single statement . The tradition , which explains the ayat also shows that the two are interrelated . Though it is true that a person who donates the entire crop in charity and does not keep anything for his family and children certainly commits Israaf . Charity and selflessness is permitted , but feeding and clothing his dependents is Wajib upon him . One who deprives his dependents of the basic needs and gives everything in charity has acted against Divine commands . But if he feels assured that he will be able to fulfill the needs of his family from other sources or that his dependents will not claim their rights from him , it is permitted for him to give everything away for the sake of Allah . This can be supported by the examples from the lives of the Holy Imams (a . s .) . For example , Hazrat Amirul Momineen Ali (a . s .) had time and again performed such sacrifice of his total belongings . Once he sold his orchard for twelve thousand Dirhams and distributed the complete amount among the poor and needy . He did not save anything for his family , but Ali (a . s .) and other great personalities never deprived their own dependents . Whenever they performed such charitable deeds they had faith in themselves

that they would be able to provide their families from some other means . Whatever has been stated with regard to the ayats prohibiting over-spending can also be supported with the tradition of the Holy Prophet (s . a . w . s .) wherein he denounced the person who spends all his wealth and dies leaving his minor children destitute and helpless . It is prohibited for a person to spend his complete wealth in charity when he knows that after him his children will be in need of it . If he leaves a legacy for his children who have no other source of income; the legacy shall also be in the way of .Allah

It is for this reason that drawing a will for more that a third of one�s total property is prohibited . It is also commanded for those who have young children to will for less .than a third of their wealth

The traditions of selflessness apply to only special circumstances . Extreme generosity is not prohibited and whatever has been said about the meaning of the ayats explains the tradition of Ibn Abi Umair . The narration of Sahih of Bazanti may imply that , it is not proper to over-spend where Imam (a . s .) has prohibited extravagance . The tradition of Faqih may concern those people who spend in recommended ways , where it is incumbent for them not to spend . The tradition of Imam (a . s .) may also

be a refutation of the Sufis� assertion that extreme selflessness is incumbent and the Imams (a . s .) have also pointed out that spending for ones family�s needs is also like spending in the way of Allah . The words of tradition also imply that moderation in ways of charity is emphasised with a gentle command . In other words over-spending in charity is only a recommended prohibition whereas we are aware of the incomparable charitable acts of the Holy Prophet (s . a . w . s .) and the Imams (a . s .) , and verses that were revealed in the praise of these deeds (The ayat of �Hal ataa� and the verse of �Najva�) . Moreover , we see that Imam Hasan (a . s .) in his life gave half his wealth in charity to the poor and needy , on three occasions . The charitable deeds of Imam Husain (a . s .) and other Imam (a . s .) are also well known . Imam Reza (a . s .) donated his total wealth in charity at Khurasan on the day of Arafat . When Fazl ibn Sahl pointed out that Imam (a . s .) has suffered a great loss , , Imam (a . s .) replied that

� . Whatever I received as my share is sufficient�

Again on the day of Navroz when he assumed the seat of heir apparent of Mamoon under duress , he

gave away all the presents and gifts to a single poet who had recited in praise of Ahlul .(. Bayt (a . s

, Hazrat Imam Ja�far as-Sadiq (a . s .) has been reported to have said

If all the world becomes my property and becomes a single morsel and I place it in� � . the mouth of a single believer; I will not consider myself extravagant

: Imam Hasan al-Askari (a . s .) says

If all the world becomes a morsel and I give to a true worshipper of Allah I will feel I� have not fulfilled his rights completely and if I give even a gulp of water to a starving � . disbeliever; I consider myself extravagant

These two narrations expound the fact that even if the whole world is gifted to a . sincere and a pious believer it will not be extravagance , because he deserves it

Numerous instances of selflessness of pious scholars have been recorded . Some of these righteous people have seen the rewards of their charity in their worldly life . Rawzaatul Jannat contains an incident regarding Muhaqqiq Ardebeli that during the times of famine he used to give away to the poor whatever he had . He used to live in poverty himself . One day when he had donated all his possessions his wife became angry with him that he had deprived his children in such times when food was scarce . He left his home and went to the mosque and sat

there in Ehtekaaf . An unknown person arrived at the door of his house and handed sacks of wheat and flour saying that master Ardebeli sent it and that he was in Ehtekaaf at the mosque of Kufa . When Muhaqqiq Ardebeli returned home from Ehtekaaf his wife told him that he had sent very fine wheat and flour . When he learnt of the details he realised that it was a Divine favour upon him and fell down in prostration to thank the Almighty . Many times it was seen that the Muhaqqiq left home with an expensive turban but if he encountered a beggar he tore a piece from it . and gave it in alms . On numerous occasions he returned home bare-head

ISRAAF IN BELIEF AND ACTIONS

Until now we have discussed extravagance in monetary terms but since the dictionary meaning of Israaf is �exceeding limits� and �extremism� the same laws apply to beliefs and actions . Israaf in belief implies believing about oneself or others something that is untrue and inappropriate . For example the belief of Firon that he was God . As he told the people , �I do not know any of the gods except myself . � � . The Almighty Allah has mentioned him as �one who crossed the limits

� . surely Firon was lofty in the land; and most surely he was of the extravagant . . . �

(Surah Yunus ۱۰ : ۸۳)

. Regarding those who do not believe in Allah , Prophethood , Imams , Qiyamat etc

The Almighty

, Allah says in the Holy Quran

And thus do We recompense him who is extravagant and does not believe in the� communications of his Lord; and certainly the chastisement of the Hereafter is � . severer and more lasting

(Surah Taha ٢٠ : ١٢٧)

Performing detestable acts and avoiding advisable deeds is Israaf in action . For example the homosexual inclinations of the people of Prophet Lut (a . s .) have been : termed as extravagance

Most surely you come to males in lust besides females; nay , you are an� � . extravagant people

(Surah Araaf ٧ : ٨١)

In fact all the sins of actions and speech are a kind of extremism and every sinner is : said to have crossed the limits . The Almighty says

Say : O my servants ! Who have acted extravagantly against their own souls , do not� despair of the Mercy of Allah; surely Allah forgives the faults altogether; surely He is (the Forgiving , the Merciful . � (Surah Zumar ٣٩ : ٥٣

But we must not despair of our deficiencies . If we turn to Allah He shall certainly forgive . We on our part should make a sincere effort not to be wasteful in our daily lives and not to exceed the limits in whatever we are engaged in . Moderation has to be practiced by us even in routine acts like eating , sleeping and talking . As the , tradition says

Verily Allah hates the one who eats excessively and the one who sleeps excessively�  .

For

those who wish to study the subject in more detail we recommend the book Me�rajus Sa�adat . This book discusses the method of living in accordance with . Islamic principles

PRIDE OR ARROGANCE .۳۳

pride or arrogance

The thirty-third greater sin is Pride; as mentioned in the tradition of Imam Reza (a . s .) narrated by Fazl ibn Shazaan . Shaykh Ansari has also verified the authenticity of this tradition in Makasib . A similar tradition from Imam Ja�far as-Sadiq (a . s .) is quoted , by Amash to have said

� . Arrogance and tyranny is a greater sin�

According to the Holy Quran , pride is a sin that will most certainly be severely . punished

(The Almighty Allah says in Surah Zumar (Verse ۶۰

� ? Is there not in Hell an abode for the proud�

: He also says

It shall be said : Enter the gates of hell to abide therein; so evil is the abode of the� � . proud

(Surah Zumar ۳۹ : ۷۲)

, In Surah Mo-min (Verse ۳۵) Almighty remarks

� . Thus does Allah set a seal over the heart of every proud , haughty one�

The one who considers himself to be the best wants others to know that he is the best . There are numerous Quranic verses against pride and haughtiness but we shall mention only the one that talks of the haughtiness of Shaitan; as the result of which : he became the accursed one

� . He refused and he was proud , and he was one of the Unbelievers�

(Surah Baqarah ۲ : ۳۴)

Amirul

: Mo-mineen Ali (a . s .) says in one of his sermons

You should take a lesson from what Allah did with Shaitan; namely He nullified his� great acts and extensive efforts on account of the vanity of one moment , although Shaitan had worshipped Allah for six thousand years - whether by the reckoning of this world or of the next world is not known . Who now can remain safe from Allah after Shaitan by committing a similar disobedience ? None at all . Allah , the Glorified , cannot let a human being enter Paradise if he does the same thing for which Allah turned out from it an angel . His command for the inhabitants in the sky and of the earth is the same . There is no friendship between Allah and any individual out of His creation so as to give him licence for an undesirable thing which He has held unlawful . (for all the worlds . � (That is pride and arrogance

(Sermon No . ١٩٢ Nahjul Balagha)

: After a few sentences Ali (a . s .) says about Qabeel

Do not be like him who feigned superiority over the son of his mother without any� distinction given to him by Allah . It was only the feeling of enmity which created a feeling of greatness in him and the fire of anger that vanity kindled in his heart . Satan blew into him his own vanity , after which Allah made him responsible for the sins

� . of all killers upto the Day of Judgement since he had initiated the crime of killing

(Nahjul Balagha)

Thus Qabeel was doomed to eternal perdition due to pride that caused him to murder . his righteous brother

: Ali (a . s .) continues

Take instruction from how the (Shaitan) brought Allah�s wrath , calamities , chastisement and punishment on those who were vain among the past people . Take admonition from their lying on their cheeks and falling on their sides , and seek Allah�s protection from the dangers of vanity , as you seek His protection from � . calamities

(Nahjul Balagha)

: The Holy Prophet (s . a . w . s .) says

Allah will not speak to three kinds of people on the Day of Qiyamat; and they will not� be looked upon kindly by Him; and there is a severe punishment for them : An aged � . adulterer , a tyrant ruler and a proud beggar

(Al-Kafi)

From the above hadith we can conclude that the punishment for a youthful adulterer , a ruler who does not oppress and a proud person who is not a beggar will be less severe . An old man committing adultery is far more despicable because unlike a young man he is not fired by an intense sexual urge , and in spite of this he disobeys the Divine command and brings upon himself added punishment . The same applies to a ruler whom Almighty has bestowed a kingdom , wealth and power; and the ruler instead

of being thankful and grateful to Allah for His bounties misuses them to oppress Allah�s creatures . Not only is such a ruler accountable for his oppressive deeds but he incurs the intense wrath of Allah because of his ingratitude and denial of Allah�s blessings . A proud beggar is miserable creature; he incurs the intense displeasure of Allah because he is vain in spite of the fact that he has nothing that can be the cause . of his vanity

: (. A man enquired from Imam Ja�far as-Sadiq (a . s

� ? What is the lower level of disbelief�

, Imam (a . s .) said

� . It is pride�

: Imam Baqir (a . s .) says

Stateliness and superiority , and the expression of a pride are like two exclusive� garments of Allah . (No one can share it with Him) . Hence if anyone dares to acquire � . these qualities he will be thrown headlong into hell by Allah

(Al-Kafi)

: Imam Muhammad al-Baqir (a . s .) is also recorded to have remarked

Pride and superiority are like two exclusive garments of Allah . So one who acts� � . proud has made war on Allah

(Al-Kafi)

A proud person is mentioned as having made war on Allah because such a person loses all awareness of the reality that he is an insignificant creature whose very existence and all that he possesses is only because of Allah�s favour on him . He regards himself as someone very special , in full control of

his life , which no other power can influence . His arrogance can reach a stage where he can even claim divinity in open defiance of the Almighty , as it happened with Firon . While a man can develop qualities like mercy , kindness etc . which are also divine qualities , and developing these qualities will in fact help a person to gain nearness to Allah , but man , a creature of Allah has no right whatsoever to associate pride and superiority with himself . These are exclusive for Allah . The Almighty says in the :Quran

And to Him belongs greatness in the heavens and the earth , and He is the Mighty ,� � . the Wise

(Surah Jathiyah ۴۵ : ۳۷)

: Imam Ja�far as-Sadiq (a . s .) says

There is a special section for the arrogant people in the hell . It is called Saqr . Saqr� complained to Allah for the intensity of its heat and sought permission to breathe . It � . breathed and scorched hell

(Al-Kafi)

, Imam (a . s .) also remarked

Certainly the haughty people will be raised as peanuts (on the Day of Qiyamat) and� till the accounting of the people is complete they would be trampled upon . � (by .(others

(Al-Kafi)

Allamah Majlisi explains the above tradition : �This hadith proves that it is possible that some people may be raised in diminutive form , possessing some or all of the physical characteristics . (It is also possible) that other additional characteristics

may be added to their bodies and hence be the cause of additional pain . It can also be said that the arrogant sinner will be raised in such a disgraceful condition that it would be as if he is utterly small in size . Whatever may be the form , it is certain that they will be trampled under the feet of other people.

PRIDE AND ITS TYPES

Arrogance is the practical expression of pride which develops in a person who thinks himself to be better than others . Arrogance can be categorized as : (١) Arrogance against Allah (٢) Arrogance against the Holy Prophet (s . a . w . s .) and the Imams (a . s . .) (٣) Arrogance towards people

Arrogance towards the Almighty is expressed in different ways . There are arrogant people seized by the feeling of being all powerful . They attribute all their achievements and acquisitions to their own capabilities and are oblivious of the supremacy and might of the Almighty . The feeling of self importance is expressed by them in their actions and speech with words like �I have done this , � and �I will do that� .

On the basis of his strength and property he refuses to recognise the supremacy and might of Allah , with the result that the darkness of disbelief shrouds his heart . The Holy Quran says:

� . . . there is naught in their breasts but (a desire) to become great which they shall never attain to

� . . .

(Surah Mo-min ۴۰ : ۵۶)

These are people who will not achieve greatness either in this world nor the Hereafter , . The Almighty Allah says at another place

so (as for) those who do not believe in the hereafter , their hearts are ignorant . . . � � . and they are proud

(Surah Nahl ۱۶ : ۲۲)

As mentioned earlier , sometimes , the haughtiness assumes such high proportions that the man apart from crediting his own self for everything also dares to declare his Godhood and supremacy over other people . He claims that he has absolute control over a section of people and that they are subservient to him . Like the foolish Firon : who alleged

� . Then he said : I am your lord , the most high�

(Surah Naziyat ۷۹ : ۲۴)

: He tries to prove his claim by saying

� . . ;is not the Kingdom of Egypt mine ? And these rivers flow beneath me . . . �

(Surah Zukhruf ۴۳ : ۵۱)

, And

� . I do not know of any god for you besides myself . . . �

(Surah Qasas ۲۸ : ۳۸)

: In the same way Namrood also considered himself the controller of life and death

� . . . he said : I give life and cause death�

(Surah Baqarah ۲ : ۲۵۸)

Namrood ordered that two of his prisoners may be presented before him . And in order to prove that he had control over life and death , ordered one prisoner to be killed and released

! the other one

Then there are individuals who do not deny the existence of Allah but they show their arrogance against Allah by not worshipping Allah and by disobeying Allah�s orders regarding obligatory and prohibited acts . Allah the Almighty says :

�The Messiah does by no means disdains that he should be a servant of Allah , nor do the angels who are near to Him , and whoever disdains His service and is proud , He will gather them all together to Himself .

Then as for those who believe and do good , He will pay them fully their rewards and give them more out of His grace , and as for those who disdain and are proud , He will chastise them with a painful chastisement . �

(Surah Nisa ۴ : ۱۷۲-۱۷۳)

Wilful disobedience to Allah�s command is insolence and defiance against Allah and sins so committed are unforgivable . Such a person considers himself so superior that he feels there is no need to obey Allah . This attitude amounts to disbelief in Allah . The sins committed by a person who believes in the supremacy of the Almighty are not of the above category . These sins are committed due to evil desires and foolishness and not due to Kufr . Imam Zainul Aabedeen (a . s .) says in Dua of Abu Hamza Thumali :

�O my Allah ! When I committed a sin I was not a disbeliever in You (at that time) and neither did I consider Your commands

unimportant . And I did not take lightly Your threats of chastisement . Neither I had any objection against Your punishment . Actually the sin that I had committed was due to the instigation of my own self which defrauded me and my carnal desire � . overcame me

(Dua of Abu Hamza Thumali)

The disbelief of Iblees was proved in the same way when he refused to prostrate . (. before Hazrat Adam (a . s

He said : I am not such that I should make obeisance to a mortal who Thou has� � . created of the essence of black mud fashioned in shape

(Surah Hijr ۱۵ : ۳۳)

, The Almighty Allah replied

then get forth from this (state) , for it does not befit you to behave proudly . . . � � . therein . Go forth , therefore , surely you are of the abject ones

(Surah Aaraf ۷ : ۱۳)

, The High and Almighty Allah has also said

� . and he was proud , and he was one of the unbelievers . . . �

(Surah Baqarah ۲ : ۳۴)

� . Arrogance overcame Izazeel (Satan) , made him liable to be cursed�

(A Persian Couplet)

TO GIVE UP DUA DUE TO ARROGANCE IS KUFR

And your Lord says , Call upon Me , I will answer you , surely those who are too� � . proud for My service shall soon enter hell abased

(Surah Mo-min ۴۰ : ۶۰)

In the above ayat Allah has assured that whoever seeks His help will receive immediate response . According to Tafseer Kashaf Dua means to ask , that

is to seek something . Thus the actual purpose of Dua is to beg the Almighty with utmost humility and sincerity . This is true obedience and worship of one God . So whoever does not supplicate is arrogant . He considers himself self sufficient and independent of Allah and does not consider Allah deserving of obeisance; such a . person has committed Kufr and will remain forever in Hell

: Imam Zainul Aabedeen (a . s .) says

O Allah) you have named Dua towards You to be Your worship and its omission to)� � . be arrogance which earns Hell

(Saheefa Sajjadiyah)

The best of Your servants are those who are not arrogant , and who do not repeat � sins insolently , and make repentance their habit and I avoid to be the one who � . becomes arrogant and does not call You

(Saheefa Sajjadiyah)

ARROGANCE BY SACRILEGE

One of the types of arrogance with regard to the Almighty is to behave arrogantly towards whatever is associated with Allah�s name . For example the orders and prohibitions of Allah , specially the sacred month of Ramadhan , the Holy Ka�ba , the , Holy tombs; and even an ordinary mosque because Allah has said

� . And (all) the mosques are for Allah�

(Surah Jinn ۷۲ : ۱۸)

So if one acts arrogantly with relation to any of the above it means that he is arrogant , towards Allah . For Allah (A . J .) says

. . O You who believe ! Do not violate the signs appointed by Allah�

 .

(Surah Maidah ٥ : ٢)

It means that one should not insult or disregard anything that is related to the Almighty.

ARROGANCE CAUSES DEGRADATION IN THIS WORLD AS WELL AS THE HEREAFTER

Arrogance with relation to the Almighty or otherwise brings degradation and insults in this life as also in the life after death. On the other hand humility and the expression of lowliness before Allah earns the respect of this world as well as success in the hereafter. The stations of such a person are raised. The Holy Prophet (s.a.w.s.) says,

One who humbles before Allah is raised by Him in status; and the one who is� arrogant will be degraded by Allah. �

(Behaarul Anwaar)

Umar ibn Shaiba says in the Sharh of Saheefa that, �I was at the sacred Mecca, between Safa and Marwah when I saw a stranger on a camel. His slaves were preventing the people from coming near him. After sometime I happened to be in Baghdad. There I saw a man in a dishevelled condition with his hair awry. I stared at him in surprise. He asked as to why I was staring at him. I said that I find a great resemblance between him and an arrogant person whom I had seen at Mecca between Safa and Marwah. At that time he behaved very arrogantly. The man said, �I am the same person! I had behaved arrogantly at a place where people exhibit humility,

that�s why the Almighty has made me lowly in Baghdad where people achieve great � . honours . And thus these people behave arrogantly towards me

(. ARROGANCE TOWARD THE HOLY PROPHET (S . A . W . S .) AND IMAMS (A . S

To consider oneself as equal to or better than divine personalities is an act of arrogance . Also to refuse to obey their commands amounts to being arrogant towards them . This is like the behaviour of the supporters of Firon who considered : themselves superior to Hazrat Moosa (a . s .) and Haroon (a . s .) . They used to say

? . . . What ! shall we believe in two mortals like ourselves�

(Surah Mo-minoon ۲۳ : ۴۷)

Similarly some of the disbelievers used to tell the Holy Prophet (s . a . w . s .) : �Why have not angels been sent down upon us , or (why) do we not see our Lord ? � These people considered their status to be on par with that of the Holy Prophet (s . a . w . s .) . and wondered why the revelation had not descended on them

: The Holy Quran remarks

. Now certainly they are too proud of themselves and have revolted in great revolt� �

(Surah Furqan ۲۵ : ۲۱)

: The following words of Hazrat Nuh (a . s .) are recorded in the Holy Quran

: But my call has only made them flee the more�

And whenever I have called them that Thou mayest forgive them , they put their� fingers in their ears , cover themselves

� . with their garments , and persist and are puffed up with pride

(Surah Nuh ۷۱ : ۶-۷)

The Meccans were similarly puffed with pride whenever they were told to believe in Islam :

And they say : why was not this Quran revealed to a man of importance in the two� towns ? � (Mecca and Taif)

(Surah Zukhruf ۴۳ : ۳۱)

It was unacceptable to the infidels that a mere orphan who had not much wealth either had been selected for the exalted position of Prophethood . They would have preferred the Quran to have been revealed upon some influential people like Walid bin Mughaira and Masud Thaqafi etc .

Arrogance towards the Prophet (s . a . w . s .) and Imams (a . s .) is actually arrogance towards the Almighty Allah . Disobeying the commands of the Prophet (s . a . w . s .) and the Imams (a . s .) , the representatives of Allah is an act of arrogance towards the Almighty Himself . Similarly the pious Mujtahids and the jurists are representatives of Imam-e-Zamana (a . s .) . One who considers oneself superior to them , or insults them and is insolent towards them by disobeying their rulings is guilty of arrogance towards the Imam (a . s .) himself , and the Prophet (s . a . w . s .) . Also , according to Imam Sadiq (a . s .) such arrogance is a kind of polytheism

.

ARROGANCE WITH AN AALIM IS ARROGANCE TOWARDS THE HOLY PROPHET (S . A . W . S (.

: The Messenger of Allah said

Beware ! Do not falsify the words of an Aalim . Do not reject his statements and do� not bear enmity towards him . Be cordial with them , because friendship with the learned is a sign of good morals . And enmity with them is hypocrisy . Beware ! Whoever insults an Aalim insults me and whoever insults me insults Allah; and whoever insults Allah; his abode is Hell . And (remember) , whoever honours an Aalim , honours me and whoever honours me honours Allah and whoever honours Allah; his � . abode shall be Paradise

(Layali al-Akhbaar)

THE ARROGANTS ARE THE INMATES OF HELL

We must remember that all the Quranic verses that mention eternal punishment for the proud people are concerned with two types of pride . The first is with respect to Allah and also the Prophet (s . a . w . s .) and the Imams (a . s .) . As we stated before , arrogance of these types is a result of disbelief in the creator of the Universe; and the . one who dies without belief in Allah will abide forever in Hell

Al-Shaheed Al-Awwal Faqih Al-Sarbidaran mentions in Qawaid the fact that pride and arrogance are Greater sins and numerous traditions testify to this . The Holy Prophet : (s . a . w . s .) says

� . One who has even an iota of pride will not enter Paradise�

(Qawaid)

Then he says that the pride referred to in the tradition is one that reaches

the level of disbelief , it is the arrogance towards Allah , and the Prophet (s . a . w . s .) and Imams (a . s .) . However if it applies to arrogance towards people the tradition is construed to mean that those who have even a bit of pride will not enter Paradise with the humble believers . They will have to undergo punishment in Hell and only then . allowed to enter Paradise

The interpretation is in accordance with the narration of Muhammad Ibne Muslim : who quotes Imam Sadiq (a . s .) to have said

Even one who has pride equal to a mustard seed in his heart will not be able to� � . enter Paradise

Muhammad Ibne Muslim says , �I said . Certainly we belong to Allah and to Him we shall return . � Imam (a . s .) asked him the reason for reciting the verse of return . . He replied that it was in response to the Imam�s statement

� , It is not what you have understood�

, Imam (a . s .) told him

� . Know that I meant disbelief and refusal by it�

The arrogance which prevents one to enter Paradise is arrogance based on the) rejection of truth and on the rejection of Allah , the Prophet (s . a . w . s .) and the Holy Imams (a . s .) . But if a person is a believer and is arrogant; he will

. (not have eternal punishment in Hell

BEHAVING ARROGANTLY WITH THE PEOPLE

The third type of arrogance is with respect to the fellow-beings . To consider oneself superior and better than others and to consider others lowly . To behave in a proud manner with them , and walk ahead of them . To try to find the best seat in a gathering . To expect others to salute and show humility . To hate one who offers good advice and to refuse the advice offered . To feel angry if someone points out one�s mistake . Not to behave with kindness and benevolence towards those whom one teaches . To act as if one has done a great favour and expect servitude in return . In brief , arrogance is the act of considering and believing oneself to be the most superior person . Just like we consider ourselves superior to the animals . The proud people who are rich prefer not to stand besides the ordinary people during congregational prayers or mix with them in religious gatherings . In reality an arrogant person has made himself a partner with the Almighty Allah by trying to acquire the Divine attribute of Pride that belongs exclusively to Him . It is as if the slave takes away the king�s crown and puts it on his own head and seats himself on the throne . Such a slave is liable for the worst punishment . It is wise to avoid such . behaviour

, Allah is the Creator of all human beings

therefore it is not proper for one man to behave arrogantly with another and to consider himself superior and exclusive . The one who behaves proudly has actually . become Allah�s rival , because Pride is a quality reserved for Allah alone

Some of the traditions related to Pride and the proud people have already been mentioned above in the beginning of the discussion . Imam Ja�far as-Sadiq (a . s .) : says

Pride is considering other people lowly and considering the truth as foolishness .� (�(Al Kafi

Allamah Majlisi explains that it denotes making fun of truth , rejecting it , considering it . lowly , and not understanding its importance

: The Holy Prophet (s . a . w . s .) says

The worst kind of Pride is considering the creatures lowly and considering the truth� � . foolishness

(Al Kafi)

Umar bin Yazid says , I asked Imam Ja�far as-Sadiq (a . s .) : �I eat well and wear a good perfume and ride the best horse . I am also accompanied by my slaves . Is it arrogance on my part ? I want to know it so that I may abstain from such a behaviour � .

, Imam (a . s .) bowed his head and then said

Remember ! The accursed and arrogant is the one who considers other people� � . lowly and ignores the truth

Umar said , �I understand what truth is but what is the meaning of �ignoring the ? �Truth

Imam (a . s .) said

:

One who considers other people inferior and shows his superiority over them is� � . arrogant

(Al Kafi)

We shall refer to some types of pride and arrogance with people because the Holy . Quran has mentioned them in different ayats

The Quranic view of arrogance with people

: In Surah Baqarah we come across the following ayat

And when it is said to him , guard against (the punishment of) Allah; pride carries� him off to sin; therefore hell is sufficient for him; and certainly it is an evil resting place � .

(Surah Baqarah ۲ : ۲۰۶)

According to Abdullah Ibne Masood the greatest sin is when one is told to �Fear � . Allah� and he replies , �Mind your own business

When someone warns a person of Divine retribution and advises him to forgo some sins and instead of accepting his advice with humility he says , �It is none of your business . First reform yourself ! � , or instead of giving up a sin the person repeats it with insolence; these are the types of people who are condemned to Hell according to . the above ayat

The arrogance and pride of such people are obstacles in their moral development and . instead of accepting the truth they try to justify their actions

In the same way during a debate a person is confronted with a fact which his pride hinders him from accepting . He sticks to his stand in obstinacy . This behaviour is a . speciality of the hypocrites

: The Almighty Allah says

And those who�

disbelieve say do not listen to this Quran and make noise therein , perhaps you may � . overcome

(Surah Ha mim ۴۱ : ۲۶)

: And in Surah Luqman the Quran says

And do not turn your face away from people in contempt , nor go about in the land� exulting overmuch; surely Allah does not love any self-conceited boaster . � (Surah (Luqman ۳۱ : ۱۸

: Similarly another verse says

O you who believe ! Let not (one) people laugh at (another) people perchance they� may be better than they , nor let women laugh at (other) women , perchance they may be better than they; and do not find fault with your own people nor call one another by nick names; evil is a bad name after faith , and whoever does not turn , � . these it is that are the unjust

(Surah Hujurat ۴۹ : ۱۱)

The unjust are those who have made themselves liable for Divine anger and . chastisement

Anyone who looks down upon the Muslims and considers himself superior to them is like Iblees who refused to prostrate before Hazrat Adam (a . s .) because he : considered himself superior . He said

I am better than he; Thou hast created me of fine , and him Thou didst create of� � . dust

(Surah Saad ۳۸ : ۷۶)

: The Almighty replied

That I will most certainly fill hell with you and with those among them who follows�

�you , all

(Surah Saad ۳۸ : ۸۵)

SHOW OF WEALTH IS ALSO AN ACT OF PRIDE

Flaunting ones riches and wealth before the less privileged

: people is an act of arrogance and pride . The Almighty says regarding this

Surely Qaroon was of the people of Moosa , but he rebelled against them , and We� had given him of the treasures , so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength . When his people said to him : Do not exult , surely Allah does not love the exultant . . . He said : I have been given this only on account of the knowledge I have . . . So he went forth to his people in his finery . . . Thus We made the earth to swallow up him and his abode; so he had no body of helpers to assist him against Allah , nor was he of those who can defend � . themselves

(Surah Qasas ۲۸ : ۷۶-۸۱)

It is recorded in Behaarul Anwaar that the Holy Prophet (s . a . w . s .) prohibited the , people to walk and dress in a proud manner . He said

One who wears a nice dress and feels proud of it , will be taken to a lowest level of� Hell and made a companion of Qaroon . Because Qaroon was the first proud . Due to this the Almighty had caused his house to be swallowed by the earth . So one who � . competes in the greatness of the Almighty has waged war against Him

. The Prophet (s

,a . w . s .) also said

One who frowns upon a needy person , oppresses him or looks down upon him , will�
� . be raised (in Qiyamat) in the form of an ant . And he will be assigned to Hell

(Behaarul Anwaar vol . ۱۶)

THE PROUD PEOPLE ARE INSANE

It is also narrated in Behaarul Anwaar that one day the messenger of Allah (s . a . w . s .) was passing by a group of people intent on watching something . When he (s . a . w . s .) enquired about this they said that they were watching a mad man perform funny antics . The Prophet (s . a . w . s .) said that the man is not mad , rather he was . suffering from a nervous disorder

Then the Holy Prophet (s . a . w . s .) asked the people if they would like to know who is a mad man . His companions expressed their willingness . The Prophet (s . a . w . s .) : said

The insane is the one who walks in a proud manner and looks right and left in� exultation; moving his shoulders and sides in a vain fashion; and at the same time he expects the Almighty to grant him Paradise . Whereas he is busy in disobeying Allah and people are not safe from his mischief and neither do they expect any goodness (from him . This is the (real

� . mad man

(Behaarul Anwaar vol . ٧٣)

TO SHOW ONESELF TO BE ABSOLUTELY PURIFIED IS AN ACT OF PRIDE TOO

To consider oneself the purest and deserving of honour and respect and to make a show of one�s sanctity is also a kind of haughtiness . The verse of Surah Najm . prohibits such behaviour

Therefore do not attribute purity to your souls; He knows him best who guards . . . � � . ((against evil

(Surah Najm ٥٣ : ٣٢)

: And in the same way the Almighty Allah has remarked in the following words

Have you not considered those who attribute purity to themselves ? Nay , Allah� purifies whom He pleases; and they shall not be wronged the husk of a date stone . See how they forge the lie against Allah , (like the Jew who claim to be the chosen � . people) and this is sufficient as a manifest sin

(Surah Nisa ٤ : ٤٩-٥٠)

A show of one�s knowledge and the claim of having met such and such a scholar is also an act of pride . Or to say , �I have toiled a lot to master a particular subject . � Or to flaunt one�s piety . For example to say that �for years I prayed during the nights and fasted during the day . � To say , �That person is wealthier than me but I have performed hajj and Ziarat many times . � All these claims are a show of . vainglory

Even to hint at ones greatness is not allowed . Like to allege that , �So and so person

had oppressed me and thus died an untimely death , or he is afflicted with a dreadful disease , or has became a destitute . � Because such statements are an effort to show off ones extraordinary powers . Similarly to claim that one�s prayers were . instantly answered by the Almighty

SIGNS OF PRIDE

When we speak to a person having same social status as us , regarding a fact , . ١ which is difficult for him to accept and he does not express any pleasure it denotes . that he is proud

If in gatherings and social events he finds it difficult to sit in place which is below his . ٢ . dignity or he dislikes to walk behind , then this person is proud

. If he finds it difficult to salute a person lower than him in social status , he is proud . ٣

If it is difficult for him to accept the invitation of poor people or to sit with beggars it . ۴ . is a sign of pride

If he feels it is below his dignity to purchase household items and to carry them . ۵ home , he is proud . But considering his social status and the prevailing circumstances if such an action would be the cause of criticism and backbiting among the people . there is no blame on him

If a person is averse to wearing clothes of inferior quality and desires to wear good . ۶ clothes considering them to be a sign of greatness , he is

proud . Except , as already mentioned , when inferior dress may be a cause of .disrespect to him

. If one does not like to sit together with a servant or the student , it is a sign of pride . ٧

REMEDY FOR PRIDE IN THEORY AND PRACTICE

The practical remedy for the disease of pride is that man should contemplate upon his original creation . He must keep it in mind that he is born from a despicable drop of semen , which is considered dirty by everyone . It is clearly mentioned in the Holy :Quran

: So let man consider of what he is created�

: He is created of water pouring forth

(Surah Tariq ٨۶ : ۵-۶)

He should not forget that he was born weak and helpless and whatever strength he has developed is given by the Almighty . Besides his strength and power is limited . Allah has made him susceptible to hunger , thirst and sleep . He is needful of clothing , dwelling , and several other requirements without which he would perish . He is prone . to diseases , calamities and disasters , over which he has no control

Man carries inside his body dirty substances like urine and stool; and if the Almighty . had not hidden them , their terrible stench would have made life difficult for him

It is written in the book �Adadus sin� that when Ayaz became a close confidante of the king , his detractors began to try to pull him down from this position . And one day

two of the ministers came to the sultan and said , �Ayaz has stolen a lot of ornaments and treasure and he has kept all of them in a room which he has locked . Every morning he visits that room and does not allow anyone else . Thereupon hearing this , the sultan fell into doubt and said when Ayaz comes to me tomorrow you people go there , open the door and bring here whatever he has stored in that room . The next morning these people took tools and broke the lock of the door and stepped into the room of Ayaz . They , however , did not find anything except a cotton sheet and a pair of leather slippers . They thought that the treasure must be buried underground otherwise what was the need for him to visit this room everyday if it contained only a torn sheet and old slippers . They dug the floor of the room but did not find anything . They informed the ruler and he asked Ayaz that except for a sheet and a pair of slippers there was nothing else in the room . So , why did he keep the room locked and pay a private visit everyday ? Ayaz said , �Before I became your slave I had worn that particular garb . But after joining your service I got everything . Since man is prone to disobedience and pride , I frequently visit the room and see my old dress

so that I may not fall into vanity . I should always remember that whatever I have is due to the favour of the king and it is all given to me as a loan . After that I begin my .job of the day

Indeed , there are countless weaknesses of man that do not allow him to reach his desires . Just as man desires to have knowledge about a lot of things , but it is not possible for him . He wants to remember something but he forgets it . He prefers to forget a particular sin but he could not do so . He tries to concentrate on something and to get rid of worries and doubts , but he does not succeed . And he is attracted towards those things in which there is destruction for him , and dislikes those things .which are beneficial to him

Apart from this he is in constant dread of losing something which is dear and precious .to him , like wealth or children or his physical powers

:The Almighty Allah says

And they control not for themselves any harm or profit , and they control not death� � . nor life , nor raising (the dead) to life

(Surah Furqan ۲۵ : ۳)

In brief , man is a mortal who has no control over his capabilities or susceptibilities . It is a fact that he is always in fear of death and there is none that can save him from .death

? AFTER DEATH , WHAT

The

challenges a man faces during his life do not come to an end with death . After death , he will have to face divine justice . He would be interrogated regarding all his major and minor acts . The details of this questioning are mentioned in the Holy Quran and .traditions

It is very likely that the people who occupy a high position from the worldly aspect will be degraded and lowly there , and the powerful people of this world will be utterly insignificant in the hereafter . Numerous beautiful faces will appear horrid in appearance . They will be so terrible that , dogs and pigs will be better than them . No individual knows about the Hereafter and the kind of end there is in store for him; whether he shall be from the evil ones or the righteous , whether he would be honourable or degraded , whether his face will be black or shinning bright . Whatever has been described about the circumstances of the people at that time are applicable equally to all , whatever their areas of activity or circumstances on earth . If a person ponders over these facts he will be convinced that it does not befit a human being to commit sins and be proud and arrogant . How can a man claim greatness and importance when he is surrounded by all kinds of uncertainties and susceptibilities ? ? Can there be a bigger farce than the claim of ones own greatness

WE SHOULD KEEP IN VIEW THOSE WHO ARE GREATER THAN US

Some elders

have given detailed cures for pride . They say that Pride is a condition which is created when one keeps in sight those who are lower and ignores those who are higher than us . A person who has a slave is in a higher position than the slave . He is in command of the situation and the slave cannot disobey him . The slave has to carry out the commands given to him . If such a person only thinks of his own superiority over the slave , he will become proud . But if the person realizes that with respect to Allah , his own position is like that of his slave; Allah is the creator and he is the created . Allah has full control over him; in fact absolute control , which he can never have over his slave . He has to be subservient to Allah and carry out His commands . With this idea firmly in mind a person is bound to become modest and humble towards the creatures of Allah , very much like a person who in a fit of anger , not only speaks harshly to the person who has caused him consternation , but also with those who are . not responsible for it

No one is justified in being proud . Allah is Supreme . All Might and Power is with Allah . Allah is not subservient or indebted to anyone , except for Allah it does not befit anyone to be proud for

. any reason whatsoever even if they are the carriers of Arsh like Israfeel and Israel

It is also said that one who feels he is having the slightest worth before Allah , is : actually considering himself superior . The Almighty Allah says

� . And that do not exalt yourselves against Allah�

(Surah Dukhan ۴۴ : ۱۹)

(. HUMILITY OF THE PROPHET (S . A

Some special characteristics of the Holy Prophet (s . a . w . s .) : He never got angry with anyone for personal reasons . He sat on the ground and ate on the ground . It often happened that a maid would come to fetch him for help needed by anyone . anywhere . Whenever he came home he helped his family members

(Biharul Anwar Vol . ۶ pg no . ۲۰۴)

THE BASIC CAUSES OF PRIDE MUST BE REMOVED

The causes of pride can be the possession of knowledge , wealth , goodness , beauty , . physical power , position , status and lineage

Any discerning person will realize that being proud of beauty or physical strength is foolishness , because these can be easily lost with age , accident or disease . It is wisdom for a person to keep in mind his final fate , which is death and consider of . what use his beauty , physical strength and elegance will eventually be to him

Pride over ones lineage is equally senseless . If it is worldly , it has no significance for the hereafter and if it is truly spiritual , the ancestors could not have attained that superiority but for being humble towards Allah and His creatures . The progeny that wishes to associate itself with the superiority of these ancestors can only do so by being humble to Allah and His creatures as exemplified by their elders; there is no . question of being proud of this lineage whatsoever

A person of knowledge , whether worldly

or religious , who is proud of his knowledge , is a person without merit . He has not realized the most important fact , that his knowledge should have taught the limitation of his knowledge , and how insignificant is what he does know as compared to what is left to be known . Isaac Newton a famous scientist who formulated several laws of physics and discovered the force of gravity said this of himself : �I am like a child collecting pebbles on the sand , while vast ocean of truth lies undiscovered � . before me

A person with knowledge of religion and the hereafter , in fact will be extremely humble , because he will realize his own loneliness , he will know that the accountability of his actions has increased seventy fold as compared to the actions of a person without knowledge . He will have the added burden of the responsibility to spread his knowledge and benefit the ignorant . He will therefore be in awesome fear : of Allah . The Almighty Allah says

Those of His servants only who are possessed of knowledge fear Allah; surely Allah� � . is Mighty , Forgiving

(Surah Fatir ۳۵ : ۲۸)

If instead a person with religious knowledge is proud of it , then he has failed to grasp : the essence of the knowledge and the Almighty Allah says of him

� . Is as the likeness of the ass bearing books�

(Surah Juma ۶۲ : ۵)

Balam Baoor who was a non-practising scholar is compared

to a dog . If a scholar ponders and contemplates , indeed the argument of Allah has been exhausted on him and there is mighty responsibility on his shoulders . That is seventy sins of an ignorant person will be forgiven while a single sin of a scholar will be accounted from him . Thus there should be increase in humility and modesty if his knowledge increases . And not that he should be a prey for pride and vanity.

WHAT APPLIES TO KNOWLEDGE IS ALSO APPLICABLE TO GOODNESS

A deed performed with sincerity and humility is the essence of obedience and of great value and significance . If it is performed with pride , it is like a lifeless face , which is not worth anything . A good deed is beneficial only if the Almighty accepts it . No one knows whether his good deed has been accepted by Allah or it has been rejected due to lack of sincerity or piety . Therefore , like knowledge , a good deed must also be a cause for humility instead of pride and vanity . Regarding the qualities of the believers , the Almighty Allah says:

�And those who give what they give (in alms) while their hearts are full of fear that to their Lord they must return. �

(Surah Mominoon ۲۳ : ۶۰)

PRIDE ON ONES WEALTH IS FOOLISHNESS

It is equally stupid to be proud of wealth and position . Like other worldly acquirements these are also transitory and can be easily lost overnight . Besides Allah may give wealth and position to a person in order to test him . It is possible that these worldly bounties given by Allah makes the person proud , oblivious of the needs of the poor and harsh and disrespectful towards others . It is also possible that such a person in lure of wealth will not care for his religious obligations . He may earn wealth unlawfully and spend it unlawfully in wasteful and luxurious ways . All such people have failed the test to which they were

subjected by Allah . They have incurred the displeasure of Allah and will face severe chastisement . So wealth is actually a calamity for these people and certainly not a thing to be proud of . Worldly possessions are a bounty only for those who realize that these are a trust with them to be utilized in a manner to gain the pleasure of Allah . : The Almighty says

, Do they think that by what We aid them with of wealth and children�

� . We are hastening to them of good things ? Nay , they do not perceive

(Surah Mominoon ۲۳ : ۵۵ � ۵۶)

� . And know that your property and your children are a temptation�

(Surah Anfal ۸ : ۲۸)

POST , TITLE AND STATUS ARE ALL TEMPORAL

There are many incidents of the past people illustrating the unreliability of all these worldly glamour . And an incident is recorded in the book Habibus Sayr . That when Umroo bin Laith with ۷۰ , ۰۰۰ trained warriors came to confront Amir Ismail Sasanid with his ۱۰ , ۰۰۰ soldiers and when the war cries and the bugle etc . were raised the horse of Umroo bolted and took him into the rows of the enemies . In this way Amir Ismail became victorious without fighting . He confined Umroo in a tent . It is said that Umroo perchance saw one of his past students . Umroo called him and said that he was very hungry . The student at once brought for him a piece of meat . Since there

was no vessel he put the meat in the pail of the horse and lit a fire below it . Then he went away on some errand . By chance a dog passed by . When it put its head in the pail the steam of stew made its mouth hot . When he tried to quickly remove its head the handle of the vessel was caught in its neck and it ran away with all the things together . When Umroo began to laugh at this scene a sentry asked him why he was amused ? Umroo said that once my commander had complained that your kitchenware could hardly be carried on ٣٠٠ horses . And today I am seeing that a dog . is easily carrying it away

An identical incident is related about Marwan Himar the last of the Bani Umayyah rulers . In ١٣٢ A . H when he came face to face with Saffah at Aabezaab , the battle lines were already drawn . He got down from his horse to ease himself and the horse bolted and went to his army . His men thought that Marwan was killed and his horse had returned . They became fearful and dispersed from there . Marwan was finally � . killed and it was said : His power went out through his urine

Apart from this , it is famous about the Abbasid Caliph who used to beg in the Jame Masjid of Baghdad say : O people ! Have mercy on the

. one who was ruling over you till yesterday and today he is begging from you

SUPERIORITY OF HUMILITY

The importance and significance of humility as a human characteristic can be judged by the fact that the Almighty Allah has commanded His Messenger to practice humility :

� . And make yourself gentle to the believers�

(Surah Hijr ١٥ : ٨٨)

. And He praised His servants who have imbibed this quality in the following words

And the servants of the Beneficent God are they who walk on the earth in� ��humbleness

(Surah Furqan ٢٥ : ٦٣)

In the Shiite traditions the Imam has to be superior in every quality , including humility : . Amirul Momineen Ali (a . s .) says

If it has befitted Allah to allow some of His creatures to be proud he would have� permitted it for His special servants , the saints and the prophets . � But the Being of the Almighty is pure from all bad qualities . He made pride detestable for them and liked humility for them . Thus they kept their chests near the ground , their foreheads smeared with dust they continued to bow down before the believers in humility and � . remained in a weak condition on the Earth

: The Holy Prophet (s . a . w . s .) says

The best person near me on the day of Qiyamat and the most proximate to me will� � . be only one who has the best behaviour and is most humble

(Beharul Anwar)

. Imam Ja�far as-Sadiq (a . s

: says (

There are two angels in the heavens who are appointed on the people so that one� who is humble may be exalted in status by them and one who is proud and arrogant . may be degraded and humiliated by them

(Al-Kafi Vol . ٢ , Chapter of Pride)

, Amirul Momineen Ali (a . s .) says

Pride is that from which Allah has protected His believing servants through Prayer ,� Zakat and fasts on the appointed days . So that their organs and body parts may have peace , the glance is cast down by a feeling of helplessness , humiliates the self , making the hearts humble it removes ego from them . Because the delicate parts of the body are smeared with dust during the Sajdah . And the seven special parts fall on the earth and express their lowliness . And in fasting the stomach touches the back in � . obedience to His command

(Nahjul Balagha , Khutba Qasiya , ٩٢)

WORSHIP DESTROYS PRIDE

The primary aim of worship is to create humility and destroy pride in us . Acts of worship are therefore to be performed in the prescribed manner to be acceptable to Allah . Worship which is accompanied by Pride is never accepted by Allah . Worship denotes obedience and submission to Allah . It is not meant to show oneself to be . great and superior

THE MEANING OF HUMILITY AND ITS KINDS

Humility is a condition of the mind wherein one fully realizes ones own insignificance . and the fact that one is utterly lowly and worthless

There are three areas of humility : Humility and lowliness towards the Almighty Allah , humility and lowliness towards the Prophet and the Imams (a . s .) , and humility with . people

Humility with the Almighty is the realization that our very existence and everything associated with it is from Allah . All the unlimited bounties that Allah has bestowed on us are through His grace and kindness and not because we deserve them or have any right on them . This realization creates a feeling of humility and lowliness towards Allah which is to be expressed by continually seeking Allah�s pleasure through sincere obedience , worship and good actions . To be aware that we are not really able to worship Allah as He deserves to be worshipped and to be aware of our severe limitations in fulfilling our duties towards the Almighty because of our ignorance and lapses . Our humility is also expressed by an intense feeling of gratitude towards our creator , for the many favours He has bestowed upon us and to be continually thankful to the Almighty . It is recommended that whenever we are reminded of the past bounties we should perform prostration of thankfulness . Divine favours should be regarded as honourable and sacred , as , they are bestowed on us from our Lord and Creator . Traditions of

our Masoomeen (a . s .) emphasise the utmost respect we should have for the sustenance that we get from our Lord . When you sit you must sit with humility like a slave and eat like a slave . The Holy Prophet (s . a . w . s .) , when eating used to sit in a position of Tashahhud during prayer . The etiquette according to Masoomeen (a . s .) to be observed while eating , is , that we do not eat at the table , instead we remove our shoes and sit with respect on the ground . We pay special respect to bread . All the members of the household , both men and women and servants should sit at the same dinner spread (dastarkhan) . It is not advisable that anyone should be served separately . We start to eat with Bismillah and end with Alhamdolillah , and more . important , to be aware and attentive towards the One Who is the Provider

The respect we accord to food is such , that even if some food does not suit somebody�s health , one should not say that the �food is harmful� or �the food has made me sick� . He should rather say �My health was not suitable for this . �food� or that �I consumed it at an inappropriate time

Humility before the Almighty is to show respect and honour for all things connected with the Almighty . The names of Allah are

not to be touched without Wuzu , nor any disrespect shown to them by being thrown
. or trampled upon , nor should one sit with the legs stretched towards them

Mosques are sacred places of veneration . We should feel the utmost respect for
: them and express it in every way possible . As Allah Himself says

� �Indeed the mosques are for Allah�

Accordingly to spit in the mosques or to enter with foul odour , to speak loudly and to speak of worldly matters in a mosque are all against the norms of a respectful
. attitude

(. HUMILITY BEFORE THE PROPHET (S . A .) AND THE IMAM (A . S

The most eloquent expression of humility and helplessness before Allah is humility and a feeling of lowliness before the Holy Prophet (s . a . w . s .) and the Imams (a . s .) . They are the great signs of Allah , Allah�s representatives and Caliphs on the earth . We should feel the utmost respect for them and express it in every way possible . Humility before them is humility and helplessness before Allah . We must not touch their blessed names without ritual purity . We must not pray Namaz facing their graves . We must utter their names respectfully and recite blessings and salaams on them . Some scholars did not even utter the names of the fourteen Infallibles
. (Masoomeen) (a . s .) without being with Wuzu

It is narrated that when Imam Ja�far as-Sadiq (a . s .) spoke the name of Hazrat
. Muhammad (s

a . w . s .) , he used to bow so much that his face used to reach to the thighs . In the same way respect and honour to the scholars and Sadaat is humility to the Imams . (. and the Prophet (a . s

HUMILITY WITH THE PEOPLE

All the human beings are equal with respect to their creation . All are creatures of Allah , and Allah is the One Who sustains and nurtures us all . All of us are under His protection , His vigilance and His jurisdiction . So it does not befit any human being both by logic and rules of Shariah to consider himself superior to any other , and to feel proud about it . Nor does he have a right to expect anybody to be humble and . submissive to him

The only superiority that one human being has over another is on the basis of piety . But some people are superior because of their position and we have been commanded to show respect and humility towards them . The most outstanding example is that of parents . Honouring our parents and being humble before them is honouring Allah and being humble towards Him . Besides parents one has to give due respect to a believer . A believer has a special dignified position as he has a special link with the Almighty . Honouring a believer and being humble towards him is also equivalent to honour and humility for Allah . Imam Muhammad Baqir

,a . s .) says)

The honour of a believer in the view of Allah is greater than the honour of the� � . Ka�ba

The respect and honour for all signs connected with the Almighty like mosque etc . have already been discussed . In the same way one should show respect and humility . towards scholars , teachers , elders of the community and guests

IT IS NOT CORRECT TO BE HUMBLE BEFORE A DISBELIEVER OR A TRANSGRESSOR

It is not advisable to be respectful and humble towards non-believers . One should not deal with them at a level of equality or superiority . A disbeliever is not deserving of respect because he does not acknowledge Allah , the Supreme Being and in effect has degraded himself to a despicable position of those who openly defy Allah; like the disbeliever who proclaims his disbelief with impunity , and the sinner and transgressor who sins openly and brazenly , the oppressor , and the one who insults the signs of Allah; these are the people whom we should treat with anger and harshness , for the . sake of Allah

Thus we must be humble and lowly before the believer and high and arrogant before the disbeliever . If any believer accords respect to a disbeliever , it is , as if he has preferred disbelief to faith in the Almighty Allah . That is he has acted in a contrary manner . Because honour is for Allah , the prophet and the believers . (Surah . (Munafiqoon

, Ali (a . s .) says

The Messenger of Allah�

� .s.a.w.s.) has commanded us to behave with sinners in an acerbic way)

(Wasaelush Shia, Kitab Amr bil Ma�roof)

IT IS ALSO IMPROPER TO BE HUMBLE TOWARDS AN ARROGANT PERSON

Doubtlessly we must never be humble towards an arrogant person who considers everyone else degraded. Because first of all it is a kind of insult to behave humbly towards a conceited person and it is a despicable act according to reason and religious law, secondly, humility towards an arrogant person will increase his conceit. It is possible that if we are arrogant and break off relation with a conceited person, avoid business dealings with him he may reform himself and give up his arrogant behaviour. We would then have executed successfully the dictates of Nahy Anil Munkar. Our behaviour towards arrogant people should be as directed by the Holy Prophet (s.a.w.s.) in this hadith: �Whenever you meet humble people from my Ummah you must meet them with humility and you must behave arrogantly with the arrogant people. Because your arrogance towards them will be a cause of their .disrespect

It is entirely reasonable and understandable that one would not want to be humble towards an arrogant person, one would in fact be inclined to reciprocate with arrogance. Such reciprocal arrogance is permissible by our religious laws, as is .evident from the hadith quoted

THERE IS A DIFFERENCE BETWEEN NOT BEING HUMBLE AND BEING PROUD

In the present discussion we are commanded by our religious laws to be arrogant and harsh towards disbelievers, transgressors and conceited people and not to show any .humility or respect to them

A subtle point of great significance has to

be emphasized here . It must be entirely clear to us that the anger and arrogance that we exhibit is entirely in obedience to the commands of our religion according to which we have to be enemies with those who are enemies of Allah . In no way do these commands imply that we should really believe ourselves to be superior to the sinners . At no stage should a personal feeling of pride and superiority over the sinner ever enter our hearts . At every stage we have to be aware that both they and we are helpless at the mercy of Allah . Salvation is for whomsoever Allah may choose to give Taufeeq . It is possible that Allah may give Taufeeq to the sinners to do Tawbah; and they are redeemed . So it must be amply clear that the arrogance and anger we have to exhibit is only in obedience to what our religion expects of us and not because of . any real feeling of pride and superiority

To clarify that there is no difference between being angry and not being proud we present an example below . Whenever the king orders one of his servants : �Whenever my son misbehaves you must express displeasure and beat him . � Thus if the servant finds the son misbehaving it is his duty to beat him and express his displeasure . If he doesn�t he has not obeyed the king�s command . Though the servant does not have pride and does not

consider himself greater than the Prince . Rather he knows that the son is having a higher status and is closer to the king . And if anger and pride comes together , we . must know that it is not for the pleasure of Allah . It is due to the selfish desires

PRIDE AND OBEDIENCE ARE NOT COMPATIBLE

Our aim should be to impress upon them the greatness and supremacy of Allah , of which they are oblivious , and to make them realize that arrogance befits the Almighty only to Whom we are all subservient . Our arrogance , is then an act of worship and a means to get nearness to Allah . But beware , if a slightest element of self importance and pride gets into our hearts , this very act is directed by Shaitan . Such is the significant difference between an act performed for Allah and the very same act . performed for self

ANOTHER POINT OF CAUTION

Sometimes it happens that in the process of preventing evil , the person himself gets . involved in perpetrating evil , either due to selfishness or an imbalanced approach

TO HONOUR A WEALTHY PERSON FOR HIS WEALTH IS A PATH TO DESTRUCTION

To show humility towards the rich people because of their wealth and property is severely prohibited in the Quran and traditions . The Almighty Allah says in the Holy : Quran

And do not stretch your eyes after that with which We have provided different� classes of them , (of) the splendour of this world�s life , that We may thereby try ��them

(Surah Taha ۲۰ : ۱۳۱)

Any person who respects the rich for his riches and belittles himself before him , considers wealth to be of consequence and is heedless of the supremacy of Allah . , Hazrat Ali (a . s .) says

One who goes to a rich man and behaves with him with humility , the Almighty Allah�

. �destroys two third of his faith

(Behaarul Anwaar , vol . ١٥)

Faith has three aspects : Faith in the heart , faith expressed verbally by confession of testimonies , faith demonstrated by actions , by fulfilling obligatory acts and avoiding prohibited ones . In the same way humility before wealthy people is sometimes with heart and sometimes otherwise , like with the tongue etc . ; and sometimes it is by physical obescience . Greedy people are more humble to the rich and speak sweet words to them and show themselves to be inferior . Their two third faith is wasted . If they express humility

by physical obescience , like kissing their hands and feet etc . , their whole faith is destroyed . Because he has done everything he could do for a human being and has . not left anything for Allah

THE HUMILITY OF THE RICH AND THE PRIDE OF THE BEGGAR FOR THE PLEASURE OF ALLAH

: Amirul Momineen Ali (a . s .) says

It is good for the rich to show humility before the poor to seek reward from Allah , but . better than that is the haughtiness of the poor towards the rich with trust in Allah

(Nahjul Balagha saying ۴۰۶)

The poor can behave with arrogance towards the rich not because he considers himself superior or due to any feeling of pride but because of their trusts and faith in Allah , and on the basis of this conviction that they are needless of other people and their total reliance is on Allah Who is the owner of the treasures of earth and heavens .

It is mentioned in the book Layalil Akhbar that one day a rich man came to the Holy Prophet (s . a . w . s .) dressed in expensive clothes and sat down in the assembly . After that a beggar dressed in tattered clothes arrived and sat next to the rich man . The rich man pulled away his dress and moved away a little bit . The Holy Prophet (s . a . w . s .) asked if he was worried that his poverty may reach him . The rich man said , . �No� ! The Prophet (s

a .) asked him if he feared that his wealth will decrease and reach that beggar ? �No� , he said . The Prophet (s . a .) asked him if he had moved away fearing your . clothes will become dirty ? � Again he replied in the negative

Then why did you behave like that ? � asked the Messenger of Allah (s . a . w . s .) .� He said , �My natural tendency is to regard every good deed as bad and every evil deed as good but now I reform myself . I wish to give half my wealth to this poor person . � The Holy Prophet asked the pauper if he would accept it . The pauper refused saying that he feared he might also fall into pride like the rich man . It must be borne in mind that arrogance towards the rich is only with respect to riches . As far as faith is concerned , we have to be just as humble to a believing beggar as to a . believing rich man

HUMILITY SHOWN DIFFERS FROM PERSON TO PERSON

In general we have to have a balanced approach in all our actions and dealings with no excess in either direction . The same applies to humility . Humility also should be within limits . Excessive humility is degrading , and a believer should not do anything to compromise his honour and dignity . The degree of humility we show also depends upon the person concerned . For

example it would be ridiculous to show the same degree of humility to strangers that we show to our parents and relatives . Similarly respect for scholars who practice what they preach and Sadaat etc must be more than respect for other people . The leaders of the community must be paid more respect than commoners . Actions which are appropriate with the parents and scholars etc , like kissing of their hands , are not . to be practiced with other people

It is narrated in Safinatul Behaar from Imam Hasan Askari (a . s .) that one day a religious person from among his companions visited Amirul Momineen Ali (a . s .) with his son . Ali (a . s .) stood up and accorded great respect to him and ordered Qamber to arrange for dinner for them . They ate together , then Qamber brought a pot of water and a towel to wash their hands . Ali (a . s .) picked up the water pot and wanted to wash the hands of the guest when he protested . How is it possible for a slave to , allow his master to serve him ? Ali (a . s .) asked

What if by washing hands my Lord and master will be pleased with me ? You wash � � . your hands as if Qambar is pouring out water for you

(. These words compelled the companion to have his hands washed and Ali (a . s

poured out water for him . After this Ali (a . s .) gave the water pot to his son Muhammad bin Hanafiyya and told him to pour out water for the son , so that the : status of the father and the son is not made equal . He (a . s .) said

If the father had not come with the son I myself would have poured water on his� � . hands . But could not do so in the presence of the father

If Amirul Momineen (a . s .) had washed the hands of the son himself , the status of the father and son would have been equal . But Ali (a . s .) upheld the dignity of the father by not washing the hands of his son after he had washed the hands of the . father

SIGNS OF HUMILITY

A humble person will not mind sitting behind everyone in a gathering . He will be the one to initiate salutations . He will give up arguments and squabbles even if he is in the (right . He will not like to be praised for his piety . (Safinatul Behaar

: Amirul Momineen Ali (a . s .) says in his bequest

It is necessary that you make humility a habit because it is one of the greatest� � . worship acts

(Safinatul Behaar)

It is mentioned in Safinatul Behaar that after every ritual prayer , Moosa Ibne Imran used to touch both his cheeks on the ground with utmost

humility before the Almighty Allah . Due to this the Almighty Allah gave him the status . (of Kalimullah (One with whom Allah spoke

: Imam Ali ar-Reza (a . s .) says

Humility is that you give to the people what they like so that they may also give to you .

Hasan bin Jaham asked Imam Ali Reza (a . s .) what was the standard of humility and : what was its nature ? Imam (a . s .) replied

There are some grades for humility one of them is that a person should understand his value and do everything according to that . Rather he should come down a little bit with perfect consciousness . He should like for others only those things that he likes for himself . If someone is bad to him he reciprocates with goodness and he must . swallow his anger and forgive the people . Allah certainly like those who do good

OUR IMAMS (A . S .) WERE HAVING UTMOST HUMILITY

It is recorded in Safinatul Behaar that Imam Moose Ibne Ja�far (a . s) said Salaam to a black Sudanese as he passed by him . Then he went near him and spoke with him for sometime . After that he said : Tell me if there is anything I can do for you . People said : O son of the Messenger ! You go towards such a person and ask about his needs : while he is more needful than you ? Imam (a . s .) said

He is a servant

of Allah too and our brother in faith . Both of us have got the best father , Hazrat Adam , the father of humanity and both of us are bestowed with Islam , the best religion . May be time would render us more needful than him so why should we feel proud of ? ourselves

PRIDE MUST BE COMPLETELY ROOTED OUT

Muhammad bin Muslim was one of the rich nobles of Kufa and was a companion of Imam Muhammad Baqir (a . s .) and Imam Ja�far as-Sadiq (a . s) . One day Imam : Baqir (a . s .) said

! O Muhammad ! Be humble

When he returned to Kufa from Medina he took a container of dates and a balance and sat outside the mosque . He called that whosoever wanted dates could purchase them from him . (He was doing this to destroy his pride) . His relatives came and said that by acting in this manner he was causing insult to the family honour . He said that his master had ordered him to do this and he could not disobey his command , and he would not move from the place till he has sold out the stock . His relatives said that if he indeed wanted to buy and sell he should go to the place where wheat is ground into flour . He agreed to it and procured a camel and a mill stone and started the flour mill so that by this occupation his pride would be destroyed and

. that he would see himself as a common person

(Safinatul Behaar quoted from Ikatisaa)

TO WAR AGAINST MUSLIMS . ۳۴

to war against muslims

. (The thirty fourth greater sin is to fight against the friends of Allah (Muslims

Amash narrates from Imam Ja�far as-Sadiq (a . s .) and Fazl ibn Shazaan who narrated from Imam Ali Reza (a . s .) that Quran has clearly mentioned chastisement : for this sin and indicated the Shari punishment in Surah Maidah ۳۳-۳۴

The punishment of those who wage war against Allah and His apostle and strive to make mischief in the land is only this , that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be exiled; this shall be as a disgrace for them in this world , and in the hereafter they shall have a , grievous chastisement

Except those who repent before you have them in your power; so know that Allah is . Forgiving , Merciful

In Minhaj it is written that in the ۶th year of Hijrah a group from Awniyah and Akal came to Holy Prophet (s . a . w . s .) and accepted Islam and stayed on with him (s . a . w . s .) . But when the climate of Medina did not suit them , they fell sick . The Holy Prophet (s . a . w . s .) was informed about their condition and he gave them permission to reside on the outskirts of Medina

where camel milk was available in plenty at a place called �Jabalul Eier . � In this way they may stay there for some time and drink the milk and urine of camel to cure .their disease and become healthy once more

They left for the valley and stayed for some time and regained health . One day they hatched a conspiracy and stole ۱۵ camels of the Holy Prophet (s . a . w . s .) and returned to their tribe as Murtad (renegades) . When the news reached Medina , Yasar , a servant of Holy Prophet (s . a . w . s .) chased them with a few people and caught up with them . The two groups fought with each other . Yasar was captured , his hands and legs amputed , and eyes and tongue were pierced with thorns . At last he achieved martyrdom . When the Holy Prophet (s . a . w . s .) came to know of this he sent Karbaz bin Jabir after them . He captured all of them and tied their hands and legs and brought them to the Holy Prophet (s . a . w . s .) . At this juncture the above verse was revealed and the Messenger of Allah (s . a . w . s .) ordered the amputation .of their hands and legs and had them crucified

(. There are various other traditions of Imams (a . s

. on this topic with slight differences

? WHO IS AN ATTACKER

According to the jurists an attacker (Moharib) is one who carries weapons; like sword , spear , dagger , gun , wood , stone etc . to frighten the Muslims and rob them of their wealth or shed their blood . It is immaterial whether he does it alone or with a group of people or whether he succeeds in his aim or not . That is , whether people get frightened or not , or whether he takes their wealth or not , whether he kills them or not , if he carries a weapon he is an attacker . And it makes no difference whether he is on the seas or land , in a city and a crowded place , or in a desert like a wanderer; or whether he carries the weapon during day or at night and whether he enters the (Muslims� houses forcefully and attacks them , in all cases he is a Moharib (attacker

It is in Kafi that Surat bin Kaleeb asked Imam Ja�far as-Sadiq (a . s .) regarding a person who comes out of his house for mosque or any other place and suddenly someone catches him from behind and beats him and snatches his clothes . Imam (a . . s .) said such a person is Moharib (attacker) and the verse is applicable to him

There is no difference if the attacker is a Muslim or a non-Muslim , a man or a woman , is

in an Islamic city or non-Islamic area . We should note that �attacker� doesn�t mean that he only fights a war against Muslims . Creating mischief in the land and disturbing peace or spreading fear or using weapons to kill or threaten people makes .one an attacker

In short a Moharib is one who attacks the life and property of Muslims using weapons .and one who destroys peace and harmony

(. TO WAR AGAINST ALLAH AND PROPHET (S . A

In the Quranic verses it is said that fighting against Muslim means fighting a war against Allah and Prophet (s . a . w . s .) . This is due to the respect and high status accorded to Muslims . In fact any dealings with them are like dealings with Allah and Prophet (s . a . w . s .) . This is because they are connected with Allah . It is also possible that it is so because Muslims are closely linked with Allah through the Prophet and to cause harm to Muslims or to take away their property or shed their blood is prohibited by Allah and His Prophet (s . a .) . Whoever acts against the divine .(command is an attacker (who has fought against Allah and Prophet

: Imam Ja�far as-Sadiq (a . s .) said

Allah says : One who hurts My believing servant has declared war against Me , and� � . one who respects a believer has secured himself from My wrath

(Kafi vol . ۲ , pg . ۳۵۰)

He also said

:

� . Whoever humiliates my friend has openly waged war against me�

(Kafi vol . ۲ , pg . ۳۵۲)

PUNISHMENT FOR A MOHARIB

As mentioned in the above verse one of the following four punishments may be accorded : to kill , to crucify , to cut off hands and legs , or to exile the attacker/s from the city .

In Burhan Qur�an pg . ۱۸۸ it is mentioned that according to religious terminology �attacker� refers to a person who frightens people , creates inconvenience in a city or desert , whether he is weak or strong , a man or a woman . In all cases such a person is a Moharib (attacker) and when the attack is directed against Muslims according to Qur�an it is equivalent to waging war against Allah and Prophet (s . a .) , and Quran says regarding it

�The punishment of those who wage war against Allah and His apostle

After this verse the above book says : Respected readers ! At this juncture let us examine the false allegation of the modernized liberal people who say that the penal code of Islam is barbarous . Why is it that these people have reserved their sympathy and emotional feelings for murderers and robbers . Why is it that they do not sympathise with the victims of these cruel people ? In most cases the victims are women and children , who are targeted by these beasts . Is there any difference in exterminating such elements to preserve peace and harmony with the destruction

of germs to guard the society from deadly diseases ? Would any sane person criticise a doctor for being cruel if he kills the disease germs with an injection ? There is no doubt that every fair person would consider this a mercy for the society and an act of justice . It is also necessary to mention that the Merciful Maker of Islamic Law has not . overlooked mercy and beneficence even with regard to a criminal offence

In Tafseer Majmaul Bayan under the explanation of the concerned verse is a narration from Imam Muhammad Baqir (a . s .) that the punishment of an attacker is according to the seriousness of his crime . If he has committed a murder he is put to death , and if in addition to murder he has plundered wealth , he is first executed and then crucified . If only wealth is plundered without killing anyone , his punishment is severing of hands and legs . If his crime was to spread unrest , or to waylay people , his punishment is exile . This tradition clearly states that the law of Islam has prescribed punishment of an attacker according to the enormity of his sin and this itself shows mercy to a criminal . Moreover Islam has not restricted itself to this beneficence but also stipulated that if the attacker repents before being caught , he is exempted from punishment . He is only responsible for the property he has stolen .
And Surah Maidah

. verse-۳۴ proves this

On page ۱۸۵ it is mentioned that the aim of heavenly law for human society is that the five basic and important things like life , faith , wealth , lineage and honour of people should be protected from any attack . An attack on these five basics can result in war and bloodshed . There is no doubt that such discipline cannot be accomplished with orders and prohibitions (Amr and Nahy) alone . The only effective deterrent is the fear . of punishment

The great Muslim philosopher , Abu Raihaan Biruni in the book Tahqeeq Ma Lil hind writes that according to Hindu and Christian beliefs , violence of any kind should be avoided and criminals should be dealt with lenient methods . According to them the philosophy of offering the other cheek , and praying for the forgiveness of the evil doers is more effective in reforming them . But practical experience shows that not everyone is impressed with this philosophical attitude and most criminals can only be compelled to avoid evil through fear of strict punishment . The following verse gives : the Islamic thoughts regarding retaliation

And there is life for you in (the law of) retaliation , O men of understanding , that you . may guard yourselves

(Surah Baqarah ۲ : ۱۷۹)

This verse is addressed to the men of intellects who are concerned about the hereafter and who are aware of the value of this life . The verse says that human life and society is related to law

of retaliation . Knowing the precise nature of punishment prescribed for a particular crime acts as a deterrent for committing it . Islam has specified penalties for serious crimes like murder , adultery , stealing , fighting , drinking , apostasy which are responsible for the decadence and destruction of civilisations . Whereas there is no prescribed punishment for minor crimes and it is left at the discretion of the judge (Haakim-e-sharaa) . He bases his judgement according to the circumstances and (other factors related to the criminal . (End of quotation from Burhaan-e-Qur�an

The philosophy of retaliation is further explained as follows : Life is balanced by discrimination between good and evil and Allah�s law of balance has to be observed and enforced . Therefore the guilty should be punished and the people against whom the crime has been committed should know what punishment has been given and how it is carried out . In this way the boundaries of transgression are clearly marked . and made known

The details regarding the penal code are mentioned in the traditions . Regarding this there is a tradition in Al Kafi narrated from Umroo bin Uthman Madayani that Imam Ali Reza (a . s .) was asked regarding the ۳۳-۳۴ verses of Surah Maidah as to which crimes make one liable for above-mentioned four penalties . Imam (a . s .) said that when one wars against Allah and His Prophet (s . a . w . s .) , spreads mischief in the land

kills someone and plunders his wealth , he is to be killed and crucified . If he robs , people without killing his right hand and left leg or left hand and right leg should be cut off . If he takes up weapons to war against Allah and His Prophet and try to spread mischief in the land but doesn�t kill anybody nor plunders any wealth he should be .exiled

Imam (a . s .) was asked how such people can be exiled he (a . s .) said : He shall be expelled from the city where he has committed the crime and sent to another town and the people of that city should be informed that this is an exiled person . They must not associate with him or have any dealings with him , nor should they eat or drink .with him . This should continue for a year

As in our age these penalties are not implemented , it is not necessary to dwell into .the details and narrate more traditions on this topic

When a Moharib (attacker) repents sincerely before being arrested the above-mentioned penalties are not applicable for him . If he is in possession of plundered wealth it should be returned to its rightful owner . If he has committed a murder , the law of retaliation should be applied , except in the case where the victim of the crime .himself pardons him

DEFENDING FROM ROBBERS

(An armed robber is the same as an attacker (moharib

and the owner of wealth has the right to defend himself . If in this engagement the robber is killed no compensation is payable . If protecting some property is wajib or if the robber attacks the honour then it is wajib to defend to ones utmost capacity except if there is risk of losing ones life . If the thief has the intention of killing it is wajib for the owner of the property to defend himself . If it is not possible he should flee or hide himself or use any other way so that his life is protected and if it is the case of a thief without weapon then too the thief is a Moharib (attacker) . So whatever rule is prescribed for armed robber will also apply to him except that the penalty of Moharib is not applicable to him . If all the conditions of an attacker are found in the thief then the full penalty will be accorded to him , and if all conditions are not found , then only exemplary punishment should be given to discipline him . Such a robber is �Mustalib� (one who openly loots people and runs away) or �Mukhtalis� (One who steals quietly) . The religious jurist (Hakim-e-Shara) is authorized to award . whatever punishment he considers suitable . The thief could be beaten or imprisoned

A man snatched an earring from the ear of a girl and ran away . He was presented before Ali (a . s .) . Ali

a . s .) said : His stealing and robbery is apparent and not hidden from people ,) therefore the penalty for stealing , that is cutting of hand , cannot be applied to him; rather he should be beaten and given exemplary punishment . Therefore he was beaten and imprisoned . The third kind is �mukhtaal� means one who betrays and in a tricky manner takes away the wealth of someone . Like faking certificates to trick people into parting with their wealth . It is necessary that all such people be punished . with exemplary punishment

EATING OF CARRION , PORK , AND BLOOD .۳۵

explaination

The thirty-fifth of Greater sins is consuming carrion , pork and blood and all those things on which Allah�s name has not been invoked during its slaughter as reported by Amash from Imam Ja�far as-Sadiq (a . s .) and Fazl ibn Shazaan from Imam Ali Reza (a . s .) . This fact is also mentioned in the Quran in Surah Baqarah Verse ۱۷۳ , . Surah Anam Verse ۱۴۵ and Surah Nahl Verse ۱۱۶

, In Surah Maidah Verse ۳ Allah says

Forbidden to you is that which dies of itself , and blood , and flesh of swine , and that� on which any other name than that of Allah has been invoked , and the strangled (animal) and that beaten to death , and that killed by a fall and that killed by being smitten with the horn , and that which wild beast have eaten , except what you , slaughter

and what is sacrificed on stones set up (for idols) and that you divide by the arrows; � . that is a transgression

CARRION

Every animal that dies without the proper religious procedure is Carrion and eating of it is prohibited . If it has warm blood then it would also be Najis (ritually impure) , but if it is properly slaughtered it is pure and clean (except dog and pig which will be always . (Najis and never considered clean and pure

In a compilation of Anjuman-e-Tablighaat Islami it is mentioned that Islamic Jurisprudence has specified and discussed in detail and prescribed the animals whose flesh is allowed . Only an expert in Life science could fully appreciate justification on . which these laws are based

Islam has prohibited the flesh of all carnivorous animals because there is dirt in the stomachs of such animals . The flesh is dirty and smelly and its consumption causes illness . On the other hand herbivorous animals are mostly considered permissible . Animals having claws are considered Haraam and hoofed animals are mostly considered Halaal though some are considered as Makruh (unpleasant) such as Horse , Ass etc . Birds that flap their wings more and glide less while flying are Halaal and those who glide more and flap their wings less are Haraam . Islam has also prescribed rules for hunting . Hunting is permissible for hunters who hunt to feed their family or for their sustenance . Hunting is not allowed for fun and entertainment . One who

goes for hunting just for fun and play has to recite full prayers (it is not considered Qasr) he should also observe fast because this journey of his is unIslamic . (End of (quotation from the compilation of Anjuman Tablighat-e-Islami

Animals are of three types : Terrestrial , aquatic and flying . Terrestrial animals are of . two kinds , domestic and wild

TERRESTRIAL ANIMALS

Among the domestic animals only goats , sheep , cow and camel are Halaal , while flesh of horse , donkey and mule is detestable (Makruh) , other than these six animals . all domestic animals are haraam , like cat etc

None of the wild animals are Halaal except deers and its kinds like the mountain goats , (١٢ horns) , wild Cow , wild donkey and mule . Flesh of all carnivorous animals is haraam whether they are strong and powerful like lions , leopard and jackals etc . or weak like the fox; and in the same way the flesh of rabbit which is not from wild . animals is also Haraam

Reptiles like snakes and rats etc . , whether domesticated or wild . Insects and worms . and porcupines and lice etc . are also haraam

BIRDS

Birds like pigeon and all its kind are Halaal . For example , ringdove , partridge , wild duck , ducks and its kinds . Also birds and its kinds like Bulbul (nightingale) , Chandol (name of a bird) . Surad (bird with broad head with a peak half-black and half-white who hunts other birds) . Swan (Greyish with long head , which mostly lives on a date tree) Shagraaq - Greenish beautiful bird similar to pigeon , it has a red , green and . black lining on its black feather

Bat , peacocks who have webbed feet or birds strong enough which can tear apart animal; or hunting birds , like Charkh (one kind of

bird) Eagle , Shaheen , Baashiq (which is also called as Baahsaa) or a weak bird like Vulture or crow and its kind should be avoided , also Zaagh (crow which inhabits cultivated soil , and Baga whose colour is black and white , those fat and black crows .which eat Carrion; all such birds should not be used for food

Whatever has been said is available in traditions in explicit terms . Regarding birds about where there is no express command these can be considered Halaal by applying the criteria mentioned in the beginning of the chapter : Birds that flap their wings more and glide less during flight are Halaal . Besides they should have three additional characteristics : an additional finger below the thigh , crop (craw) and .gizzard

The egg of a bird has the same order as its flesh . The egg of a Halaal bird is Halaal and the egg of haraam bird is haraam . In order to determine whether an egg of unknown origin belongs to a Halaal bird or haraam we must see its shape . If one end is pointed and the other is rounded , like the egg of hen or pigeon , it is Halaal . If it is exactly round , or oval having the same shape at both ends it is to be considered .haraam

We should also remember that a permissible animal becomes haraam on account of :two things

By eating Najasat (١)

By having been sexually assaulted by a (٢)

man . The details of laws concerning the same are available in Tauzihul Masael and . books of jurisprudence

AQUATIC ANIMALS

As regards aquatic animals , only those fishes are Halaal which have scales even though they might have fallen off , like the scales of Kan-at (a kind of fish) (Qoba fish) . This is a very naughty fish and it bangs itself on everything and loses its scale and only . the scales of its tail remain

PURIFICATION OF ANIMALS

Warm-blooded animals can be fit for consumption by using any of the two ways prescribed by Islamic law for its killing; hunting or slaughter . There are two methods of hunting , one is to hunt by a trained dog who is obedient; it must move when ordered and stop when commanded . It should not have the habit of eating its prey . Also the person who releases the dog on a prey must be a Muslim and he must utter the name of Allah at the time of releasing the dog , and throughout the hunt the dog . must not go out of the sight of the hunter

The second method of hunting is by pointed iron weapons like sword , spear or bullet etc . This should pierce the animal�s body . Whether this weapon is of a ferrous metal or made from some other mineral , it makes the prey Halaal upon condition that the archer should be a Muslim and at the time of releasing the arrow he must utter �Bismillah� . If all such conditions are fulfilled and the animal is killed during this process , the flesh of the hunted

animal is fit for consumption (Halaal) . However , if the hunter finds the animal alive he . must slaughter it according to the prescribed rules of slaughter

Animals caught in all kinds of traps could only be Halaal if the trapper finds them alive . and slaughters them in the prescribed manner

Apart from this all the Halaal flesh animals can be consumed only if they are capable of running away or flying away . If one shoots at the young one of a deer incapable of running or the young one of a partridge that cannot yet fly , their flesh is not Halaal . . They should be first caught and then slaughtered with a knife etc

A DISCUSSION REGARDING NON-VEGETARIANISM

In Tafseer al-Mizan under the exegesis of the ۳rd verse of Surah Maidah is a three- . part discussion which we present below

Different beliefs regarding Non-vegetarianism . ۱

Man also possesses a digestive system like other animals therefore theoretically he can eat anything that he is capable of digesting and whatever can be absorbed into his body . It is possible for man to eat anything that he could chew and swallow . But he is selective and would never consume anything that he feels would harm him or that which is poisonous . Similarly he also avoids eating things that he considers . harmful for his soul . That is food prohibited according to the religion that he follows

Detestable things � If a person considers something Najis he refrains from consuming it , e . g . a

person doesn�t eat his own excreta because he considers it as dirty and filthy and sometimes he considers it Najis due to his religious belief . For example Muslims consider Pork Najis but Christians consider it permissible . Non-Muslims eat frogs , crabs and mice while Muslims consider them dirty .

Thus it becomes clear that different people have different views regarding the consumption of meat . Buddhism considers all types of meat prohibited . This rule was promulgated to put a stop to the practice of all types of meat eating . The African people and other wild tribes used to eat every kind of meat even going as far as Cannibalism . The Arabs used to consume the meat of all kinds of quadrupeds and even animals like rats and lizards , whether they died of their own or were suffocated to death . They used to say that you people kill the animal by your hands but we eat those who are killed by Allah (that is the animals who die a natural death and have not been purified by the prescribed method of slaughter) .

As mentioned in authentic writings the idol worshipping Chinese eat every type of animals like dogs , cats , insects , snakes , frogs , oysters etc . But Islam has prescribed the middle path . That is , it has permitted only that meat which man considers naturally beneficial . The details of this will be presented below .

Islam has designated as Halaal the quadrupeds like sheep

goat , cow , camel etc . Some of the quadrupeds like horse , donkey etc is makrooh , (Detestable) according to Islam . Birds , excluding the birds of prey are permitted if they possess a gizzard , flap their wings during flight and do not possess claws like that of pigeons . Islam has also permitted some marine animals . The details of all such animals are given in the books of jurisprudence . Also prohibited are the blood of animals , carrion and all those animals that are slaughtered , without reciting upon them the name of Allah . The aim of promulgating such rules was to enlighten man regarding the regulations of meat eating and to permit only that meat which is considered naturally healthy and beneficial for man and refrain him from all that could . prone harmful for him or that which is distasteful and dirty

? Is Killing a living thing against Mercy . ٢

One could claim that animals also possess soul and like humans find death painful . Then how is it possible that we deprive them of the sweetness of life and force upon them the bitter taste of death ? While Allah Almighty is Beneficent and Merciful . How is it possible for such a God to order the slaughter of animals so that men can enjoy their meat ? While the soul and feelings of both human and animals are same . The reply to this question is that whatever has been said against meat

eating is because of sentiments and feelings overpowering reality . (Remember) Shariat and legislation is subservient to wisdom and not prone to sentimentality and . emotions

This could be explained by saying that the material world is a world of changes . The rule prevalent in the world of matter is that of �the eater and the eaten one� . The dwellers of the earth feed on the earth and shape themselves with it . (Like the human beings , animals and birds etc .) . After this the earth eats them up a second time . Earth changes into vegetation and vegetation is transformed into earth in a continuous cycle . Moreover , the living things derive benefit from plants and water and some animals feed on other animals . For example animals of prey hunt other animals and consume their flesh . Their natural system is such that they cannot eat anything else . Like the clawed birds that catch birds like pigeons and other birds and devour them . The smaller birds feed on grains , grainy substances and insects like flies , fleas and mosquitoes etc . Blood sucking insects benefit from the blood of humans and animals and finally the earth devours all of them . On the basis of this it is proved that the natural food cycle that is existing on the earth is based on natural laws without any hindrance . Everything is subservient to this natural law . The creator of nature has permitted consumption of

flesh by some creatures and has designed their organs to accomplish the task . He has created man in such a way that he could consume vegetarian as well as non-vegetarian food . He is not like a sheep who can neither cut with its teeth nor pick up something with them . Neither does man resemble carnivorous animals that can neither chew or soften their food . In addition to these abilities man is equipped with the capacity to taste . He enjoys the taste of meat . And apart from this the natural make up of man throws light on the types of foods that his organs could digest and those that are beneficial for him . Since Islam is the religion of nature it has permitted .all such things that are compatible with the natural makeup of man

Also , it has prescribed some other rules formed by the creator of Nature . That is , all that flesh that could prove harmful to the body or spirit , all those things that one finds detestable and dirty are to be compulsorily avoided . In brief all those things that prove harmful to the body or soul or against the well being of human society like gambling and distributing of meat through drawing of lots . All such things are prohibited by Islam . Also banned are filthy things that normally people find to be .disgusting

Other objections against animal slaughter that are apparently based on mercy can be answered as follows

Indeed , mercy is a natural and created feeling that is found in the psychology of : human beings and in a large number of animals . But it does not mean that this mercy has to be absolute . If it had been such , there wouldn�t have been any kind of diseases , sorrows and difficulties . Apart from this , mercy and kindness are not like human justice which is from an accomplished moral quality encompassing every aspect of life . (That is one must be merciful under every circumstance) . If it had been it would not be correct to arrest the unjust people and punish the criminals , or to hate the enemies . If we act upon such type of absolute mercy , the earth and its . inhabitants would be destroyed by corruption and transgression

Therefore , commonly it is commanded that mercy and kindness be practiced . That is , animals must not be slaughtered in a cruel and painful manner . And we must not . sever any part of the slaughtered animal , before its completely dead nor skin it

Animal that is choked to death or that which is beaten to death is not allowed . Islamic law also prohibits the slaughtering of an animal before another beast . The same chapter prescribes watering the animal before it is led to slaughter . As far as possible we must be kind to the animal that is about to be slaughtered . Detailed laws regarding slaughter are

. present in the books of jurisprudence

As far as the divine mercy and beneficence is concerned . Divine mercy does not imply the satisfaction of heart and the perceived effect . It denotes bestowing benefits to a deserving one to the extent that he deserves . Therefore , sometimes we consider something harmful and punishing whereas it is a divine mercy and goodness for one , and similarly the other way around . Then it is not appropriate for the divine wisdom that at the time of framing laws our false feelings belie a divine command and give a decision against established reality . From the above discussion it is established that Islam has allowed meat and the rules that make it permissible for us are promulgated . in keeping with the law of nature

The nature made by Allah in which he has made men; there is no altering of� ��Allah�s creation; that is the right religion

(Surah Rum ۳۰ : ۳۰)

? Why has Islam prescribed slaughter -۳

Second objection : We accept that nature and creation permits the consumption of meat . Then on the basis of mercy why are we not satisfied with the meat of animals ? that have died a natural death

The reply to this question can be found in the second part of the above discussion . Because to ascribe such a meaning to mercy leads to the nullification of the very laws that Islam has prescribed . And Islam has framed laws in order to keep this feeling of mercy in

.the make up of man

Moreover if only dead animals had been permitted instead of being beneficial in any way it would be harmful to men as eating carrion causes numerous diseases of the body and is also a bane for human soul . This would itself be against divine mercy as this would have caused untold problems to human beings and people would always be waiting for animals to die so that they may enjoy their meat . (Quoted from (Tafheeme-e-Meezan

Remember ! Slaughtering of an animal to consume its flesh is not cruelty . In fact it is the completion of the purpose for which it was created . Because before the slaughter the animal is dumb , unintelligent and senseless . It does not understand anything . But after it is slaughtered and consumed by man , it is transformed into a part of human body that has the power of speech , understanding and reason . For example , no kind of merit or perfection can emerge from the tongue of a sheep . But when it becomes a part of human body it unravels realities and chants the praise of Allah . In .the same way other good actions are performed by other parts of the human body

PURIFICATION THROUGH THE PRESCRIBED METHOD OF SLAUGHTER

The main reason for slaughter is to purify the animal . The procedure is to completely cut off the four big veins of the neck below the bulge of the Adam�s apple . (These four pipes are : wind pipe , food

pipe and two big veins near the windpipe) . The five additional conditions for :purification are

The person who slaughters must be a Muslim whether man or woman . Even a child . ۱ .can do it if he is old enough to distinguish good and bad

The neck of the animal must be cut with a sharp iron weapon . But if an iron weapon . ۲ is not available and if the animal would die soon if not slaughtered immediately , then . a weapon of any other material is allowed . For example glass or sharp edged stone

At the time of slaughter the face , all four legs and the stomach of the animal must . ۳ face the direction of Qibla . But it does not matter if one forgets or if one does not . know the direction of Qibla or if it is not possible to lay the animal in that direction

At the time of slaughter one must recite the name of Allah and it is sufficient to say . ۴ �Bismillah� (In the name of Allah) . However , it doesn�t matter if one forgets to do . so

After being slaughtered the animal must move somewhat . It is sufficient if it even . ۵ moves its eyeballs , or tail or thrash its legs . It is also a necessary precaution that as . much blood must gush from the animal as it normally does

In case of camel slaughter in addition to the above five conditions it

is necessary to pierce it with a sharp weapon at a depression between the neck and the chest . If the animal becomes uncontrollable or it gets into a situation where it is impossible to slaughter it in the proper way; for example if it falls into a well and is about to drown , then one can pierce or wound it with a weapon at any part of its body that would kill it . It would become permissible . It is not even necessary that it should face the Qibla . However , the other conditions are applicable .

The purification of fish is that it should be removed alive from the water . Therefore if a fish with scales is caught alive from the water and dies out of water , it is paak (pure) and it is permitted to eat it . If it dies in water it is nevertheless paak (pure) because it does not have warm blood , but it is not permitted to eat it . Also , it is not necessary that the person who catches fish be a Muslim . Hence it is allowed to eat fish caught by a non-Muslim . But one must have the knowledge that the fish has died after coming out of water .

The purification of locust is that it must be caught alive by hand or other means . And it becomes Halaal to eat after it dies . It is not necessary that the person catching locust be a Muslim

or that the name of Allah be recited upon it . Eating the locust that has not yet developed wings and is not capable of flying is haraam.

If after hunting or slaughtering an animal one finds a young one in its belly it is paak only if its limbs have developed or it has hair or fur on its body . It is allowed to eat this young one because its mother too was a Halaal meat animal.

PURIFICATION AFFECTED BY SLAUGHTER

Whatever has been discussed so far shows that except for dog and pig all other haraam animals if slaughtered in Islamic way are considered paak , although eating them is not permitted . And if it has not been correctly slaughtered , its dead body is najis (impure) . But if it doesn�t have warm blood it cannot be considered najis even if it dies without purification; its eating is obviously haraam . For example , snake , insects etc . And every Halaal flesh animal , which dies without purification becomes najis (impure) and its eating is haraam . If it does not possess warm blood , eating it is haraam but it is not najis (impure) . For example fish that dies in water . Carrion whose eating is haraam is an animal that dies without slaughter prescribed by the Shariah . Whether it dies of some disease or a natural death , or due to external factors , whether it dies suddenly or a slow death . As animal do not usually

die a sudden death it is possible that people think this kind of death does not make it a carrion . The Quranic verse (Surah Maidah : ٣) has specially mentioned it among the . five kinds of carrion

Munkhafta � Animal that dies due to strangulation whether accidental or . ١ intentional , whether it is strangulated with an instrument like a rope etc , or by pressing its neck between two sticks . Such and many other types of methods were . (prevalent during the period of Jahiliyya (Pre-Islamic

. Mangooza � An animal that is beaten till it dies . ٢

. Mutaraddiya � Animal that falls from a great height or that which falls into a well . ٣

Tatahayya � Animal that dies after being wounded by the horns of some other . ۴ . beast

Maa Akala Bassao � An animal that was hunted by a beast and part of it was eaten . ۵ . up

The phrase �and what is sacrificed on stones set up (for idols)�� prohibits the method of slaughter practiced in Jahiliyya . In the pre-Islamic era the polytheists used to install stones around the Ka�aba and consider them sacred . They used to worship these stones and sacrifice animals upon them . And the phrase , �and that you divide by the arrows�� , prohibits the consumption of the meat of animal that is slaughtered and its meat divided into the participants by drawing arrows . This is also a kind of gambling and it has been explained in

. detail in the chapter on gambling

? WHY IS CARRION HARAAM

Mufaddal Ibne Umar is quoted in the books Al-Kafi and Amali to have asked Imam , Sadiq (a . s .) why Allah has prohibited Carrion , blood and pork ? Imam (a . s .) replied

Allah has not prohibited anything for men to take it Himself (we seek refuge in Allah)� . And He has not permitted things that He Himself didn�t like . (In other words Allah has not framed the rules of haraam and Halaal on the basis of His personal whims and fancies . The truth is that when Allah is Creator of everything , He alone knows what is good and necessary for the human body . Therefore he made it permissible due to His grace . He Alone knows what is harmful for the human body and , therefore prohibited it and made it haraam . But one who is helpless and there is no other way for survival is allowed to eat the same (prohibited) things . However , he must eat only as much as � . is necessary to save one�s life

After that he said , �Eating carrion makes ones body weak and thin . It destroys ones physical prowess and cuts off his generations . One who eats carrion dies a sudden � . death

It appears therefore that in the process of slaughtering , the blood gushes out and the meat is free of the impure blood with its toxic substances which flow in the veins

When an animal dies naturally or by any process where the blood remains in the . body , the meat is contaminated with toxic substances , the consumption of which is . injurious to health

? A heretic asked Imam Sadiq (a . s .) why Allah had prohibited carrion

, Imam (a . s .) said

Carrion is made haraam so that there should be difference between it and an� animal upon which the name of Allah is recited . Also , the blood of a dead animal is not expelled from its body . It returns to its organs and makes its meat heavy and � . distasteful . Its meat is eaten with its blood

The heretic said , �Then the flesh of fish must also be carrion and haraam because � . blood is not expelled from it

, Imam (a . s .) told him

The purification of fish is just that it should be removed from water and left outside� to die by itself . It is not necessary to slaughter it because it does not possess (warm) � . blood . The same applies to locust

In the fourth volume of Beharul Anwaar it is mentioned that the Imam also said that it is not necessary to slaughter fish because it doesn�t have much blood . And the blood that remains in its body is like the blood that remains in the body of an animal . after it is slaughtered , which is harmless and Halaal

BLOOD

Blood is of two kinds

Najis (impure) and paak (Pure) . The blood of man and all warm-blooded animals is , Najis . It is a characteristic feature of warm-blooded creatures that when the main vein is severed the blood gushes out with force . If blood is found while milking a cow or buffalo , however little it may be , it is Najis and the milk is also Najis due to it . To consume this milk is haraam . On the basis of precaution (Ehtiyat) one must also . refrain from consuming the minute particles of blood in an egg

However , two types of blood are paak (pure) . One is the blood of all cold-blooded animals , like fish and mosquito etc . Secondly , the blood left over in a slaughtered animal . Hence if an animal is slaughtered according to the prescribed Islamic manner and some blood flows out , the blood remaining in its body is paak . But if due to breathing or due to its head being placed on a raised spot the blood that has gushed . out again flows back into the body , the remaining blood will not be paak

Apart from this it is absolutely haraam to consume blood whether it is paak or Najis . However , that paak blood which is a part of a fish or a slaughtered animal , and which can be considered as a part of its flesh; can be consumed . But if it is considered as blood its consumption is

.haraam

?WHY IS BLOOD HARAAM

,In Tafsir of al-Ayyashi Imam Ja�far as-Sadiq (a.s.) is quoted to have said

Drinking blood causes diseases of the dryness of throat and madness and also� makes one stone-hearted and merciless. One who drinks blood can anytime murder �.his own parents, relatives or a friend

,Then Imam (a.s.) said

Drinking blood cause production of yellow water in ones body. � (Al Kafi) It makes� human body to stink and makes a person bad-character. His descendants inherit a �.kind of madness and it makes the heart merciless

(Wasaelush Shia)

The heretic asked Imam Ja�far-as-Sadiq (a.s.) the reason for prohibiting the .consumption of blood

,Imam (a.s.) said

Drinking blood causes the hardness of heart and mercilessness. It causes ones� �.body to stink and changes ones complexion, and mostly causes leprosy

(Ihtejaj. Vol.۴, Behaarul Anwaar Pg.۲۵۰)

,(.According to Imam Reza (a.s

�.Drinking of blood causes plague, wounds and boils that ultimately lead to death�

PORK

Pig and dog are two such Najis animals that every part of their body is Najis. Even those bloodless parts like hair and claws or hooves are Najis. To slaughter a pig or dog is a useless act. That is, these animals cannot be purified in any way. To

consume their flesh is haraam and a greater sin

.

, Imam Reza (a . s .) mentions regarding the prohibition of pork

The Almighty Allah has prohibited (made haraam) Pork . Because it is a horrible and� dreadful animal that Allah has created for men to derive lessons from . People should also refrain from sensuality and shameless deeds that cause such a terrible appearance . And that they fear from being transformed into pigs by Almighty Allah . (in the description of past nations it is mentioned that people who committed sexual promiscuity are changed into pigs in Barzakh and they shall be raised as pigs in Qiyamat .) Also , pigs were allowed to exist so that they are a reminder of the conversion (Maskh) of previous nations into pigs . The second reason for prohibiting pork is that the staple diet of pigs consists of extremely Najis and filthy things , and its � . blood contains innumerable harmful germs

(Oyoon-e-Akhbare Reza , Wasael chap . ١)

, Imam Ja�far as-Sadiq (a . s .) said

The Almighty Allah converted many nations into animals . Among them are pigs ,� monkeys and bears etc . After this these animals were prohibited from being eaten , � . so that people derive lessons from them and do not consider the sin minor

(Tafsir Ayyashi , Book of Food and Drink of Wasael chapter one Pg ٢۴٨)

It is mentioned in the book Islam wa Ilme Imroz of Anjuman Tablighat Islami that pig . is an animal that is classified by specialists among the thick-skinned animals

The rhinoceros wild pig and hippopotamus are all classified in this family . Pork is very . harmful for the body but we mention below only some of its harmful effects

DETAILS REGARDING SOME HARMFUL EFFECTS OF PORK

Spiritual and Moral harms . ١

Pig is known for its shameless and wanton behaviour and for its sexual perversion . It does not honour its own females and invites other males to have sexual contact with it , and enjoys it . In addition it is awfully filthy , it thrives on excreta and has no hesitation in eating its own . Consumption of pork therefore leads to moral . degradation and spiritual bankruptcy

It is unbelievable that such a loathsome creature can eventually end up on the dinner table , where its meat is savoured and eaten with relish and this in spite of the fact that those who consume it are fully aware of its filthy and despicable characteristics . In fact many of these people when they want to abuse somebody in the most vile and insulting terms , they call him a pig , but pig it is , that they seem to relish and enjoy the most . The same surprising attitude is shown by Christians . Whenever Christians depict Satan in religious anecdotes they present him in the form of a pig . The Gospel of Barnabas mentions that Pig is Satan personified and that the pig�s body has the spirit of Satan . The present Bible among the Christians (Matthew ٨-٣٢ Marks ٥-١٣

Luke ٨ : ٢٨-٣٩) describes how Jesus thrust the soul of Satan inside the herd of swines , and sent them towards the river . In spite of the satanic nature attributed to the pig by their own religion , the Christians continue to eat it.

Physical Harms . ٢

Pork is harmful to the body in many ways , but two serious diseases caused by its consumption are Trichinosis and Dysentery.

Trichinosis

This disease is caused by the Trichina worm which breeds in the flesh of pig . In a period of one month the female lays ١٠ to ١٥ thousand eggs . The worms enter the human system only through consumption of pork . If the individual succumbs to the infection , the worms attack the walls of the stomach and the walls are weakened.

Three weeks after entering the stomach they enter the blood stream and spread to the entire body . They multiply at lightning speed in the host body.

The first symptom is giddiness and a strange kind of fever . This fever is connected with the digestive system and soon the person is afflicted with Diarrhoea . Initially there is mild fever which gets severe day by day . Other symptoms that follow are : Stiffness of the limbs , itch in the body , tiredness , weakness , pain in various parts of the body.

It is most apparent in the abnormal way of chewing , swallowing and breathing of the patient . The mild sickness assumes enormous proportions and

. finally kills the patient in seven weeks

. A kilogram of pork can harbour as many as ۴۰۰ million Trichina worms

Dysentery

One of the dreadful diseases that afflict those who eat pork is dysentery . This dysentery is solely caused by the organism �Karam Kadoo� . This worm has a head that has two chains around the head and four branches with which it attaches itself to the walls of the stomach . The outer portion of the worm that produces eggs gets separated from the main body and is expelled along with stool . The eggs that are expelled with the stools are eaten up by pigs and in this way the eggs enter the stomach of the pig . These eggs again initiate the reproductive cycle . If the flesh of this pig is eaten by man there is every possibility that the germs which enter the stomach of man , will rise to infection . It has been proved beyond any doubt that these particular worms are only associated with the consumption of pork and the only . way to be safe from them is by avoiding pork

. This infection is rampant in countries where pork is consumed in large quantities

Besides being a source of infection , pork is heavy for digestion and causes great . stress on the digestive system

Islam prohibited pork ۱۴۰۰ years ago before anyone knew anything about its harmful effects . It is a pity that ۱۴۰۰ years hence , when the wisdom of this prohibition has been clearly

. defined , people still continue to consume it

Similarly , Islam has designated dog to be absolutely Najis (Najisul A�in) , and advised against keeping it in the house . Since then scientific developments have proved that various diseases are transferred to man from dogs . For example , rashes , baldness and other skin diseases caused by germs , and diseases caused by lice which breed in the fur of dog . Rabies , the most dreadful of all diseases that a human . can contract , is transferred to man from dog

All these diseases are explained in detail in the above-mentioned book . It is also mentioned that a utensil licked by a dog cannot be purified except by scrubbing it with . mud

OMITTING PRAYER INTENTIONALLY .۳۶

omitting prayer intentionally

The thirty-sixth greater sin is to omit prayer intentionally . The traditions of Imam Taqi (a . s .) , Imam Reza (a . s .) Imam Moosa Kazim (a . s .) and Imam Ja�far as-Sadiq (a . s .) (mentioned in Abdul Azeem�s Sahifa) support this view . This fact is also confirmed by the tradition of Amirul Momineen (a . s .) . In Islam prayer is an obligatory duty which has to be performed without fail . Anyone who does not offer prayer considering it non-obligatory is an infidel and outside the pale of Islam . To deny prayer is to deny the Holy Prophet (s . a .) and to deny the Holy Quran and such a person

is an unbeliever . Many traditions have been recorded in this connection (Layali al-Akhbaar Pg . ۳۹۴ , Salat Zaasail) .

Imam Ja�far as-Sadiq (a . s .) says ,

A person came to the Holy Prophet (s . a . w . s .) and begged him for a moral lesson . The Messenger of Allah (s . a . w . s .) said , �Do not omit prayer intentionally because whoever leaves prayer voluntarily has exited from the pale of Islam .

(Salat , Wasaelush Shia Vol . ۳ Pg . ۲۹)

The Messenger of Allah (s . a . w . s .) says :

The thing that turns a Muslim into Kafir is to omit prayer intentionally or to offer� prayer considering it insignificant and unimportant . �

(Wasaelush Shia Vol . ۳ Pg . ۲۹)

The Holy Prophet (s . a . w . s .) also says ,

There is no difference between faith and infidelity except the omitting of prayer�

(Wasaelush Shia Vol . ۳ Pg . ۲۹)

Allamah Majlisi (r . a .) writes in the commentary of Al-Kafi that some of these traditions emphasise that to omit all or some obligatory acts is infidelity . This itself is one of the connotations of �Kufr� as recorded in ayats and traditions . It is mentioned , �One who intentionally omits prayer is a Kafir , one who doesn�t pay Zakat is a Kafir one who omits Hajj is a Kafir . �

In the traditions omitting obligatory acts is not

separately mentioned as a greater sin . This is perhaps so , because when a person commits an act which is haraam , he is under some compulsion , either emotional or physical or social or of some other need which he seeks to fulfil . For example a person may commit fornication due to a physical urge; or under the influence of anger he may use foul language or may even commit murder and do injustice to others in many other ways . But in the case of omitting obligatory acts and particular prayers , there are no such compulsions . Obligatory acts are avoided by those who consider religious commands insignificant and attach no importance to them; and this amounts . to denial of the Almighty

In the tradition which equates omitting prayers to infidelity it may be argued that a person may avoid Hajj and Zakat for being a miser , or he may not fast out of concern for his health or because the idea of hunger and thirst deters him . But as far as prayer is concerned , there is not a single factor that can come in the way of a person offering prayer to the Creator , except that he considers religion insignificant and . takes prayers lightly

Sadooq (r . a .) quotes a tradition from Imam Ja�far as-Sadiq (a . s .) wherein it was asked from the Imam (a . s .) why adulterers and drunkards are not called Kafirs while one who

omits prayer is labelled so ? Imam (a . s .) said , �Adultery etc . are committed when a person is subdued with sensuality but prayer is not omitted except that it was considered insignificant because one who commits adultery , does so to derive � . pleasure but one who leaves prayer does not get any pleasure

The above hadith proves that if one leaves an obligatory duty considering religion , unimportant one is a kafir . The Messenger of Allah (s . a . w . s .) says

� . One who considers prayers light (insignificant) is not from us�

Another hadith mentions that such a person will not get the intercession of Ahle Bayt . (. (a . s

And one who consumes intoxicants is not from us and by Allah one who drinks wine� � . will not be able to arrive at the Pool of Kauthar

(Furu Kafi , Vol . ٣ , pg . ٢٧١)

, In his last moments , Imam Ja�far as-Sadiq (a . s .) has been recorded to have said

� . (Our intercession will not reach those who consider prayer light (insignificant�

(Furu Kafi , Vol . ٣ , pg . ٢۴١)

It may be mentioned that a person who accepts that prayer has been prescribed by the Almighty and he believes in the prophethood and in the message of the Seal of the prophets (s . a . w . s .) , but fails to offer prayers due to sheer laziness , is not

. considered an unbeliever , but a transgressor

MISUNDERSTANDING OF SOME STUPID PEOPLE

When those who do not pray are warned and exhorted to pray and asked why they do not pray , they say that the Almighty Allah is not in need of their prayer . These thoughts are inspired by Shaitan . The fact is that these people believe that they are not in need of Allah . They do not realize that they owe their very existence to Allah�s mercy and they function because they are always surrounded by divine favours . This attitude prompts them to give up all acts of thankfulness and service to their Benefactor . Their refusal to pray is due to hard heartedness , stubbornness and injustice . Accordingly Allah will also give them the destination they deserve (hell) and . reward the obedient in the abode of peace

PROMISE OF CHASTISEMENT IN THE QURAN

There are numerous Quranic Verses that emphasise the importance of Prayer and the certainty of Divine chastisement for neglect . A few of these ayats are given below :

In gardens , they shall ask each other . About the guilty : What has brought you into� hell ? They shall say : We were not of those who prayed; And we used not to feed the poor; And we used to enter into vain discourse with those who entered into vain � . discourses . And we used to call the day of judgment a lie

(Surah Muddathir ۷۴ : ۴۰-۴۶)

So he did not accept the truth , nor did he pray , But called the truth a lie and turned� back

� . Then he went to his followers , walking away in haughtiness ,

(Surah Qiyamat ۷۵ : ۳۱-۳۳)

Nearer to you (is destruction) and nearer , Again (consider how) nearer to you and� � . nearer

(Surah Qiyamat ۷۵ : ۳۴-۳۵)

Some commentators of Quran explain that �destruction� is �wael� (a place in hell) . And the repetition of word �nearer� four times is for emphasis . Or the four repetitions may signify four stages of destruction : Once in this world , second the . punishment of grave , terror in Qiyamat and fourth the everlasting stay in Hell

, In Surah Mao�on , the Almighty remarks

And wael (woe) to the praying ones , who are unmindful of their prayers , who do� � . (good) to be seen

(Surah Mao�on ۱۰۷ : ۴�۶)

Waelun� (terrible punishment) is for those who are unmindful about prayers;� prayer which is a pillar of faith and the dividing line between belief and disbelief . �Waelun� is one of the sections of Hell , or a well situated in Hell . It is also used as a word denoting terrible punishment the �Un� which is added at the end makes it a . superlative

, The Almighty Lord says in Surah Maryam

But there came after them an evil generation , who neglected prayers and followed� � . sensual desires , so they will meet perdition

(Surah Maryam ۱۹ : ۵۹)

The word �gayya� which is translated as �perdition� above is a valley in Hell where the punishment is far more severe than other areas . Even the

inmates of Hell seek Allah�s refuge from this punishment . Ibn Abbas has related that , �There is a serpent in this valley which is sixty day�s journey long and thirty day�s journey wide . Since the day it was created it has opened it�s mouth only to swallow those who neglect prayer and those who drink . � Allah the Almighty ,remarks in Surah Rum

��And keep up prayer and be not of the polytheists��

(Surah Rum ۳۰ :۳۱)

This verse implies that a person who neglects prayer is at par with the idol .worshippers and polytheists

FIFTEEN TERRIBLE CONSEQUENCES IN THE LIFE AND THE HEREAFTER FOR THOSE WHO NEGLECT PRAYER

The Messenger of Allah (s . a . w . s .) says that a person who neglects prayer and is lazy in its fulfilment is punished with fifteen calamities by Allah . Of these , six are related to this life , three are with regard to the time of death , three occur in the grave and three calamities strike him in Qiyamat . That is when he will emerge from : his grave (for the final accounting) . The six calamites with regard to this life are

. The Almighty Allah reduces his life span . ۱

. And He terminates his sustenance . ۲

. He makes the signs of righteousness to disappear from his face . ۳

. None of his good deeds will be accepted and he will not be rewarded for them . ۴

. His invocations will not be accepted . ۵

. The supplications of righteous people will not benefit him . ۶

The

: three calamities to befall him at the time of death are

. He will die a death of degradation and disgrace . ١

He will die in hunger . ٢

He will die in a state of such a terrible thirst that even if he were to drink all the . ٣
. streams of the earth his thirst will not be quenched

: And the three punishments that he will suffer in the grave are

. An angel will be appointed over him to give him squeeze and chastise him . ١

. His grave will be made narrow . ٢

. His grave will be dark and horrifying . ٣

: And the three calamities with regard to Qiyamat are as follows

The angel will be dragging him for accounting in such a way that other people will . ١
. be a witness to it

. His accounting will be very strict . ٢

The Almighty Allah will not look at him with mercy , will not purify him and there is a . ٣
. terrible punishment for him

THE MOST IMPORTANT RELIGIOUS OBLIGATIONS

, Hazrat Imam Ja�far as-Sadiq (a . s .) says

In Qiyamat the first thing that one has to account for is one�s prayer . If it is� accepted , his other good deeds will be accepted too . And if it is rejected his other � . good deeds will be rejected too

(Behaarul Anwaar Vol . ١٨ Pg . ٥٢)

Muawiyah Ibne Wahab asked Imam Ja�far as-Sadiq (a . s .) , �Which is that

meritorious deed that brings one closer

, to his Lord ? � Imam (a . s .) replied

After the Marefat (recognition) of Allah , the Prophet and Imam no deed is superior� to Prayer . Don�t you see that the righteous slave of Almighty , Hazrat Isa (a . s .) said , �As far as I am alive , the Almighty Allah has commanded me to pray and pay the poor-rate� ? The Holy Prophet (s . a . w . s .) was queried regarding the Best of deeds and he replied : Of all the good deeds the best is a prayer that is offered at the � . earliest hour

(Furu Al-Kafi Vol . ۳ Pg ۲۶۴)

: Hazrat Imam Muhammad Baqir (a . s .) says

Prayer is a pillar of faith , it is like the centrepole of the tent . As far as it is fulfilled ,� the ropes and pegs remain taut . When this centre pole does not remain straight or is broken , the other ropes and pegs also loosen from their places and the tent collapses � .

(Behaarul Anwaar Vol . ۸۲ Pg . ۲۱۸)

In the same way all the good deeds and acts of worship are connected to Prayers . . Such that if this (Prayer) is neglected the other good deeds will also be wasted

, Imam Ja�far as-Sadiq (a . s .) comments on the Verse

� �and whoever denies faith , his work indeed is of no account� �

(Surah Maidah ۵ : ۵)

(. Imam (a . s

, says

� . This ayat denotes those who neglect prayer without any disability or problem�

(Behaarul Anwaar Vol . ٨٢)

, Hazrat Imam Muhammad Baqir (a . s .) says

The foundation of Islam is based on five things : Upon the prayer and Zakat and� � . Hajj and Fasting and Wilayat

(Behaarul Anwaar Vol . ١١١)

Zurarah asked Imam (a . s .) which of these were the most superior . Imam (a . s .) , replied

It is wilayat , Because wilayat of Aale Muhammad (a . s .) is the key to other things .� And after wilayat the most superior is Prayer . Because the Messenger of Allah (s . a . � . w . s .) has said , �The Prayer is the Pillar of your religion

, The Messenger of Allah (s . a . w . s .) said

When the day of Judgement is established a serpent of the species of scorpion will� emerge from Hell . Its head will be on the seventh heaven and its tail will reach lower than the earth . Its mouth will be wide open from the west to the east . He will say , �Where are those who warred against Allah and his Messenger ? � Then Jibreel the trustworthy will descend and ask him as to what people he wanted . The serpent will reply , �I want five groups of people . Those who neglected prayer , those who didn�t pay Zakat , those who took

usury , the drunkards and those who talk of worldly things in the Masjids . (Meaning haraam conversation . For example the backbiting of Muslims and falsely accusing them , or to start an illegal practice , praising an oppressor or praising a person who (. doesn�t deserve this praise , or criticising a person who is free from blame

(Layalul Akhbaar)

, The Messenger of Allah (s . a . w . s .) also said

There is a valley in Hell and the inmates of Hell scream ٧٠٠٠٠ times daily due to the� severity of its punishment . There is a house of fire therein and this house has a well of fire . In this well is a casket which houses a thousand headed snake . Each of the head has a thousand mouths and each mouth has a thousand fangs and each of the fangs � . is one thousand metres long

Anas said , �O Messenger of Allah (s . a . w . s .) , for whom is this punishment , reserved ? � The Prophet (s . a .) replied

� . For those who imbibe wine and those who omit Prayers�

Numerous traditions have reached us describing the severity of the punishment for neglecting Prayer but we think the above mentioned ones shall suffice for our . purpose

HELPING THOSE WHO OMIT PRAYER

Many traditional reports mention terrible consequences for those who help and assist the people who neglect prayer . As mentioned by the Messenger of Allah (s . a . w

,(.s .

One who helps the neglecter of Prayer by giving him food or cloth acts as if he has� murdered ٧٠ prophets , the first of whom being Adam (a . s .) and the last Hazrat � . (. Muhammad Mustafa (s . a . w . s

(Layalul Akhbaar Vol . ۴ Pg ۵۱)

, He (s . a . w . s .) also said

One who gives a draught of water to the neglecter of prayer , acts as if he has� � . made war against me and battled with all the prophets

(Layalul Akhbaar Pg . ۳۹۵)

, The Holy Prophet is also reported to have stated

One who laughs with the neglecter of prayer , it is as if he has demolished the� � . Ka�ba ٧٠ times

(Layalul Akhbaar Page ۳۹۵)

Obviously the general implication of these traditions is that if help and assistance given to a person , who neglects prayers , makes him complacent about his lapse and he continues to neglect his prayer; or if this assistance encourages him to be even more neglectful , then such help should not be given . And indeed whenever helping the sinner induces him to sin more , it is absolutely haraam . And from the point of . view of Nahy Anil Munkar it is obligatory not to render such a person any help

It may also be that helping or not helping does not have any effect on the person who neglects prayers . In this case it

is not clear whether one should withhold help . There is a possibility that some assistance may in fact encourage a person to start praying or to stop sinning , in . which case , needless to say , helping becomes obligatory

DIFFERENT WAYS OF NEGLECTING PRAYER

As we have already seen there are some who do not offer prayers because they . ١ refuse to believe that it is an article of faith and a religious obligation , commanded by Allah . Such denial amounts to denying Allah , Allah�s Prophet and Allah�s book , the Holy Quran . These are the people who shall be in everlasting chastisement . There is . no escape for them

It has also been mentioned that there are others who do not deny Allah�s . ٢ complete supremacy and accept the fact that prayers have been made obligatory , but they never pray out of sheer laziness or due to excessive involvement in worldly affairs . These are the people who are not condemned as unbelievers but they are transgressors who have committed a greater sin , for which they will have to undergo severe punishment . Even if such a person were to die a believer , he can get salvation only after he has undergone the rigours of punishment . That a person who omits prayer can die a believer is itself a highly remote possibility , because sins make a person hard hearted and destroys his faith; except that the Almighty with His kindness and mercy heeds the call for

help at the time of death and because of the sinner�s love for Ahle Bayt (a . s .) allows him to die a believer . It is possible that intercession by Ahle Bayt (a . s .) may lighten his punishment or remove it altogether . On the other hand these divine personalities have themselves said that their intercession will not reach those who .consider prayer insignificant

A third category of people are those who do not omit prayers altogether but pray . ٣ occasionally . These are people whose faith is weak and lacks the strength of firm conviction . Such people when they do pray may be inclined to postpone prayers after the time has set it , on the grounds that they would pray later and may not pray at the .earliest hour

Certainly this way of neglecting Prayer is different from the previous two kinds but such a person has also considered Prayers unimportant , so whatever punishment is promised for those who belittle or omit Prayers will be applicable to him also . Traditions have made a special mention of such types of people . In one narration ,Imam Ja�far as Sadiq (a . s .) says

,The Messenger of Allah (s . a . w . s .) said�

If one prays after the prescribed time the prayer rises up as the prayer of one who� .omits it and in a horrid condition . It tells the person : You have wasted me

� . May Allah waste you as you have wasted me

Imam (a . s .) also said that the first deed about which one shall be questioned in the presence of Allah on the day of Qiyamat is Prayer . If Prayer is valid the other worship acts shall be considered valid too , but if it is not correct his other deeds are also . invalid

, In the same way the Messenger of Allah (s . a . w . s .) says

My intercession shall not reach the person who delays prayer (even) after its time� � . has arrived and (he delays it) till the time has expired

(Wasaelush Shia Vol . ٣ Pg . ٨١)

, He (s . a . w . s .) also said

As far as one exercises caution and performs the five obligatory prayers the� Shaitan is in awe of him . But if he wastes these prayers , the Shaitan gets an upper . hand and lures him towards more dreadful sins

(Wasaelush Shia Vol . ٣ Pg . ٨١)

, Imam Muhammad Baqir (a . s .) said

If one performs prayer on time keeping in mind its due importance and does not� give preference to anything else , the Almighty writes for him salvation from punishment (that is Allah will not punish him) . And one who recites prayer after its time has lapsed and prefers the worldly affairs to his prayers , his consequences are in the hands of Allah . He may forgive or

� . punish him

EMPHASIS ON RECITING AT THE EARLIEST TIME

Traditions have greatly emphasized on punctuality with regard to prayer times and performing it on time . One should not delay prayer without a valid excuse . Our guides . did not ever miss the best time of prayers even in the most difficult circumstances

Thus in the book Irshad ul Quloob a narration states that one day Hazrat Amirul Momineen Ali (a . s .) was in the midst of fighting during the battle of Siffeen . In spite of these circumstances he often glanced at the sun between the rows of fighters . Ibne Abbas asked him why he kept glancing at the sun ? Imam (a . s .) said , �I am looking towards Zawaal (decline of sun from its zenith) so that I may perform Prayer . � Ibne Abbas asked him if there was opportunity to recite prayer in these trying circumstances ? Imam (a . s .) replied , �Why are we fighting these people ? Our aim � . in fighting these people itself is the establishing of Prayer

Ibne Abbas has related that Ali (a . s .) never omitted the Midnight Prayer , not even . during the battle of Siffeen when it was extreme winter

It is reported that on the day of Ashura at the time of Zawaal , Abu Thamama Saidawi came to the Chief of Martyrs , Imam Husain (a . s .) and said , �O my Master ! We shall all be killed

without any doubt and the time for noon prayer (Zuhr) has arrived . So you please lead us in Prayer . This shall be our last Prayer and we hope that on this great occasion we meet the Lord in the condition of having performed one of the religious obligations . ,Imam (a . s .) lifted his head towards the sky and said

You have remembered Prayer , may Allah include you among the praying ones . Yes � � . , it is the time for Prayer

� . (Then he said , �Recite Azaan (the call for Prayer

After Azaan he (a . s .) called out , �O son of Sa�ad . Have you forgotten the Islamic Shariat ? Would you not halt hostilities so that we can offer Prayer ? � Thus Imam (a . s .) offered the �prayer under perilous circumstances (Namaz-e-Khauf) in such a way that Zuhair Ibne Qayn and Saeed bin Abdullah Hanfi stood in front of Imam Husain (a . s .) and whenever an arrow was shot towards the Chief of Martyrs one of them acted as a shield and took the arrow upon himself . At last Saeed received thirteen arrow wounds in addition to the injuries caused by spears and swords and . finally Saeed fell down and breathed his last

OMITTING AN OBLIGATORY RITUAL OF PRAYER

There are some who pray in the manner it has been commanded . They are heedless of the obligatory rituals essential for the correct fulfilment of prayers . They may

not recite the Quranic chapters and other obligatory recitations , or they may recite them incorrectly , without making any effort to improve themselves; or they may not remain still during its recitation . Also , they may pray in clothes which are usurped or ritually impure; or they may pray at a place belonging to someone whose permission .for use has not been sought or granted , or which has been usurped

All such people who do not pay attention to the obligatory rituals of prayer come under the category of people who take prayer lightly and all that has been said .regarding persons who waste their prayers also applies to these people

:Imam Muhammad Baqir (a . s .) says

One day the Messenger of Allah (s . a . w . s .) was sitting in the Mosque when a� person entered and started praying . But he did not perform the Rukoo and Sajdahs properly (he did not recite the wajib formulas or did so incorrectly , or he might not have remained still or failed to maintain composure during recitation or movements) The Messenger of Allah (s . a . w . s .) said , He (this man) touches his forehead to the ground like a crow pecks at the earth and lifts it . If he dies praying like this he would � . not die on my religion

(Wasaelush Shia Chapter ٨)

The Messenger of Allah (s . a . w . s .) said

,

The greatest thief is one who steals in his Prayer . � Someone asked him , �O� , Messenger of Allah ! How could one steal in his Prayer ? � He (s . a . w . s .) replied

� . It is not performing the Rukoo and Sajdahs of Prayers properly�

(Wasaelush Shia Chap . ٨ Hadith no . ١٨)

, He (s . a . w . s .) also said

� . The prayer of one who does not performs rukoo and sajdah properly is invalid�

(Mustadrakul Wasael , Chap . ٨ , tradition no . ١٨)

, The Holy Prophet (s . a . w . s .) also said

The prayer of one who performs Rukoo and Sajdah properly goes up in a condition� of illumination and splendour . The doors of heaven open wide to accept it and the Prayer says , �You have protected me , may Allah protect you . The angels say , �Mercy and Grace of Allah be on the one who has performed this prayer . But if the prayer is not performed properly it rises up in a state of darkness and the door of heaven slams on it and the prayer says , �You have wasted me , may Allah waste � . you . � And the Prayer is thrown at his face

(Mustadrakul Wasael Chapter ٨ , Hadith No . ١٥)

, Allah�s Messenger (s . a . w . s .) also stated

Everything has a face . (The most important part of�

a body) . And the face of your religion is Prayer . Then none of you should deface and � . (destroy his Prayer . (Which like the face is to the body , it is to ones religion

(Mustadrakul Wasael Chapter ۶ , Hadith No . ۵)

A large number of traditional reports mention this subject . The ones quoted by us should suffice to emphasise the fact , that is one who skips even a single wajib part of . prayer is like one who has omitted the prayer as a whole

THERE ARE OTHER CONDITIONS FOR ACCEPTANCE OF PRAYERS

One who recites Prayer in the proper manner has fulfilled his obligation . There is no punishment for him . But there are additional conditions for the acceptance of this Prayer by the Almighty and for being rewarded . The most important condition for this is to pray with concentration . One who aims for such a high status while being careful of these conditions is raised to such a degree that no other doers of good deeds can reach it . Here we shall be content to mention some of the traditions with the hope . they shall benefit the readers

, Imam Ja�far as-Sadiq (a . s .) says

One who performs two units (rakats) of Prayer while being conscious of what he is� � . reciting , then after he completes the Prayer , Allah will erase all his sins

(Wasaelush Shia , Vol . ۴ , Pg . ۶۸۴)

, Imam (a . s .) has also stated

The Prayers that you�

have offered with concentration are with you but if one is unmindful in all the Prayer � . or recites it omitting some rituals , it is wrapped up and tossed at ones face

(Wasaelush Shia)

, Hazrat Amirul Momineen Ali (a . s .) says

None of you should recite Prayers in sloth , laziness and sleepy condition . And� neither should you think about yourself or any other thing . Because in the condition of praying he is in the presence of his lord and only that prayer of a person is acceptable . which is recited with concentration

(Wasaelush Shia : Vol . ۴ , pg . ۶۸۷)

, The Messenger of Allah (s . a . w . s .) says

Two rakats (units) of prayers recited with concentration and consciousness of the � � . meaning of recitation is better than standing up the whole night in worship

(Wasaelush Shia : Vol . ۳ , pg . ۵۴)

, He (s . a . w . s .) also stated

The Almighty Allah does not accept the prayers of one who does not recite it with� � . concentration

(Mustadrakul Wasael)

, Imam Ja�far as-Sadiq (a . s .) says

When you stand up to pray , prepare your mind for prayers . Because whenever� you step towards prayers and concentrate on it , the Almighty Allah will also turn His mercy towards you , And whenever you turn your attention from it , or are unmindful or leave one of its rituals or necessary condition , Allah will

also not glance at you with mercy . That�s why , sometimes prayer is not accepted , except one third , one fourth or one sixth part that the person had recited with concentration . And one who remains absent minded in the whole prayers , will not be � . bestowed anything by Allah , the High and Mighty

(Wasaelush Shia and Mustadrakul Wasael)

The Late Aga Naraqi (r . a) says in the book Me�rajus Sadaat : Prayer is a divine composition that is made up of various aspects , the co-ordination of which brings the prayer to perfection . An analogy is the human form with its different external and internal characteristics , the co-ordination of which makes a complete functioning human being . The most important is the soul and its relation with the heart and the mind , which decides the spiritual calibre of the person . Then there are vital organs like the heart , liver , brain , without which life is not possible; and their absence is death . Some features like limbs , eye , tongue etc . live without them , but their absence leaves a person incomplete . Then there are features like eyebrows , eyelashes , beard , ears etc . which contribute to the person�s good looks and their absence would make a person look very unpleasant . For the enhancement and perfection of physical beauty are characteristics like big eyes , dark hair and a glowing complexion . In the same way for

the divine conditions to be observed for prayers; the soul is the intention , piety , sincerity and concentration . Its rituals , Takbeeratul Ehram , Ruku , Sajdahs , Tashahud and Qiyaam are the vital organs , omitting even one of which nullifies the prayer . Other obligatory acts like , Qiraat , Zikr , unhurried Rukoo , Sajdah and Tashahud are such that if they are neglected intentionally the prayer will be invalid . They can be compared to the limbs and tongues of the human body . A loss of these sometimes results in death and sometimes the person survives . The recommended rituals like Qunut , the Mustahab Takbeers and Mustahab Zikr etc . are like the decorative features which contribute to good looks and those , whose absence .destroys the perfection of physical elegance

Therefore concentration is a necessary condition for acceptance of prayers . It is like the soul in the human body . A prayer bereft of these conditions will be like a lifeless body . The prayer of the one who recites it without any concentration is just like a lifeless body , without any human feeling or consequence . The worshipper is also deprived of the blessings and rewards of prayers . And one of the most important :consequence of reciting prayer according to the Quran is as follows

� . Surely prayer keeps (one) away from indecency and evil�

(Surah Ankabut ۲۹ : ۴۵)

If a person who recites prayers is prone to sin , it implies

. that his prayer was soulless

? WHAT IS CONCENTRATION AND ATTENTION OF MIND

Attention of the mind means that a person should be aware as to what he is reciting and what he is doing . He should be conscious of the greatness of the High and Mighty Allah and be in awe of Him and he should realize that Allah deserves total and complete attention . He should consider himself an accused in the fulfilment of his duty of worship and slavery of Allah . He should confess his mistakes with all humility before Allah and be hopeful of His widespread Mercy and unlimited beneficence . In essence , he should balance his feelings with both fear and hope; a desperate fear of . Allah�s wrath , and yet not despairing of His boundless mercy

The degree of concentration possible , will of course vary with individuals but we must mention here , the perfection in concentration achieved by Amirul Momineen (a . s .) and the exceptional example of Ebad bin Bushr . In the battle of Siffeen an arrow head pierced the thigh of Ali (a . s .) . It was not possible to pull it out because of the unbearable pain it caused . When Imam Hasan (a . s .) was consulted in the matter , he told the people to just wait till Ali (a . s .) stands for prayer and to remove the arrow while Ali (a . s .) was praying . Accordingly the arrow was pulled out

while Ali (a . s .) praying and Ali (a . s .) was totally oblivious of the excruciating pain . When Ali (a . s .) stood for prayers , the world ceased to exist for him . His entire being was totally immersed in the contact he had established with his Creator and his relationship with Him .

In Safinatul Behaar , volume ۲ , Page ۱۴۵ it is mentioned that on the way to a battle , the Messenger of Allah (s . a . w . s .) encamped at a spot to spend the night . The night watch was entrusted to Ebad bin Bushr and Ammar Yasir . It was agreed that Bushr would vigil the first part of the night and , Ammar the other half . So Ammar Yasir went to sleep and Bushr was guarding the camp . The infidels decided to attack the sleeping Muslims . An attacker moved stealthily and came near the camp but he saw Bushr standing in prayers . However , Bushr was so still that the attacker could not understand whether it was a tree , an animal or man . To make sure the infidel shot an arrow towards Bushr . It pierced Bushr but he continued to recite the prayer with the same composure . The second arrow was shot but Bushr didn�t show any sign of discomfort . Finally the third arrow struck and Bushr shortened his prayers and awoke Ammar . Ammar awoke

to find Bushr smeared in blood . He asked why he had not woken him at the first arrow . Bushr replied , �I was reciting Surah Kahf in the prayers and I didn�t like to discontinue . And if there had been no risk to the life of Prophet (s . a .) and the Muslims and fear of dereliction of the duty entrusted to me I would have continued my prayers till I were dead . �

Continuing the topic of concentration it needs to be added that it is necessary for the worshipper to be in awe of Allah and to be sincere , patient and unhurried with his prayers . Every time a person offers his prayers he should pray with the intensity of the one who is offering the last prayer of his life and who will not get another chance for repentance and seeking forgiveness .

It is also important to bear in mind that the words expressed during recitation of prayer are not merely a verbal exercise . The words in fact embody the principles on which our thoughts , actions and philosophy are to be based . For example when we say : Thee alone we worship , worship does not imply only rituals; worship is a total commitment to live and die as would please the Almighty , and not as we would prefer ourselves . It is a total subjugation to His will , which we express by implicit obedience to all His commands . With

this awareness of Allah�s supremacy , it is only natural that we will seek the fulfilment of our needs and wishes from Him alone with no expectation from any other source . Even while our desire remains unfulfilled we can have the comforting assurance that our appeal lies with the ultimate authority , Who is the best giver , the best supporter and Who alone knows what is best for the invoker in his interest .

THE BARRIERS SHOULD BE REMOVED

It is necessary that we distance ourselves from Satanic instigations and avoid the causes that obstruct the acceptance of Prayer . Some of these are pride , thinking highly of ones own deed , considering oneself praiseworthy , showing off , especially not fulfilling the husband�s rights causes the prayer of wife to remain unaccepted . Non-payment of Zakat and not fulfilling the rights of others . Similarly , jealousy , arrogance , eating haraam things and drinking wine .

�Allah only accepts from those who guard (against evil) . �

(Surah Maidah ٥ : ٢٧)

Thus the Prayer of a transgressor and sinner is not accepted . Some of the factors that decrease divine rewards for prayers are sloth , sleepiness , unmindful prayers , or praying in hurry or reciting it while restraining urine , stool or flatulence . Prayers are to be recited with due humility , sincerity with the eyes half open . During prayers are some of the practices that fetch additional divine blessings like applying perfume , wearing the most ritually pure clothes , wearing a

. ring of Aqeeq (cornelian) , combing hair and brushing teeth before Prayers

OBLIGATORY PRAYERS

: Obligatory Prayers are six in number . The details of which are as follows

Five daily prayers that are ١٧ rakats in all . Morning , two; Noon , four; Afternoon , . ١ . four; Evening , three; and Night , four

Prayers of Ayaat : It is an obligatory prayer of two rakats , that has to be offered in . ٢ case of a natural phenomena like lunar or solar eclipse or a natural calamity like . earthquake or any other natural phenomena that causes fear in general

Prayer of Tawaaf (Circumambulating the Kaaba) : Anyone performing the Tawaaf . ٣ of Ka�ba is obliged to perform two rakat prayers at the Maqaam-e-Ibrahim (the . (standing place of Prophet Ibrahim

The Prayers that become obligatory on account of vow , oath or promise or if one . ۴ . accepts compensation for offering prayers of a deceased person

The prayers missed by the deceased father (and also the deceased mother on the . ۵ . basis of precaution) are obligatory on the eldest son

The Prayer of Mayyit (Burial Prayer) . It is obligatory to bathe and shroud the dead . ۶ body of every Muslim and to perform the burial prayer before burying him . The . Prayer of Mayyit is obligatory for all deceased Muslim children aged six or above

(QAZA PRAYERS (PRAYERS THAT ARE TO BE OFFERED AFTER ITS TIME HAS LAPSED

It is obligatory to offer Qaza prayer of every obligatory prayer that has been missed , whether it was intentional , or inadvertent or because a person had slept through the . entire prayer time

Qaza prayer is also wajib for the prayers missed by being in a state of intoxication . Qaza is also obligatory for all those obligatory prayers that were rendered invalid due to flaws and lapses . Like prayers offered without ritual purification or forgetting a rukn (pillar) or intentionally omitting an obligatory component.

The Qaza of prayers missed due to lunacy or unconsciousness is not wajib . Also , when a person accepts Islam , the new convert is not obliged to make up for the prayer he has missed as a non-Muslim . Ladies are not required to perform the Qaza of Prayers they miss during monthly periods or after childbirth.

Apart from the daily Prayers the Qaza of other obligatory prayers must be performed as and when they have been missed in accordance with the detailed practical law encased in the Tauzihul Masael etc.

QAZA OF INVALID PRAYERS IS VERY IMPORTANT

It is not permitted to be negligent in the fulfilment of the Qaza of Obligatory prayers . If some Qaza prayers remain pending in a person�s account he should leave instructions that his omitted prayers be performed . It is then obligatory on the legatee of this person to use one-third of the property of the deceased to pay for the performance of these prayers and also fasts if necessary . If the person does not leave behind any property it is obligatory on his eldest son to perform the Qaza prayers or to pay for their performance by someone else . In the absence of both ,

instruction and son , there is no obligation on other inheritors . Yet on the basis of precaution they must perform the Qaza or each one of them should pay his share so .that it can be performed on payment

Carrying out duties , left unfulfilled by the deceased or doing good deeds on their behalf will help the dead earn divine rewards and alleviate some of the sufferings of chastisement . Authentic traditions of Ahle Bayt (a . s .) have been recorded on this subject . The dead can no longer benefit themselves , but divine mercy has left a door open , a means still available for those who die believers , to avail themselves of .Allah�s blessings through the efforts of those that are alive

Traditional reports mention the incident of a companion of the Holy Prophet (s . a . w . s .) who had willed to give in charity all the dates stored in his store house . After the death of this person the Messenger of Allah (s . a . w . s .) distributed as Sadaqah all the dates and at last only one date remained fallen on the ground . The Messenger (s . ,a .) picked up the date and said

Had the deceased given away this single piece in Sadaqah with his own hands ! It� would have been better than me giving in Sadaqah the whole lot on behalf of this � .person

The following incident mentioned

in Darus Salaam of the late Agha Noori (r . a .) proves that the deceased person benefits from the good deeds performed by the living on his behalf : The most pious and good-fearing Haji Mulla Ali Tehrani narrates from his father , the late Mirza Khaleel that he said , �In a public bath of Tehran was a servant named Ali Talib who never prayed or fasted . The late Mirza Khaleel says that when he was in Najaf al-Ashraf he saw Ali Talib in his dream and that he had come to Wadi us-Salam , the valley of peace (a part of Barzakh) . He was surprised and asked , �How did you reach this elevated position while you neither prayed nor fasted ? � The person replied , �O man ! When I died I was tied in iron collar and chains and was being dragged towards punishment when Mulla Muhammad Kermanshahi (a Scholar of Tehran) , May Allah bestow him a good recompense , appointed someone to perform Hajj in my place and to perform Prayers and fast on my behalf . He gave Zakat on my behalf and restored the rights of those whom I had oppressed . He did not leave out any of the duties that had to be performed on my behalf and saved me from the divine chastisement . May Allah give him a goodly reward . � Mirza Khaleel woke up from sleep , filled with terror . He was astonished at this

dream . After a few days some people came from Tehran and Mirza Khaleel asked them regarding Ali Talib . They confirmed that the Mulla had compensated for all the duties of Ali Talib . In fact even the names of the persons appointed were identical as .the Mirza had seen in his dream

Needless to add that it would be foolish on our part to be casual about our obligatory duties , in the belief that they can be fulfilled after our death . We can obviously not be sure that those we leave behind would carry out these obligations , nor can we be sure that it would be done with the same degree of sincerity as we would do it ourselves . Besides our wajib duties carried out by someone else may suffice to save us from the punishment but we will be deprived of the numerous special benefits . reserved for those who carry out their obligations

NON�PAYMENT OF ZAKAT .٣٧

non–payment of Zakat

The thirty seventh Greater Sin is non-payment of wajib Zakat . The traditions of Imam Muhammad Taqi (a . s .) , Imam Ali Reza (a . s .) , Imam Moosa Kazim (a . s .) and Imam Ja�far as-Sadiq (a . s .) to this effect are mentioned by Abdul Azeem . The Holy : Quran describes the punishment for this greater sin in the following verse

And (as for) those who hoard up gold and silver and do not spend it in Allah�s way� announce to them a

. painful chastisement

On the day when it shall be heated in the fire of hell , then their foreheads and their sides and their backs shall be branded with it , this is that you hoarded up for � . yourselves , therefore taste what you hoarded

(Surah Tawbah ۹ : ۳۴-۳۵)

Traditions mention that the word �Kanz� (hoard) in this ayat implies any wealth on . which Zakat has not been paid and other rights have not been discharged

, The Almighty Allah says in Surah Aale Imran

And let not those deem , who are niggardly in giving away that which Allah has� granted them out of His grace , that it is good for them; nay it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day; and Allah�s is the heritage of the heavens and the earth; and Allah � . is aware of what you do

(Surah Aale Imran ۳ : ۱۸۰)

Whatever a person possesses , is due to Allah�s grace and favours . He himself has no control over gain or loss . It is therefore incumbent on him to spend the bounties he has received from Allah in a manner that Allah has commanded , failing which the . punishment will be severe

Tafseer Minhajus Sadiqeen mentions that traditional reports testify to the fact that the wealth of those who due to their miserliness avoid paying Zakat , will be made into . a serpent by Allah on the day of Qiyamat

This serpent will be extraordinarily poisonous and vicious with two spots below the eyes , which is the characteristic of the most dangerous snakes . This snake shall be put around the neck of this person like a collar and the two ends will envelop his face and chastise him saying , �I am the same wealth regarding which you prided over � . others in the world

, Hazrat Imam Baqir (a . s .) said

Whosoever does not pay Zakat on his wealth , the wealth shall assume the shape of� a Python on the judgement day and will be around his neck and till his accounting is � . complete it (the serpent) will be chewing at his flesh

(Wasaelush Shia Vol . ۶ Pg . ۱۱)

, The Imam (a . s .) has also been reported to have stated

If the relative of person who is bestowed wealth by Almighty comes to ask for� something and the wealthy person acts like a miser , the Almighty Allah takes out a python from hell which turns it tongue around its mouth so that when the person � . comes it will become his iron collar

(Tafseer Minhajus Sadiqeen)

, Imam Ja�far as-Sadiq (a . s .) says

If a person owning gold and silver does not pay obligatory Zakat (or obligatory� Khums as mentioned in Tafseer of Qummi) on it , on the day of Qiyamat the Almighty Allah will imprison him in a fertile and lighted forest and appoint for him a python which has

lost its hair due to its venom and when it will move to catch this person he will try to run away . But when he would become helpless and know that he cannot escape he would take his hands near the serpent and it will begin to chew his hands like a male � . camel and it would wrap itself around his neck like a necklace

If a person owning sheep , cows and camels does not pay the Zakat due to him , Allah the High and Mighty will imprison him in an illuminated wilderness on the day of Qiyamat . And every hoofed animal will trample upon him and every animal with pointed fangs will tear him up . One who does not pay Zakat due on his date palms , grapes or his agricultural products will on the day of Qiyamat have that portion of his . land around his neck like a huge iron collar

(Wasaelush Shia Vol . ۶ , Pg . ۱۱ , Al-Kafi)

, Imam Muhammad Baqir (a . s .) says

The Almighty Allah has appointed Zakat with Prayer , and said , �Establish prayer� and pay Zakat . � Then one who recites prayer but does not pay Zakat (it is as if) he � . has not performed prayer also , because the two of them are connected

(Wasaelush Shia)

, Imam Ja�far as-Sadiq (a . s .) remarks

One who does not pay the Zakat of his wealth , at the time of death he will desire�

� . to be sent back to the world once more so that he may pay Zakat

: (As Allah says (Surah Mo-mineen ۲۳ : ۹۹-۱۰۰

Until when death overtakes one of them he says : Send me back , my Lord , send� � . me back; Haply I may do good in that which I have left

(Wasaelush Shia vol . ۶ Pg . ۱۴)

Thus implying that if he is sent back he will pay Zakat that was due on him and also spend his wealth in charity . He shall be told : �By no means ! It is a (mere) word that � . he speaks

(Surah Mo-mineen ۲۳ : ۱۰۰)

. Furthermore Imam (a . s .) comments on the following verse of Quran

Thus will Allah show them their deeds to be intense regret to them and they shall� � . not come forth from the fire

(Surah Baqarah ۲ : ۱۶۷)

, Imam (a . s .) says

A person who guards his wealth and acts miserly in spending it in the way of Allah� dies leaving his wealth to people who either spend it in Allah�s obedience or in sinful activities . If his wealth is spent in the way of Allah the reward is written in the scroll of deeds of someone else and this person now regrets for actually it was his wealth . And if it is spent in disobedience to Allah . That is the sinner�s hands were strengthened with the help of his wealth , this also causes regret

� .to him

(Wasaelush Shia Vol .۶ Pg .۲۱)

Traditions from Imam Muhammad Baqir (a .s .) and Imam Ja�far as-Sadiq (a .s .) on this subject have been recorded by Ayyashi , Mufid , Sadooq and Tabarsi in their :respective books

,The Holy Prophet (s .a .w .s .) says

Nothing destroys Islam like miserliness . Then he says . �The way of miserliness is� .like the paths of ants . It is apparently invisible and it is of many types like polytheism �

(Wasaelush Shia vol .۶ Pg .۲۱)

,Hazrat Amirul Momineen Ali (a .s .) says

When people do not pay Zakat the prosperity of their agricultural lands and mines� � .will be lifted from the earth

(Safinatun Behaar)

,The Messenger of Allah (s .a .w .s .) says

Cure your sick ones through Sadaqah , deflect the storms of calamities through� � .supplication and guard your wealth through Zakat

(Wasaelush Shia)

,Imam Ja�far as-Sadiq (a .s .) says

There are some houses on this earth that belong to Allah and they are called , �the� revengers ? So when Allah bestows wealth to a person and he acts miserly in fulfilling the duties prescribed for him by Allah , the Almighty appoints one of these houses for him and destroys his wealth at this very place . And after that the person continues to .reside in this house and leaves his wealth for others



(Wasaelush Shia Vol. ۶ Pg ۶۳)

Numerous traditions mention that one who acts miserly in charity will have to spend much more in corrupt ways. A great many traditions are recorded in the chapter of Zakat but these are sufficient for our discussion here.

ONE WHO DOES NOT PAY ZAKAT IS A KAFIR

A person who accepts that Zakat is obligatory but does not pay due to niggardliness, is a transgressor and will face the consequences accordingly. But if he does not believe that Zakat is obligatory, he is a kafir and Najis (ritually impure). Zakat, like prayers is an article of faith. Whoever denies a single article of faith goes beyond the pale of Islam and is an infidel. Quoted below are some of the relevant traditions.

Imam Ja�far as-Sadiq (a.s.) says,

�Doubtlessly, the Almighty Allah has necessitated a portion for the destitute in the wealth of the rich people. It is such an obligation that is praised if fulfilled by the affluent people. It is Zakat and one who pays it, his blood is haraam. (It is haraam to kill him). And those who pay it are called Muslims. �

(Wasaelush Shia Vol. ۶ pg ۱۸)

It implies that those who do not pay Zakat and do not even regard it obligatory, are not Muslims; they could even be executed in an Islamic government.

Imam Ja�far as-Sadiq (a.s.) says,

�One who avoids paying Zakat equal to one carat

four grains of barley) is neither a believer nor a Muslim . He is the same whose) condition at the time of death is mentioned by Allah that he shall say , �Send me back � . my Lord , send me back , haply I may do good in that which I left

(Wasaelush Shia Vol . ۶ pg۱۸)

One who does not pay Zakat even if it is equal to one carat , he is expelled from� � . belief and dies as a Jew or a Christian

(Wasaelush Shia Vol . ۶ pg ۱۸)

, Imam (a . s .) elaborates further

Death penalty is permissible in Islam for two kinds of sinners . And no one will issue a decree regarding the two until the advent of the Qaem of the progeny of Mohammed (a . t . f . s .) , Then Imam Mahdi (a . s .) will issue decree on the basis of divine laws . One of the two is the adulterer who fornicated despite having a wife . He shall be stoned to death . The second is the one who does not pay Zakat . He shall be � . beheaded

(Wasaelush Shia vol . ۶ pg ۱۹ , Al Kafi)

, Imam (a . s .) also remarked

Monetary loss in desert or seas is only due to the non payment of Zakat . And when� the Qaem of the progeny of Mohammed (a . t . f . s) reappears he shall arrest and execute those

� , who do not pay Zakat

(Wasaelush Shia Vol . ۶ , pg . ۲۰)

, The Almighty Allah says

And woe to the polytheist , (To) those who do not give poor rate and they are � � . unbelievers in the hereafter

(Surah Ha Mim ۴۱ : ۶-۷)

, The Messenger of Allah (s . a . w . s .) says

By Allah in whose hands is the life of Mohammed (s . a . w . s .) , No one does� Khayanat with Allah except the polytheist who does not pay any Zakat from his wealth � .

(Mustadrakul Wasael)

, The Messenger of Allah (s . a . w . s .) says

O Ali ! There are ten deniers of Almighty Allah in this Ummah; Tale-tellers , the � magicians , the gigolos , those who have anal intercourse with namehram women , those who have intercourse with animals , those who commit incest , those who try to spread mischief , those who supply weapons to disbelievers (which shall be used against Muslims) , those who do not pay Zakat and those who in spite of being capable � . do not perform Hajj and meet their death

(Khisaal of Sadooq , Chapter no . Ten)

It is clear from the above traditions that those who deny the obligations of Prayer , Hajj and Zakat are infidel . They will be deprived of the benefits of faith which saves one from Hell in Qiyamat and they will be denied the rights of Muslims in this world

They are Najis (ritually impure) , they cannot inherit Muslims and Muslims cannot . marry them . However , if they do not belie the obligatory nature of these laws and they fail to perform these duties due to sloth or niggardliness , they are apparently Muslims . But actually from the internal aspects they are a kind of deniers and polytheists . Even if they depart from this world with belief they shall have to undergo . the promised punishment

? WHY DOES ZAKAT BECOME WAJIB

There is hidden wisdom in making Zakat and other charities obligatory . Some of them are mentioned in traditions . For example such duties are a kind of test for wealthy people , that whether Allah is more dear to them or these temporal worldly riches; whether they have sincere faith in heavenly rewards , paradise and divine recompense . Whether they are true to their claim of being the slaves of Allah , High and Mighty . The second benefit is that through this arrangement the financial problems of the poor are solved . Imam Ja�far as-Sadiq (a . s .) says , describing the . benefits of Zakat

Indeed , Zakat is made obligatory to test the wealthy and to fulfil the needs of poor .� And certainly if everyone had paid Zakat (honestly) there would not have been a single poor or destitute among Muslims . And neither one had been in need of other . And neither had anyone remained hungry and naked . But the poor are inflicted with

problems due to the sins of wealthy and their failure to fulfil their rights . In these circumstances it is incumbent on Allah to deprive them from this Mercy those who do not fulfil the monetary rights . I swear by the one who created all the creatures and increased their sustenance , indeed no loss occurs on dry land and at sea/river except for those who do not pay Zakat . The third benefit is the purification of the self from a base quality like niggardliness and the cure of this debilating and mortal disease . , Thus , the Almighty Allah tells His Messenger in Quran

. Take alms out of their property , you would cleanse them and purify them thereby �
�

(Surah Tawbah ۹ : ۱۰۳)

, And in Surah Hashr , Allah says

And whoever is preserved from the niggardliness of his soul , these it is that are the�
� . successful ones

(Surah Hashr ۵۹ : ۹)

The cure for niggardliness is to practice charity . Charity should be given time and again till it becomes a habit . And as far as possible one should keep in mind the rules and regulations laid down for charity , observing which can cure one of the malady of . miserliness

ZAKAT AND SADAQAH INCREASES WEALTH

In the following Quranic ayats Allah promises that anything spent in Allah�s way will , be amply rewarded both in this world and the hereafter

� . and He causes Charitable deeds to prosper� �

(Surah Baqarah ۲ : ۲۷۶)

and whatever thing you spend , He exceeds it� �

� . in reward , and He is the best of Sustainers

(Surah Saba ۳۴ : ۳۹)

and whatever you give in charity , desiring Allah�s pleasure it is these (persons)� � � . that shall get manifold

(Surah Rum ۳۰ : ۳۹)

Paying Zakat and spending it in the prescribed manner increases one�s wealth . The stingy and the niggardly believe that they will be impoverished if they spend in Allah�s ways , in direct contradiction to what Allah has promised in His holy Quran and the traditions of Ahle Bayt (a . s .) , some of which are mentioned below . In the , sermon of Fadak , Janabe Fatimah Zahra (s . a .) says

Allah has appointed faith for purifying you from polytheism and made prayer wajib� to cleanse you from pride and arrogance . Made Zakat obligatory to purify you from miserliness and parsimony . (so that man is imbued with the goodly quality of charitableness and is purified of the impurity of sinful deeds) . And this is also the � . cause for increasing your sustenance

: (. It is related from Hazrat Amirul Momineen Ali (a . s

One who spends for a good cause is recompensed by Allah in this world and there is� � . also an increase in his reward of the hereafter

(Al-Kafi)

, Ali (a . s .) also said

�Seek the sustenance through Sadaqah�

(Wasaelush Shia Vol . ۶ Pg . ۲۵۹)

(. It is mentioned in the book Oddatud Dai that Imam Ja�far as-Sadiq (a . s

, asked his son

� ? How much amount is there for household expenses�

. Forty Dinars , � replied the son�

Imam (a . s .) told him give in charity all the forty Dinars . The son said that there was , nothing else apart from the forty Dinars . Imam (a . s .) said

You donate all of it in charity , the Almighty Allah will recompense it . Don�t you� know that there is a key to everything ? And the key to sustenance is Sadaqah . � His son Muhammad gave away the forty Dinars in charity , Ten days had hardly passed , when Imam (a . s .) received four thousand Dinars . He told his son

� . O Son ! We had given forty Dinars and Allah gave us four thousand in return�

Amirul Momineen Ali (a . s .) says in Nahjul Balagha that whenever poverty strikes , . you must trade with Allah by giving Sadaqah

, Imam Reza (a . s .) asked his slave

� ? Have you given anything in the way of Allah today�

. No ! By Allah , � replied the slave�

. (. Then how would Allah give us anything in return ? � said Imam (a . s�

, Explaining the Quranic Verse

and whatever thing you spend , He exceeds it in reward and He is the best of�� � . sustainers

(Surah Saba ۳۴ : ۳۹)

, Imam Sadiq (a . s .) said

Do you think Allah goes back on�

� ? His word

, No ! � replied the narrator�

� ? Then why do you not receive the recompense of your charity�

. I don�t know� , said the narrator�

Imam (a . s .) said , �If one of you acquires Halaal sustenance and spends even a � . Dirham from it , he is certainly recompensed for it

(Al-Kafi Vol . ۲ Pg . ۵۹۵)

It means that if he is not recompensed , either the money was acquired unlawfully or . it was spent in an illegal way

There are numerous Quranic Verses and traditions on this subject also but we shall be content with those quoted so far . The late Agha Noori has illustrated the importance of Sadaqah with forty incidents in his book Kalematul Tayyaba . One of the incidents mentioned therein is quoted by the great scholar , Akhund Mulla Fath Ali from his trustworthy relative . He relates that in a particular year when prices had soared high I had sown barley on a piece of land that belonged to me . By chance my crop matured earlier than other people�s crop and soon the grain was ready for consumption . Since at that time all classes of people were facing shortage and hunger , I decided not to make any profit on my produce and went to the mosque and announced that any needy person may take barley from that farm till the other crops are ready . But even a beggar must take only as much as needed by

his dependants . So people went to my farm and carried away barley according to their requirements . After the other crops had matured I ordered my agents to have a look at that farm also , in case some grain still remained in the pods . When the grain from this farm was collected I was astonished that it exceeded the sum total that I had grown on other pieces of land . In spite of the needy people taking barley from this farm there was no decrease in its crop . Ordinarily it would not have been possible to find a single stalk on this land . Subsequently all the lands that were used for barley cultivation remain barren for the rest of the year as they are only cultivable once a year . However , in the case of this land it continued to thrive even without sowing any seeds or nurturing it . At last spring arrived and it stopped snowing . The farm was still . laden with crops and more fertile than other lands

I was so astonished that I began to doubt if it is some other land . When the accounts were balanced it was found that the output of this farm was many times that of all . other pieces of land

Also related from the late gentleman is that he had a grape orchard by the roadside . When for the first time the orchard was laden with fruits the owner told the caretaker not to pluck

the grapes from the trees lining the boundary wall along the road . These were left for those who passed by the orchard . Thus till the time grapes were ripe the wayfarers plucked grapes from these peripheral creepers . At the end of the grape season he ordered his farm workers to check if any grapes remained near the boundary walls . May be some were hidden behind the leaves and overlooked by passers by . However , it was found that the grapes obtained from this area exceeded the total yield of the rest of the orchard . In spite of the fact that passers by had taken grapes to their . heart�s content there was no decrease in them

The same worthy person has also narrated that every year after wheat was reaped and the grain brought to his residence , he used to calculate Zakat on it and pay to the deserving people . One year before the grain was brought home he thought delay in paying Zakat was uncalled for . And immediately distributed the prescribed share to those who were qualified to receive it . Later the remaining grain was taken home , cleaned and put in huge containers . When the quantity was computed it was found that the amount paid as Zakat had not reduced from the sum total . The quantity was . the same as before Zakat was deducted

In the same above-mentioned book it is narrated from Haji Mahdi Sultanabadi : One year after the wheat

. season when all the grain was cut I weighed it and paid Zakat at that very place

After this the grain remained there for a month . Animals and even rats continued to feed upon it . Later when I weighed it again the quantity was the same as before . The quantity that I had paid as Zakat and all that the animals had consumed did not . decrease the quantity

TYPES OF ZAKAT AND ITS QUANTITY

Zakat is of two types , Obligatory and recommended . Obligatory Zakat is again of two types . The Zakat of wealth and the Zakat of body (Fitra) . The Zakat of wealth is for nine items : Four food grains (Wheat , barley , dates and dried grapes); three quadrupeds , (Sheep or goats , cows and camels) and two types of coins , (gold and . (silver

Zakat of food grains becomes obligatory when wheat , barley , dates or resins reach a particular quantity (Nisab) . The Nisab (taxable limit) is fixed at ۴۰ mithqal less than ۲۸۰ Tabrizi mounds approximately equal to ۸۴۷ Kilograms . If the cultivation of wheat , barley , dates or resins was carried out by rain water , stream/river or from the moisture of the earth (like the lands of Egypt etc .) the Zakat payable is one-tenth of the total yield . But if it was cultivated with well-water etc . the Zakat is ۱/۲۰ (twentieth . (part / ۵٪

NISAB OF THREE TYPES OF QUADRUPEDS

Five types of Nisabs apply to Sheep/goats . ۱

First Nisab is forty . From every forty animals one is to be given away as Zakat . No . Zakat is payable if Sheep/goats are less than forty in number

Second Nisab is one hundred and twenty-one . If one has ۱۲۱ Sheep or goats he has to . give two of them in Zakat

. Third Nisab is ۲۰۱ animals . Zakat payable on them is three sheep/goats

Fourth Nisab is ۳۰۱ sheep/goats . Zakat payable is four

. animals

Fifth Nisab is four hundred sheep/goat or more than this . In this case one part of hundred is payable . In other words from every hundred sheep/goat one is to be given . as Zakat

Two Nisabs of Cows . ٢

The first Nisab is thirty . The Zakat for this is a calf which has entered the ٢nd year of . its life . There is no Zakat if one has less than thirty cows

The second Nisab is forty and its Zakat is a female calf which has entered the ٣rd year of its life . For example , if a person has ٣٩ Cows , he should pay Zakat on ٣٠ Cows only . Furthermore , if he possesses more than ۴٠ Cows but their number does not reach ۶٠ , he should pay Zakat on ۴٠ cows only . And when their number reaches ۶٠ which is twice as much as the first Nisab (taxable limit) , he should give as Zakat ٢ calves , which have entered the ٢nd year of their life . And similarly , as the number of the cows increases , he should calculate either in thirties or in forties , or from ٣٠ and ۴٠ and not at the rate of multiple of thirty cows as that would have a remainder of ١٠ . cows

Minimum Taxable Limit of Camels . ٣

: Camels have ١٢ taxable limits

camels , the Zakat is one sheep . As long as the number of camels does not reach ۵ . ١

. five , no Zakat is payable on them

. camels , the Zakat is ۲ sheep ۱۰ . ۲

. camels , the Zakat is ۳ sheep ۱۵ . ۳

. camels , the Zakat is ۴ sheep ۲۰ . ۴

. camels , the Zakat is ۵ sheep ۲۵ . ۵

. camels , the Zakat is a camel which has entered the ۲nd year of its life ۲۶ . ۶

. camels , the Zakat is a camel which has entered the ۳rd year of its life ۳۶ . ۷

. camels , the Zakat is a camel which has entered the ۴th year of its life ۴۶ . ۸

. camels , the Zakat is a camel which has entered the ۵th year of its life ۶۱ . ۹

. camels , the Zakat is ۲ camels which has entered the ۳rd year of their life ۷۶ . ۱۰

. camels , the Zakat is ۲ camels which has entered the ۴th year of their life ۹۱ . ۱۱

camels and above . In this case , the person concerned should either calculate ۱۲۱ . ۱۲ the camels in groups of ۴۰ each , and give for each set of forty camels , a camel , which has entered the third year of its life; or calculate them in groups of ۵۰ each and give as Zakat , for every ۵۰ camels , a camel which has entered the ۴th year of its life , or he may calculate them in the groups of forty and fifty . However , in every

case he should calculate in such a way that there should be no balance and even if there is a balance , it should not exceed nine . For example , if he has ۱۴۰ camels he should give for ۱۰۰ camels , two such camels as have entered the fourth year of their life and for the remaining forty camels , he should pay one camel which has entered the third year of its life . And the camel to be give in Zakat should be female.

NISAB (MINIMUM TAXABLE LIMIT) FOR GOLD

There are two taxable limits of gold : The first limit is ۲۰ mithqals (Sharee�) , one mithqal being equal to ۳ . ۴۵۶ gms . Hence when the quantity of gold reaches ۲۰ mithqals and other requisite conditions are also fulfilled , one should pay ۱/۴۰th part of it , which is equal to ۱ . ۷۲۸ gms , as Zakat . And if the quantity of gold does not reach this limit , it is not obligatory to pay Zakat on it . The second taxable limit of gold is applicable when gold , in addition to ۲۰ mithqal sharee� is further increased . If an additional of ۴ mithqal sharee� takes place to ۲۰ sharee� mithqals , one should pay Zakat on the total quantity at the rate of ۲ . ۵٪ . and if the addition is less than ۴ Sharee� mithqals , Zakat will be payable on ۲۰ sharee� mithqals only; and it will not be obligatory to pay it on the

additional quantity . The same rule applies as and when ongoing additions take place in the quantity of gold , like , if a further increase of ۴ mithqals takes place , Zakat should be paid on the entire quantity , and if the increase is less than that , no Zakat .will be payable

TAXABLE LIMIT OF SILVER

There are two minimum taxable limits for silver : The first is ۱۰۵ ordinary mithqals , equal to ۴۸۳ . ۸۸ gms . Therefore , when the quantity of silver reaches that limit and other necessary condition are also fulfilled one should pay ۲ . ۵٪ of it as Zakat . And if the quantity of silver does not reach the aforesaid limit , it is not obligatory to pay .Zakat on it

The Second limit of silver is when there is an addition of ۲۱ mithqals , that is , if an addition of ۲۱ mithqals takes place to ۱۰۵ mithqals , the Zakat should be paid on ۱۲۶ mithqals . If the addition is less than ۲۱ mithqals he should pay Zakat on ۱۰۵ mithqals only , and no Zakat is payable on the additional quantity . The same rule applies as and when ongoing additions take place in the quantity of silver , like if ۲۱ mithqals are further added , he should pay Zakat on the entire quantity and if the addition is less than that the quantity which has been added and is less than ۲۱ mithqals , is not liable to any Zakat

Thus , if a person gives ۱/۴۰ of all the gold or silver he possesses , he will have paid . the obligatory Zakat and sometimes even more than that . For example , if a person has ۱۱۰ mithqals of silver and gives ۲ . ۵٪ of that , he will have paid Zakat on ۱۰۵ mithqals which was obligatory , and also something on ۵ mithqals which was not .obligatory

These are the basic rules with regard to Zakat . Those who wish to study this in more .detail may refer to the books of Jurisprudence

ZAKAT OF FITRA

At the time of sunset on Eid ul Fitr night (i . e . the night preceding Eid day) , whoever is adult and sane and is neither unconscious , nor poor , nor the slave of another , he should give , on his own behalf as well as on behalf of all those who are his dependents , about three kilos per head of wheat or barley or dates or raisins or rice or millet etc . It is also sufficient if he pays the price of one of these items in cash . As per obligatory precaution , he should not give from that food which is not staple in his .place , even if it be wheat , barley , dates or raisins

We must remember that the immediate benefit of Zakat of Fitra is that one shall be safe from accidental or destined death the following year . It is related

from Imam Ja�far as-Sadiq (a . s .) that he told his financial secretary to pay the Zakatul Fitra of all his family members and not to overlook any of them . �Because if � . his Zakat is not paid I would be in constant fear of his demise

. What do you mean by �demise� ? � asked the secretary�

Death� , replied Imam (a . s .) , �And its reward is the acceptance of a month of� � . fasting

, Imam (a . s .) also said

� . Zakatul Fitra completes (perfects) the fasts of the month of Ramadhan�

: Zakat can be spent in eight ways as mentioned in the Holy Quran

DISPOSAL OF ZAKAT

: Holy Quran says

Alms are only for the poor and the needy and the officials (appointed) over them ,� and those whose hearts are made to incline (to truth) and the (ransoming of) captives � . and those in debts and in the way of Allah and the wayfarer

(Surah Tawbah ٩ : ٦٠)

: Zakat can be spent for the following eight purposes

It may be given to a poor person , who does not posses actual or potential means . ١ to meet his own expenses , as well as that of his family for a period of one year . However , a person who has an art or possesses property or capital to meet his . expenses , is not classified as poor

It may be paid to a miskin (a destitute person) who leads a . ٢

.(harder life than a Faqir (a poor person

It can be given to a person who is a Wakil of Holy Imam (a . s .) or his . ۳ representative to collect Zakat , to keep it in safe custody , to maintain its accounts . and to deliver it to the Imam or his representative or to the poor

It can be given to those non-Muslims who may , as a result , be inclined to Islam , or . ۴ may assist the Muslims for fighting against the enemies , or for other justified purposes . It can be given to those Muslims also whose faith in the Prophet or in the Wilayat of Amirul Momineen in unstable and weak , provided that , as a result of giving . , their faith is reinforced

It can be spent to purchase the slaves to set them free , the details of which have . ۵ . been given in its relevant Chapter

. It can be given to an indebted person who is unable to repay his debt . ۶

It may be spent in the way of Allah for things which have common benefit to the . ۷ Muslims; for example , to construct a mosque , or a school for religious education or to . keep the city clean , or to widen or build tar roads

. It may be given to a stranded traveller . ۸

These are the situations in which Zakat can be spent . But in situation number . ۹

and ۴ , the owner cannot spend without the permission of Imam (a . s .) or his ۳ representative; and the same applies to the ۷th situation , as per obligatory . precaution

RECOMMENDED (MUSTAHAB) ZAKAT

: Zakat is recommended in seven things

. Wealth � That is the money collected by a person to use in business transactions . ۱

Rice , grams , lentil , Vetch etc . But there is no Zakat on vegetables like brinjals , . ۲ . cucumber , water melon or musk melon

Mare . ۳

. Jewellery and embellishment should be given to believers for temporary use . ۴

Hidden or buried treasure which cannot be spent . One year�s Zakat is to be paid . ۵ . on it , if the individual is capable of it

When in order to avoid paying Zakat a person disposes off his taxable limit . In such . ۶ cases it is recommended for him to pay Zakat on the balance at the beginning of next . year

. Income from lease hold property like house , shop , orchard or public bath etc . ۷

OTHER WAJIB TAXES

Another important religious duty is Khums . It has been prescribed as the share of the Messenger of Allah (s . a . w . s .) and his progeny (a . s .) as they cannot accept Zakat . Anyone who withholds a single Dirham of Khums will be included among those who had usurped the rights of Aale Muhammad (a . s .) and those who had oppressed them . Anyone who denies the obligatory nature of this duty is an unbeliever as Khums is one of the principal articles of faith . The relevant Quranic ayat and the traditions of

: Masoomeen (a . s .) are given below

And know that whatever you gain , a fifth of it is for Allah and for the apostle and for� the near of kin and the orphans and the needy and the wayfarer , if you believe in Allah and in that which We revealed to Our servant , or the day of distinction , the day � . on which the two parties met; and Allah has power over all things

(Surah Anfal ۸ : ۴۱)

, Imam Ja�far as-Sadiq (a . s .) says

Since Allah has made Sadaqah haraam on us (Ahle Bayt) and prescribed Khums for� � . us , Khums is wajib and Hadiya (gift) is permissible for us

(Man la Yahzarul Faqih Vol . ۲ Pg . ۴۱)

, Imam Baqir (a . s .) says

It is not permitted for anyone to purchase anything from the money on which� Khums has not been paid and until our right has not reached us . � (Usoole Kafi Vol . ۱ (Pg . ۵۴۵

, Imam (a . s .) also said

The most difficult situation on the day of Qiyamat will be when those eligible for� � . Khums will arise and claim their rights from those who had not paid Khums

(Al-Kafi Vol . ۱ Pg . ۵۴۶)

WIDENING OF SUSTENANCE � PURIFICATION OF WEALTH � SAVINGS FOR THE FUTURE

A friend , businessmen of Imam Reza (a . s .) wrote to him from far seeking permission to spend from the amount on which Khums had not been paid . Imam (a . s .

: replied (

Indeed , the Almighty Allah is widely merciful and kind . And the Almighty Allah has� promised rewards and good recompense for those who will obey His commands . And there is penalty for those who act in contravention of these laws . Certainly only that wealth is permitted for a person that is allowed by Allah . Doubtlessly , Khums is our need and a command of our religion , a channel of sustenance of our friends and it is to be spent to protect our honours . Meaning those from whose side we are at the risk . of being harmed

So , do not avoid paying Khums to us . And as far as possible do not deprive yourself from our supplications . Indeed , Khums is a saving that will benefit you on the day of affliction and helplessness (Qiyamat) . A Muslim is one who fulfils all that he had vowed with regard to servitude and obedience of the Almighty . One who accepts by . his tongue but denies in the heart is not a Muslim

(Wafi � Kafi � Tahzeeb)

Hazrat Hujjat ibnul Hasan (a . t . f . s .) sent a letter to Abul Hasan Asadi through his , special representative Muhammad bin Uthman . Therein he says

In the name of Allah , the Beneficent , the Merciful . Curse of Allah and the angels� and all the people be upon the one who considers permissible for himself a single (Dirham from our money (wealth

� .

Abul Hasan Asadi said , �I thought that those who are cursed here are those who considered any type of Imam�s property Halaal for himself . Thus by the One who sent Muhammad (s . a . w . s .) as a great giver of good news . I saw that the writing of the letter had disappeared and in its place the following appeared : Curse of Allah and the Angels and all the people be upon the one who takes even a Dirham without our � . (permission from our property (rights of Sadaat

? WHEN DOES KHUMS BECOME WAJIB � HOW IS IT SPENT

: Khums is obligatory on the following seven things

. Profit or gain from earning . ١

. Minerals . ٢

Treasure-trove . ٣

. Amalgamation of Halaal wealth with Haraam . ۴

. Gems obtained from diving into sea . ۵

. Spoils of war . ۶

. A land which a Zimmi Kafir purchases from a Muslim . ٧

The detailed laws for each of the above have been discussed in Tauzihul Masael . Khums should be divided into two parts . One part is for the Sadaats which should be given to a sayyid who is poor , or orphan or who has become penniless during journey . The other portion of Khums is for Imam-e-Zamana (a . s .) which should be paid to his qualified representative during Ghaibat or it should be spent in the way permitted . by the representative who is fully qualified

The book Kalematul Tayyabah has forty incidents that illustrate the benefits of helping the

Sadaat and the merits of being kind to them . We shall be content to narrate one of those incidents here . The incident has been recorded in books like Arbaeen , Muntakhabul Deen , Fazael-e-Shazaan , Tohfatul Ahzaar and Waseelatul Maal . It is narrated through authentic chain of narrators that Ibrahim bin Mehran said :

In Kufa I had a good-natured neighbour by the name of Abu Ja�far . Whenever a Sayyid came to him asking for something he would give it to him . If he paid for it Abu Ja�far accepted the payment , if he didn�t , however , Abu Ja�far instructed his assistants to record it in the ledger of debts under the name of Ali Ibne Abi Talib (a . s .) . This continued for quite some time and when his financial conditions worsened and he became poverty stricken he took out the ledgers and tried to recover his debts . If the debtors were alive he sent his servants for recovery of debt but if the person was no more or had nothing to repay , Abu Ja�far would strike out the name from his register . One day he was sitting near the entrance of his house poring over the ledgers and a Nasibi (one who is inimical to Ali (a . s .) passed by and taunted Abu Ja�far . �How about your greatest debtor � Ali ? Did he repay your debts ? � Abu Ja�far was hurt at this taunt and

the same night he dreamt that the Holy Prophet (s . a . w . s .) was sitting with Imam Hasan and Imam Husain (a . s .) . The Messenger of Allah (s . a . w . s .) asked , �Where is your father ? � Amirul Momineen Ali (a . s .) replied from behind . The Prophet (s . a .) asked him why he had not restored the debt of Abu Ja�far . Ali (a . s .) said , �I have brought this for repayment . � So saying he took out a white woollen bag and gave it to Abu Ja�far . The Holy Prophet (s . a . w . s .) told him to take it and whenever their descendants came to ask him for something he should not spurn them and added that after this there shall be no problem for him .

Abu Ja�far awoke and saw that he was holding the same bag that Ali (a . s .) had given him . He shook his sleeping wife and told her to put on the light . When the bag was opened it was found to contain one thousand Ashrafis (Gold Coins) . The wife said , �O Allah�s slave ! Fear Allah , I hope the difficult times have not compelled you to obtain this money by cheating other traders . � �Certainly not ! � , said Abu Ja�far and narrated the

whole incident . Then he got out his ledger and calculated the total amount in Ali Ibne . Ali Talib�s account . He found it to be exactly ١٠٠٠ Ashrafis . Neither less nor more

DEPENDANT MEMBERS OF THE FAMILY WHOSE EXPENSES ARE OBLIGATORY ON US

The obligatory expenses that one has to bear are those of one�s permanent wife who is obedient , ones children and grandchildren and so on . If they are in need it is wajib to spend on them . Similarly the parents , grandparents and so on . If they are in need it is wajib to spend on them provided one is capable of bearing the expenses . That is if he does not do so it shall be considered an act of Qat-e-Rahem which is . discussed in the first volume of Greater Sins under the particular topic

Recommended Charity . ١

Charitable expenditure has been highly recommended in the Quranic verses and Mutawatir (frequently related) traditions with emphasis on particular occasions like Friday , day of Arafat , month of Ramadhan and for special people like ones neighbours , relatives etc . Sadaqah is the cure for maladies , a deflector of calamities , the cause of sustenance . It increases wealth and protects one from sudden calamities like , accidental death , burning , drowning and madness . It is reported to avert seventy calamities . The result is better depending upon the amount given in . Sadaqah . There is no minimum limit either . Even a date can be given as Sadaqah

(Hadiya (Gift . ٢

It is

a gift which a person gives out of goodwill to increase the bonds of friendship . It can be given either to a poor or a rich believing brother . If one gives it with the sincerity of intention of seeking the nearness of Allah it is one of the best forms of worship . , Amirul Momineen Ali (a . s .) has been reported to have said

If I give something as a gift to my believing brother , I consider it preferable than� � . giving it in Sadaqah

(Al-Kafi Vol . ۵ Pg . ۱۴۴)

Hosting treats for Believers . ۳

Numerous traditions speak of the merits of having believers as guests and of treating them to food and drink etc . It is one of the characteristics of the Prophets (a . s .) . Narrations state that seven days had passed and Amirul Momineen Ali (a . s .) did not have a single guest . He says , amidst sobs , that , �I fear lest the Lord has removed � . this mercy from me

Known rights and the rights of those who are deprived . ۴

It is an amount that person has fixed for himself which he will spend on the needy and his relatives . It can be every day , every week or every month . Thus , the Almighty : says in Quran

And those in whose wealth there is a fixed portion . For him who begs and for him� . (who is denied (good

�

(Surah Ma�rij ۷۰ : ۲۴-۲۵)

It is narrated from Imam Moosa Ibne Ja�far (a . s .) that in Bani Israel was a righteous man who had a kind hearted wife . One night this man dreamt that he was told that the Almighty had fixed a particular life span for him . Half of it was to be in prosperity and other half in difficulties . He had the choice of whichever life he desired first and whichever condition he desires to have in the later life . The man requested for some time as he wanted to consult his wife as he had always sought her counsel in important matters . Next day he related the dream to his wife who told him to ask for a prosperous life first . She said , �And hurry up to obtain it . May be Allah desires to grant us with His bounties . �

The next night when he was asked in his dream he said that he wished for prosperity in the earlier part of life . He was told that his wish shall be fulfilled . Thus he began to receive all types of bounties and comforts . His wealth and property increased . Then his wife said , �O slave of Allah ! Now you help your relatives and other deprived people . Do good to them . Give that particular thing to that neighbour and something to that friend of yours . �

This man followed the advice of his wife and

was not stingy in giving his wealth in charity . In this way half the life passed . Again he dreamt of the same person and he was saying , �You were not stingy in charity , therefore the Almighty had decided to grant you prosperity in the later half of your life � . also

Haqq-e-Hisad . ۵

It is the distribution of handful of food grains at the time of harvest before paying , Zakat . It is given to passers by . The Almighty Allah says

� . and pay the due of it on the day of its reaping��

(Surah Anaam ۶ : ۱۴۱)

Since these two types of Sadaqahs have been greatly emphasized in Quran and . traditions we have mentioned them separately

A Goodly Loan � Qardul Hasana . ۶

, It is a loan given to a needy Muslim . Imam Ja�far as-Sadiq (a . s .) says

It is written on the door of Paradise that there are ten virtues of giving sadaqah and� � . eighteen for giving Qardul Hasana

(Al-Kafi)

, Imam (a . s .) also said

When a believer gives a loan to a believer for the sake of Allah�s pleasure , Allah� � . considers this loan as Sadaqah till the time it is returned

(Wafi)

For every moment that he gives respite to the debtor he gets the rewards of the loan as though it were Sadaqah . Because in spite of having the right to demand his money he gives respite . It is as if he had given that amount

in Sadaqah , again . Thus he becomes eligible of other recompense of this amount , .that is the reward of giving it in Sadaqah

Apart from this the same Imam (a . s .) has mentioned that �Maaoon�(household items) whose neglect is promised punishment by Allah in Quran is not Zakat . It denotes giving loans to the needy people and giving items of daily use to people for .temporary use

Abu Baseer told Imam (a . s .) , �Whenever our neighbours borrow something from us they return it broken and in damaged condition . Would we be sinners if we were to � ? refuse them

.(. If they are such , there is no sin on you , � replied Imam (a . s�

Giving Respite to the Debtor or Condoning the Debt . ٧

Regarding those who are unable to repay the debt , Imam Ja�far as-Sadiq (a . s .) , says

One who desires the shade of Allah on the day when there shall be no other shade� � . should give respite to his debtors or condone him the debt

, The Messenger of Allah (s . a . w . s .) says

One who gives respite to the helpless debtor is given the reward by Allah equivalent� � . to the Sadaqah of the whole amount for each day till the debt is repaid to him

Hazrat Imam Ja�far as-Sadiq (a . s .) was informed about a person , Abdur Rahman Ibne Sababa who

was claiming his debt from a deceased person . Even though people told him to condone the amount he was not prepared to do so.

Imam (a . s .) said,

�Woe be upon him . Doesn�t he know that if he condones it , for each Dirham Allah will bestow ten Dirhams and if he does not do so he will get only one for each Dirham claimed. �

DONATING CLOTHES AND SHELTER TO THE NEEDY

Imam Ja�far as-Sadiq (a . s .) says,

�One who clothes his believing brother in a winter or summer dress he has the right upon Allah that He clothe him in the raiment of Paradise and grant him safety from the painful experience at the time of death , and when he emerges from his grave in Qiyamat he meets the angels with pleasure. �

(Al-Kafi , Vol . ۲ Pg . ۲۰۴)

In the same strain the holy Imam stated,

�One who clothes a Muslim beggar to cover his nudity or helps him with something (Shelter , money etc) , the Almighty Allah appoints seventy thousand angels that continue to seek forgiveness of each of his sins till Qiyamat. �

(Al-Kafi vol . ۲ Pg . ۲۰۵)

۹. Protecting the honour and Self Respect

It is the amount given away to protect ones honour and respect . Traditions mention that it is the best form of charity.

۱۰. Continuing Charity

Works of charity like constructing Mosques , madrassas , bridges , sarais , baths or the digging of water springs , publication of

religious books are such charitable acts that continue to earn rewards for ages . The . person who has performed these acts continues to benefit from them

The Late Haji Noori (r . a .) has written in Darus Salaam an incident related by the great religious scholar , Shaykh Abdul Husain Teherani . He says that Mirza Nabi Khan a confidant of Muhammad Shah Qajar died . He was well-known for his sinful and . wanton deeds

One day I dreamt that I was roaming in Paradise with a companion who showed� me each and every garden and edifice . He stopped at a place and said , �This is the palace of Mirza Nabi Khan . If you want to see him , he is sitting there . � Saying this he pointed in one direction . I looked with intent and saw that he was sitting alone in a huge hall . When he saw me he gestured me to come up . When I reached him he arose , saluted me and seated me at the head of the assembly . He himself returned to the posture that he had maintained in his life . I was astounded at his position and , status . He looked at me and said

You must be surprised at my condition . Yes I had committed such evil deeds that � deserved punishment but I had a salt mine in Talipaan . Every year I used to send the income to Najaf-e-Ashraf for arranging a Majlis of

the Chief of the martyrs (Imam Husain a . s .) . The Almighty Allah has rewarded me � . with this palace

The Shaykh says , �I awoke from this mysterious dream and later when I related it in my class , a descendant of Mulla Muti Talipaani testified that it was a true dream . The man indeed owned a salt mine in Talipaan and the income which was approximately a ١٠٠ Tuman was sent by him to Najaf and utilized for Majlis by father of the person who had testified that the dream was a true dream . � The late Shaykh says , �So far I � . was unaware that he had any connection with Talipaan or paid for majlis in Najaf

, Imam Ja�far as-Sadiq (a . s .) says

Nothing benefits a man after death except the three : A charity that he had� performed in the world and it continues after his death , a meritorious practice that he has initiated and people act on it even after his death and a righteous son who supplicates and repents on his behalf (and performs good deeds in his place , as � . mentioned in other traditions

(Wafi , Al-Kafi and Tahzeeb)

NOT GIVING IMPORTANCE TO HAJJ .٣٨

not giving importance to Hajj

The thirty-eighth of the Greater sins is to consider Hajj insignificant and not to give it due importance . This has been recorded in the tradition of Imam Ja�far as-Sadiq (a . . s .) by Amash and in the tradition of Imam Reza (a . s

by Fazl Ibne Shazaan . Since Hajj is also an obligatory article of faith , what is true of (avoiding prayers and zakat also applies to Hajj , viz . a person who refuses to acknowledge it as an obligatory duty is a Kafir and the one who does not fulfill this duty , due to laziness , carelessness or excessive involvement in worldly affairs has committed a great sin . Hajj is highly emphasised as a religious duty of tremendous . importance . Indifference towards it is sacrilege

DELAY FROM THE YEAR OF CAPABILITY IS HARAAM

Hajj is from those obligatory duties that must be performed immediately , if it is possible to do so . Not only is failure to perform Hajj a greater sin , but postponing it , is also a greater sin , even if it be for a year . Hajj has to be performed the very year , . in which one is capable of doing so

Muhaqiq says in Shariatul Islam that delay from the year of capability is a deadly (Great) sin . Shaheed Thani (the second Martyr) says in Masaalik , �There is no difference of opinion among the Shia Scholars regarding this matter and there are sufficient proofs from the Quran and traditions that delay from the year of capability is a Greater Sin . � It is therefore clear that any delay in performing Hajj amounts to . not giving it the importance which is due to it

Quranic ayats and traditions of Masoomeen (a . s .) equate failure to

perform Hajj with infidelity . It is a denial of Allah and a sort of polytheism . The , Almighty Allah says in the Holy Quran

and pilgrimage to the House is incumbent upon men for the sake of Allah , (upon)�� everyone who is able to undertake the journey to it and whoever disbelieves , then � . surely Allah is self-sufficient , above any need of the worlds

(Surah Aale Imran ٣ : ٩٧)

, Imam Sadiq (a . s .) says

. By the words �whoever disbelieves� is meant the one who does not perform it� �

Ali Ibne Ja�far records in his Sahih that , �My brother Imam Moosa Ibne Ja�far (a . , s .) says

Indeed , the Almighty Allah has made Hajj incumbent on those who are capable .� That is if they do not perform Hajj in the year of capability the omitted Hajj will �� . become incumbent on them every year till the end of their lives

. For further explanation of this statement the book Urwathul Wuthqa can be referred

Ali Ibne Ja�far says : I asked Imam (a . s .) whether those of us who did not perform , Hajj would become infidels ? Imam (a . s .) said

No , but the one who denies Hajj and does not give it due importance . He shall be a� � . Kafir

: (. Zarih Muharibi writes in his Sahih a tradition from Imam Ja�far as-Sadiq (a . s

If a person dies without performing the obligatory�

Hajj while there was nothing that prevented him from doing so , that is , he was not having any need or problem and neither was he sick and nor any strong person stood � . in his way , then Allah shall raise him in Qiyamat with the Christians or Jews

(Wasaelush Shia Vol . ٨ Pg . ٢٠)

, Imam (a . s .) also said

A person who delays Hajj intentionally till such a time that he dies , will be raised by� � . Almighty Allah on the day of Qiyamat in the form of a Jew or a Christian

(Wasaelush Shia Vol . ٨ Pg . ٢١)

Muhaddith Faiz says in the book Wafi regarding above tradition that �need� means a necessity that impoverishes or that which will impoverish him in the future . Also , Imam (a . s .) has said that a person who fails to perform Hajj without a valid excuse will die as a Christian or a Jew . This implies that he has no faith in this important Islamic tenet . Otherwise in the absence of any obstruction he would have performed . it immediately , considering the possibility that he may not be alive the next year

, Ishaq Ibne Ammar narrates from Imam Ja�far as-Sadiq (a . s .) that he said

One who dies (without performing Hajj) while he was healthy and wealthy is like the� �� . one regarding whom Allah says that , �We shall raise him blind in Qiyamat

Ishaq was surprised and

he asked Imam (a . s .) whether that person will be actually blind in Qiyamat ? Imam , (a . s .) said

� . Yes ! Allah will blind him from seeing the path to Paradise�

(Wasaelush Shia)

Muhammad Ibne Fuzail says that he asked Imam Moosa Ibne Ja�far (a . s .) , regarding the ayat

And whoever is blind in this , he shall (also) be blind in the hereafter and more erring� � . from the way

(Surah Bani Israel ١٧ : ٧٢)

, Imam (a . s .) said

It is the one who delays Hajj even in the event of his being financially capable . He� keeps saying he would perform Hajj the coming year till he dies without performing � . Hajj

(Wasaelush Shia Vol . ٨ Pg . ١٨)

AYATS THAT IMPLY THE ONES WHO NEGLECT HAJJ

, The Almighty Allah says in Surah Munafiqoon

And spend out of what We have given you before death comes to one of you , so� that he should say : My Lord ! Why didst Thou not respite me to a near term , so that I ? should have given alms and been of the doers of good deeds

And Allah does not respite a soul when its appointed term has come and Allah is � . Aware of what you do

(Surah Munafiqun ٦٣ : ١٠-١١)

, After this Imam Moosa bin Ja�far (a . s .) said

. I should have given alms� , indicates Sadaqah and �good deeds� , implies Hajj�


(Faqih Vol . ۲ Pg . ۲۲۰)

Also the following

, Ayat says

? Say : Shall we inform you of the greatest losers in (their) deeds�

These are) they whose labour is lost in this world�s life and they think that they are) � . well-versed in skill of the hands

(Surah Kahf ۱۸ : ۱۰۳-۱۰۴)

, Imam (a . s .) explains

It implies those who neglect Hajj and continue to postpone it saying they�ll go� � . next year

There are many traditions that say neglecting Hajj is a Greater Sin , however the ones . quoted above should suffice our purpose

WORLDLY CONSEQUENCES OF POSTPONING HAJJ

One of the worldly consequences of postponing Hajj is failure in the affairs for which . Hajj is postponed

Imam Baqir (a . s .) says that if a person postpones Hajj in order to acquire or complete some worldly affair he will see that other people have gone and come back . from Hajj while neither his aim is achieved nor his work complete

NEGLECTING HAJJ CAUSES POVERTY

: The Messenger of Allah (s . a . w . s .) says in the Sermon of Ghadeer

O gathering of People ! Perform the Hajj of the Holy House . Those families who� . perform Hajj become wealthy and those who neglect Hajj will be reduced to penury �

O gathering of People ! The Haji is helped by Allah and whatever they spent (on� Hajj) is restored to them in this world . And Allah does not waste the recompense of � . (the doers of good (in hereafter

(Ihtejaj of Tabarsi)

, Imam Baqir (a . s .) says

Three things are such whose reward is in this life in addition to that of the Hereafter� : Hajj that removes poverty , Sadaqah that removes calamities and doing good (to � . others) which increases the life span

(Mustadrakul Wasael)

, Imam Sadiq (a . s .) says

If people neglect Hajj there will be no delay in the descent of punishment upon� � . them

(Al-Kafi Vol . ۴ Pg . ۲۷۱)

Samah says that , �Imam Sadiq (a . s .) asked me why I did not go for Hajj

this year ? I said I have entered into a deal with some people and there were other activities also . I hope that those matters for which I couldn�t go for Hajj will be ,beneficial for me . Imam (a . s .) said

I swear by Allah ! Allah has not reposed benefit in any matter that acts as an obstruction to your Hajj . Every person remains deprived of Hajj due to the sins that � . he has committed

(Al-Kafi)

Ishaq bin Ammar told Imam Ja�far as-Sadiq (a . s .) that , �A person had sought my advice regarding his intention for going for Hajj because he was weak (physically and � . financially) , so I urged him not to go for Hajj

,Imam (a . s .) said

For preventing the person from Hajj you have made yourself eligible for being� � . involved in some malady for the whole year

Ishaq says that as the Imam (a . s .) had predicted , I was sick throughout the following year . It follows that we must not restrain anyone from good deeds , especially Hajj . If we do so , we close the way of Allah . Our aim should be to motivate others to do good deeds and encourage them to hasten towards them . Similarly we should never advise people to give up a good action they wish to perform and substitute it with another good one of our choice . Because it is

possible that he may not do the latter and even skip the former . Thus , if we do this . we will have performed the divine obligation of Amr bil Ma�roof

, Imam Sadiq (a . s .) says

Beware of discouraging your believing brother from Hajj . If one does this he shall� � . face worldly calamities in addition to the punishment of Hereafter

(Wafi)

VIRTUES OF HAJJ

Just as neglecting Hajj is severely punished its fulfillment is greatly rewarded with numerous benefits for this life as well as hereafter . Traditions mention a great . number of benefits some of which are presented below

, The Messenger of Allah (s . a . w . s .) says

People who perform Hajj are of three kinds . The first kind are those who have� greater position than others , and all their past and future sins are forgiven , and Allah shall protect them from the chastisement of the grave . The second group is that whose only past misdeeds are condoned and the third group is such that their wealth (and children will remain safe till they return from Hajj . � (Al-Kafi

Another tradition speaks of a group who go for Hajj but do not fulfill all the conditions . Their hajj is not accepted and they do not qualify for any rewards in the hereafter but . till the time they return their families will remain safe

A person asked Imam Ja�far as-Sadiq (a . s .) in the Masjidul Haraam as to who is

, the greatest sinner ? Imam (a . s .) replied

One who stands at mawquf (Between Arafat and Muzdalifah) , walks between Safa� and Marwa and prays at Maqam-e- Ibrahim and even after this he thinks Allah has not forgiven him . He is the greatest sinner . � (Because he has despaired of Allah�s . (Mercy) and as we have stated before despairing of Allah�s Mercy is a greater sin

Imam Ja�far as-Sadiq (a . s .) relates from his forefathers that a Bedouin came to the Holy Prophet (s . a . w . s .) and said , �O Messenger of Allah (s . a . w . s .) ! I started for hajj but could not reach it though I am wealthy . So tell me how much I � ? should spend to obtain the sawaab equal to it

, The Messenger of Allah (s . a . w . s .) said

Look at Mt . Abu Qubais , If the whole of it turns to gold and comes to your� possession and you spend all of it in the way of Allah you would still not be able to � . reach the status of one who has performed Hajj

, Then he (s . a . w . s .) said

When a person decides to go for Hajj , after this for every item that he pick up and� puts down he is rewarded ten times and he is raised ten degrees . When

he mounts the camel each of its step is just as stated before . When he performs the tawaf of Kaba he is purified of all sins . After he has finished running between Safa and Marwah he is again cleansed from sins . Again when he stays at Arafat his sins are washed . When he stays at Masharil Haraam he is purified of bad deeds . When he � . stones the satans he is again forgiven the sins

In this way the Messenger of Allah (s . a . w . s .) mentioned each stage and continued , saying that the person is purified of sins . Then he (s . a . w . s .) told the Bedouin

� ? How can you reach the level of one who performs Hajj�

, After this Imam Sadiq (a . s .) says

His sins are not recorded for four months and if he does not commit a greater sin ,� � . only good deeds are recorded during this period

(Tahzeeb , Vol . ۵ , pg . ۱۹)

Muhaddith Faiz commenting on the above tradition of the Holy Prophet (s . a . w . s .) says that , there are different classes of sins , based on their terrible consequences , their blackening of the heart , their magnitude , etc . and what the tradition probably implies is that man is purified of particular kinds of sins at the different stages of Hajj till he is cleansed of

every kind of sin . There are traditions which mention that there are some sins which . are only forgiven when the Haji camps at Arafat on the day of Arafah

, Another tradition says

People who come for Hajj and Umrah are guests of Allah . If they ask Allah for� anything He grants it to them , if they call Him He replies . If they recommend for others He accepts it . If they remain quiet He gives without their asking and for each � . Dirham they spend on it , He shall give them a thousand

The different types of sins are material , mental or physical in nature . Physical sins may verbal or practical . Of the practical sins , there are as many sins as can be associated with the different parts of the body . These sins are of different magnitude . Some invite calamities , some nullify supplications , some prevent rains , some obstruct sustenance and others cause sudden death as mentioned in the supplication of Kumayl . So each of the Hajj rituals is prescribed for a particular kind of sin . The effect of some sins is not known to anyone except Allah . The sins which are forgiven . in Arafat are probably hard-heartedness , neglect or staying at the place of sin , etc

(Wafi)

, The narration continues

When the pilgrim reaches Makkah , Allah appoints two guardian angels for him who� protect him during Tawaf , Prayer and Say�y . When on the day

of Arafah he camps , they slap his shoulders and say that Allah has forgiven all his � . previous sins , now he should worry about his future

? WHEN DOES HAJJ BECOME WAJIB

The first condition necessary for Hajj is maturity . If a person performs Hajj , even before reaching maturity , it cannot substitute for obligatory hajj , even though it may have been correctly performed and is Mustahab like any other act of worship . After reaching maturity , the person is obliged to perform Hajj again , provided all the other necessary conditions apply to him . The second condition is that he should be of a sound mind , the third that he should be independent (not a slave) , the fourth condition is that by going for Hajj he must not be compelled to do a haraam act , or to forgo a wajib act . (For the latter situation some scholars are of the opinion that , that wajib act should be carried out , which is considered more important according to the priorities laid down by the tenets of our religion , and the fifth condition is that he . should be capable of performing Hajj

CONDITIONS THAT MAKE ONE CAPABLE

. Capability is based on the factors mentioned below

He should have the money to cover the expenses to and fro from Hajj . Should have . ١ . means of transportation

. He should have sufficient physical strength to go for hajj and return . ٢

There should be no obstacles that prevent him from travelling for Hajj . If he is . ٣ apprehensive about the safety of his life , property and honour on the way to Hajj , he is not obliged to

. go for it

. He must have the time to complete the Hajj . ۴

He must have sufficient funds to cover the expenses of his household till he returns . ۵ . His household constitutes all those who are dependant on him . Whether their expenses are wajib on him; like the wife and children or those whose expenses are not wajib; like younger or elder brother who is himself poor and is sustained by him . Also the orphans that he has undertaken to maintain and the servants who are under . his care

He should not face difficulties regarding his livelihood upon returning from Hajj . He . ۶ should have some income or profits from estates through which it would be possible . for him to maintain his household expenses and not to bear hardships

If one has missed Hajj due to carelessness he must perform it the next year , even if he does not have financial capability or has to bear hardships and problems . If in the subsequent years he is financially capable but suffers from a malady and there is no hope for its cure , he must send someone to perform Hajj on his behalf . He should fix a payment for the substitute and must also bear the expenses of his proxy . Even if he has not appointed a proxy and dies before it , his successors are obliged to send someone as a proxy and perform the Hajj of deceased . Special provision must be made

in the property of the departed person even if he had not made a bequest in this regard . This provision should be made whether there remains any amount to be distributed among his inheritors or not and even if his successor is his child . This should be done , because to pay for the proxy Hajj of the deceased is as important as paying his debts . It is the foremost duty on the successor . After that if any amount remains it can be shared among the survivors .

In case the deceased had made a bequest for proxy Hajj the expense of the same must be deducted from the one-third portion of his wealth (Regarding which he is allowed to make bequest) .

It should be noted that only one Hajj is obligatory in one�s life . After a person has performed the obligatory Hajj , it is Mustahab (recommended) for him to perform it every year , if he is capable of doing so . If all the above six conditions are fulfilled it is obligatory for the person to perform Hajj the same year . As already mentioned , postponing a wajib Hajj for the next year is haraam and a Greater sin .

IT IS MUSTAHAB TO APPOINT PROXIES FOR LIVING AND DECEASED PERSONS

It is Mustahab to appoint proxies to perform the Mustahab Hajj of living or deceased people . As mentioned in the tradition of Wasaelush Shia narrated from Muhammad bin Isa that Imam Reza (a . s .) sent him some money and instructed him to perform

Hajj as the proxy of Imam (a . s .); along with his brother Moosa and Yunus bin Abdur . Rahman

Abdullah Ibne Sinan says that I was with Imam Sadiq (a . s .) when a person came to him and Imam (a . s .) gave him ۳۰ Dinars so that he should perform the Proxy Hajj , and umrah of his deceased son , Ismail . After that , Imam (a . s .) said

If you do so , Ismail will get the reward of a mustahab Hajj because it is paid from� his property and you will get the reward of nine Hajjs because you shall bear the � . difficulties and hardships of Hajj

(Al-Kafi Vol . ۴ Pg . ۲۴۸)

THE PROXY OF IMAM SHOULD BE PIOUS

It is mentioned in Wasaelush Shia that Abu Muhammad Alji had two sons , one was pious and the other evil . Some Shias had paid him a sum to appoint a proxy for performing Hajj on behalf of Imam Hujjat Ibnul Hasan (a . s .) . It was one of the acts of worship that Shias used to perform . So Abu Mahmood gave the amount to his evil son and performed the Hajj with him . Abu Muhammad says that on the day of Arafah I saw a wheat-complexioned , well-dressed and handsome youth . He was engrossed in supplications and seeking forgiveness more than other people . When it was time for the people to move from Arafat to Mashar he came

� ? to me and said , �O Shaykh ! Aren�t you ashamed of Allah

. Why ? � I asked�

He said , �You are told to appoint a proxy for a person you knew well for performing � . Hajj , and you have entrusted it to a man who drinks and spends on evil deeds

, Then he pointed to one of my eye and said

� ? Do you not fear becoming blind in the eye�

I was ashamed and when I recovered from the shock I tried to look for the youth but he had disappeared from the plains of Arafat . Forty days had not passed when the . eye towards which he had pointed , become infected and I became blind

The book Al-Kafi contains a tradition related by Moosa bin Qasim from Imam Jawad (a . s .) that he said to Imam (a . s .) , �I wish to perform Tawaf on your behalf and on the behalf of your ancestors . But some people have told me that it is not allowed . � , Imam (a . s .) said

� . Perform as many circumambulations as you can . This is certainly permitted�

The narrator says , �After three years I again went to Imam (a . s .) and said , �A few years ago I had sought your permission to perform tawaf on behalf of your respected self and your honoured ancestors . So , I performed this deed as much as Allah gave

me Taufeeq (divine opportunity). I performed tawaf on behalf of the Holy Prophet (s.a.w.s.), Amirul Momineen Ali (a.s.) and so on till the end when I did it on your behalf. And these personalities are so dear to me that I consider their love a part of my faith.�

Imam (a.s.) said,

�Then you have followed a religion, besides which there is no other acceptable faith in view of Almighty Allah.�

Imam (a.s.) said,

�You may perform this deed as much as you can. It is the best of deeds that you perform.�

REASONS WHY HAJJ IS MADE OBLIGATORY

The traditions of Ahle Bayt (a.s.) mention the reasons for making Hajj obligatory. The traditions also explain the significance and wisdom underlying each of the rituals.

In Wasaelush Shia is a tradition by Imam Reza (a.s.), in which the Imam (a.s.) says that Hajj is made incumbent so that people may derive the spiritual and material benefits inherent in it. Some benefits of Hajj are as follows:

Hajj is a unique occasion, to present yourself humbly before the Almighty and devote yourself entirely to Him in order to gain His pleasure and seek nearness to Him. It is an occasion for you to set aside all your worldly cares and concerns and immerse yourself entirely in

worshipping your creator and carrying out His commands . For this you deny yourself worldly pleasures and comfort , face hardships and the vagaries of nature . Your sincere efforts in fulfilling the obligations of Hajj are rewarded with Allah�s pleasure and nearness to Him; untold bounties for this world as well as the hereafter; your repentance is accepted and your sins forgiven; your supplications are granted , this is a special divine favour for individuals who are part of a large gathering at a single .place

Besides Hajj is a unique opportunity for Muslims in general , from all over the world . It provides a common ground for interaction between Muslims of different countries at various levels . Individuals benefit financially be they traders , suppliers , retailers or .hirers or beggars and destitute who receive alms

People of one country get first hand information of the situations prevailing in other Muslim countries . Such interaction brings awareness of the problems and difficulties .faced by your brother Muslim and perhaps open avenues for extending help

SERVITUDE OF ALLAH AND COMPARISON WITH ANGELS

:Amirul Momineen (a . s .) says in a sermon of Nahjul Balagha

Allah has made obligatory upon you the pilgrimage (hajj) to His sacred House which is the turning point for the people who go to it as beasts or pigeons go towards spring water . Allah the glorified made it a sign of their supplication before His Greatness and their acknowledgement of His Dignity . He selected from among His creation those who on

listening to His call responded to it and testified His word . They stood in the position of His Prophets and resembled His angels who surround the Divine Throne securing all the benefits of performing His worship and hastening towards His promised forgiveness . Allah the glorified made it (His sacred House) an emblem for Islam and an object of respect for those who turn to it . He made obligatory its pilgrimage and laid down its claim for which He held you responsible to discharge it . Thus , Allah the glorified said :

�� And (purely) for Allah , is incumbent upon mankind , the pilgrimage to the House , for those who can afford to journey thither . And whoever denieth , then verily , Allah is Self sufficiently independent of the worlds�

(Surah Aale Imran ۳ : ۹۷)

Allamah Naraaqi has described the spiritual and material benefits of Hajj in eloquent words in his book Me�rajus Sadat . Some of his comments :

The main purpose for which Allah has created man is that he should recognize his Creator , be devoted to Him and remain attached to Him . [This depends upon the purity of his inner self , which in turn depends on his control over his sensual desires and his aversion to evil] . Throughout his life he has to continually remember Allah and direct his efforts in thought and action towards dedication to Allah . At all times his priorities are to be clear; that nothing pertaining to the material world is

to have precedence over the pleasure of Allah . As a means of attaining this objective the Almighty desires to be worshipped . The compassionate Allah has ordained that by worshipping Him and supplicating Him man would have fulfilled the very purpose of his creation and his existence . In His wisdom and mercy He has made some acts of . worship obligatory so that man is compelled to benefit himself

Zakat and Khums are compulsory deeds of worship . Acting upon them a person will be obliged to spend from his wealth in the way of Allah . This practice will gradually develop in him a detachment towards material world . Fasting as an obligatory worship inculcates a spirit of self-control over desires and self-denial of worldly pleasures . Prayers encourage us to give our full attention to Allah , both with our . senses and our bodily movements

Hajj is such an excellent act of worship that it embraces the significance and virtues of all other forms of worship . Not only does it include spending in the way of Allah , leaving our homeland , denying ourselves comfort and pleasures; spending time in prayers and supplications and several other rituals like Tawaf , recanting the oath we have taken for Allah . We also have to perform some ritual like running between Safa and Marwah , which display an extreme form of humility and helplessness and the stoning of satans which we cannot fully comprehend . Some rituals can be understood , through reason

but there are some others that defy our intellect and try as we may we cannot fathom .the depths of their significance

However , keeping their benefits aside we must consider them a form of service to Almighty and a fulfillment of one of His commands . Indeed , total submission and true devotion is displayed only through such types of rituals . Because submission implies that we do whatever we have been commanded solely for Allah�s pleasure . That is .why the Messenger of Allah (s . a . w . s .) said regarding Hajj

� . I have heeded your call by performing Hajj by sincere servitude and obedience�

He (s . a . w . s .) did not utter such words regarding any other act of worship . Indeed the act of worship the wisdom of which we cannot fathom is the best form of worship . Those who are surprised at the unusual rituals of Hajj have not understood the secret of devotion and servitude . One of the special characteristic of Hajj is to perform all .rituals even without necessarily comprehending the rationale behind them

Every ritual of Hajj has a significance that relates it to the events of the hereafter . Besides , it is a necessary requirement of Hajj that all the people gather at a place which was frequented by the Angels who brought divine revelation to the Holy Prophet (s . a . w . s .) . Before the Messenger of

Allah (s . a . w . s .) , the friend of Allah (Khaleelullah) Hazrat Ibrahim (a . s .) stood at this place and it was at that very spot the Angels descended for him . It is such a purified land that from Adam (a . s .) to the seal of the Prophets the greatest messengers of Allah have camped here . It is here that divine revelation and angels have descended through the ages . It is the birth place of the chief of Prophets (s . a .) and the ground oft trodden by him and the other prophets (a . s .) . The Almighty Allah has addressed it as �My House� and made it a place of worship for men . He appointed the surroundings of this House as a Sanctuary . He chose the plain of Arafat near His House as a place of forgiveness . In order to maintain the dignity of His House , He prohibited the killing of any living creature or uprooting of vegetation . He bestowed a special status to this place , for people to gather from far off places and humble themselves before the Lord of the House and confess verbally that He is . higher and beyond place and time

No doubt , gathering at such a place increases love and brotherhood . We get a chance to meet righteous believers from around the world thus forming ties of friendship , which results in

early acceptance of the invocations of the people . We are also reminded of the struggles and difficulties borne by the Messenger of Allah (s . a . w . s .) in the establishment and dissemination of religion . All these factors purify the souls of those present in Hajj and fill them with tenderness . It is a display of the magnificence of . Islam and the greatness of the founders of Islam

Last , the high status of the House of Allah was further enhanced by Him by making it the birth place of Amirul Momineen Ali (a . s .) , without allegiance to whom , no act of . worship is acceptable to Allah

TO NEGLECT ANY OBLIGATORY ACT . ٣٩

to neglect any obligatory act

The thirty-ninth Greater Sin is to omit or not to perform any single obligatory religious duty which has been made obligatory . It is mentioned in the Sahifa of Abdul Azeem which quotes traditions from Imam Jawad , Imam Reza , Imam Kazim and Imam Sadiq (a . s .) that to forgo any act which is made incumbent upon us by Allah is a . greater sin

, The Messenger of Allah (s . a . w . s .) said

One who omits Prayer intentionally has indeed gone out of the refuge (beyond the� . �(. pale) of Allah and His Messenger (s . a . w . s

Imam Sadiq (a . s .) says that neglecting a divine command is infidelity as mentioned in the following words of the Almighty

,

Do you then believe in a part of the Book and disbelieve in the other ? What then is� the reward of such among you as do this but disgrace in the life of this world and on the day of resurrection they shall be sent back to the most grievous chastisement and � . Allah is not at all heedless of what you do

(Surah Baqarah ۲ : ۸۵)

, Imam (a . s .) said

Allah has considered as infidels those who neglect His commands . He refers to� them as believers but does not accept their belief and did not consider it beneficial for them . Rather He says that their recompense in this world is disgrace and in the � . Hereafter is a terrible punishment

, In addition to this Imam (a . s .) also said

The Almighty shall not cast a glance of Mercy upon one who leaves a wajib duty or� � . commits a greater sin . And He shall not cleanse him of his sins

The narrator asked in surprise , �Does Allah (really) not look at this person with � ? mercy

, Imam (a . s .) replied

� . This is because he has become a polytheist assigning a partner�

. Did he (really) become a polytheists ? � asked the narrator in astonishment�

, Imam (a . s .) continued

This is because Allah has issued a command and Shaitan had issued another (that is� Shaitan Commanded not to do what Allah had ordered) . This person

neglected Allah�s command and accepted the order of Shaitan (that is he left a wajib (and performed a haraam act

Thus this person shall abide in the seventh layer where abide the hypocrites of Hell � . with Shaitan because he had obeyed the latter

(Wasaelush Shia , Vol . ١ Pg . ٢۵)

The words of Imam (a . s .) imply that polytheism here denotes polytheism in . obedience as mentioned previously in the discussion of Polytheism

CORRUPTION AND A TERRIBLE CHASTISEMENT

The Quranic ayats that have warned against opposition to Divine commands and : decreed punishment for the same includes the ayat of Surah Nur

therefore let those beware who go against His order lest a trial afflict them or�� � . there befall them a painful chastisement

(Surah Nur ٢۴ : ۶٣)

According to commentators of Quran the word , �trial� denotes worldly afflictions and �painful chastisement� as associated with the Hereafter . It is also possible that both of them signify both types of afflictions , worldly as well as in the Hereafter . Many traditions emphasize the absolute necessity of fulfilling obligatory religious : duties . One such tradition is as follows

, The Messenger of Allah (s . a . w . s .) states

, On the night of Meraj Allah the Almighty said�

No slave can gain proximity to Me without fulfilling the duties that I made� � ? incumbent on him

(Al Kafi Vol . ٢ , Pg . ٨٢)

, The Holy Prophet (s . a . w . s .) also says

� . so that you become the most pious among men

(Al-Kafi Vol . ۲ Pg . ۸۳)

? (WHAT ARE WAJIBAAT (OBLIGATORY ACTS

Any action that is commanded by Allah , the performance of which carries rewards and its neglect is assured punishment is a wajib . There are many wajibaat of the Almighty but the most important of them on which is based the foundation of Islam are five : Prayer , Fast , Hajj , Zakat and Wilayat , Some traditions refer to these as the pillars of faith and the codes of Islam . The compiler of Wasaelush Shia has mentioned some of these traditions and then remarked , �Amr bil Ma�roof and Nahy Anil � . Munkar is a form of Jihad and Jihad comes under Wilayat

As indicated in the traditions since Khums is the substitute for the rights of Sadat , it is a part of Wilayat too . In this way the pillars of faith or the branches of religion number ten : (۱) Prayer (۲) Fast (۳) Hajj (۴) Zakat (۵) Khums (۶) Jihad (۷) Amr bil Ma�roof (۸) . Nahy Anil Munkar (۹) Tawalla (۱۰) Tabarra

FASTING IN THE MONTH OF RAMADHAN

Accepting the obligatory nature of fasting during the month of Ramadhan is one of necessities of faith . One who denies this is a renegade liable for capital punishment . If one neglects its knowingly and intentionally without any valid excuse though he does not deny its obligatory nature , he should be punished with ۲۵ lashes or as prescribed by the religious law . If he repeats the crime he should be punished again . . The third time he should be executed

Imam

,Sadiq (a . s .) says

One who eats during day of Ramadhan (without any excuse) the spirit of faith exits� � . from him

(Faqih Vol . ٢ Pg . ١١٨)

It is recorded in the Mausiqa of Sama that a man broke his fast in Ramadhan without a valid excuse . He did this three times . When he was brought to the Imam (a . s .) the . third time , the Imam (a . s .) ordered that he should be executed

JIHAD IN THE WAY OF ALLAH

Jihad is also considered a part of faith like Prayer and Fasting as clearly mentioned in traditions . Numerous ayats and traditions extol its virtues and warn about the . chastisement in case one neglects it . Jihad can be of various kinds

First Type : To fight the infidels in propagation of Islam . There are many conditions for this type of Jihad , one of them being the permission of Imam (a . s .) or that of his special representative . Since in our period the Imam (a . s .) is in Ghaibat (Occultation) and there is no special representative also , we are exempted from the first type of . Jihad

Second Type : To fight the infidels who have attacked Muslims in order to destroy Islam and its relics . The permission of Imam or his representative is not necessary in this case . It is a wajib-e-Kifai , obligatory on everyone , but if performed by some people the others

are exempted . Everyone who is capable of fighting , even women must do Jihad to defend the boundaries of Muslim areas and to dispel the mischief of infidels.

Third Type : To fight the infidels who have attacked Muslims in order to slay them or rob them of their property . It is immaterial whether they intend to convert to their faith or not , or to destroy Islam or not . For this situation also the permission of Imam or his representative is not required . Jihad in defence of ones life , property or honour is wajib upon every Muslim . One should of course have the capability of fighting the intruders and should be reasonably safe from perils in doing so . While protecting himself and others he must be steadfast in fulfilling all conditions of Jihad . Detailed laws regarding this subject are given in the books of Islamic Laws.

The Late Kashiful Ghita says in his book , The Shiah origin and faith , that , �Jihad is one of the most important foundations of Islam and the real pillars of its edifice . It is Jihad which has erected the palace of Islam and made it lofty . Had it not been for Jihad , Islam would have not been the source of salvation and the means of grace and blessings that it is (Pg . ۱۶۰).

Jihad is the well-being of life and preservation of property and a way to sacrifice oneself for Allah . Through this

is achieved superiority over the enemies . It honours Islam and clears the earth of . injustice and destruction

Besides Jihad against the enemies of Islam , there is another Jihad known as Jihad-e-Akbar , which is Jihad against ones own self . This Jihad is directed against the maladies of the soul like ignorance , injustice , oppression , pride and arrogance , vanity , jealousy , niggardliness etc . In this struggle a person has to overcome his ignorance and fight against his own feelings of injustice to curb these evils or overcome them altogether . This is not at all easy . These undesirable traits are second nature to the person , and form an inherent part of his mental make up . It takes a tremendous effort , just to control these feelings , let alone getting rid of them . Therefore fighting against ones own weaknesses , failings and shortcomings has been termed Jihad-e-Akbar by the Messenger of Allah (s . a . w . s .) . A statement , says

� . Your greatest enemy is your self which is between your two sides�

AMR BIL MA�ROOF AND NAHY ANIL MUNKAR

explaination

Amr bil Ma�roof denotes urging others to perform good deeds and Nahy Anil Munkar implies restraining them from sins . Like the previous obligations these are also an article of faith and an important duty incumbent on Muslims . They are components of Jihad . Its practice is greatly emphasized in many ayats and traditions and its neglect is severely criticised . Some of the

. ayats are mentioned below

And from among you there should be a party who invite to good and enjoin what is� � . right and forbid the wrong and these it is that shall be successful

(Surah Aale Imran ۳ : ۱۰۴)

In this ayat Allah has informed us the obligatory nature of Amr bil Ma�roof and Nahy Anil Munkar with emphasis . At another place in the same chapter the Lord Almighty , remarks

You are the best of the nations raised up for (the benefit of) men; you enjoin what is� �;right and forbid the wrong and believe in Allah

(Surah Aale Imran ۳ : ۱۱۰)

Those who neglect Nahy Anil Munkar have been severely criticised in the following , verse of Surah Maidah

Why do not the learned men and the doctors of law prohibit them from their� speaking of what is sinful and their eating of what is unlawfully acquired ? Certainly � . evil is that which they work

(Surah Maidah ۵ : ۶۳)

, In the story of the People of Sabt , Allah the High and Mighty says

And ask them about the town which stood by the sea; when they exceeded the� limits of the Sabbath , when their fish came to them on the day of their Sabbath , appearing on the surface of the water , and on the day on which they did not keep the Sabbath they did not come to them; thus did We try them because they transgressed . And when a party of them said : Why do you

admonish a people whom Allah would destroy or whom He would chastise with a severe chastisement ? They said : To be free from blame before your Lord , and that haply they may guard (against evil) . So when they neglected what they had been reminded of , We delivered those who forbade evil and We overtook those who were unjust with an evil chastisement because they transgressed . Therefore when they revoltingly persisted in what they had been forbidden , We said to them : Be (as) apes , despised and hated . �

(Surah Araaf ۷ : ۱۶۳-۱۶۶)

It is clear from these ayats that Amr Bil Maroof and Nahy Anil Munkar are obligatory duties which if not fulfilled , invite divine chastisement . Those who neglect Nahy Anil Munkar are as guilty as those who commit sins and deserve equal punishment .

�Those who believed from among the children of Israel were cursed by the tongue of Dawood and Isa , son of Marium , this was because they disobeyed and used to exceed the limit .

They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did . �

(Surah Maidah ۵ : ۷۸-۷۹)

This ayat has severely criticized those who neglect Nahy Anil Munkar . Imam Sadiq (a . s .) says that the people who earned the curse of Allah�s messengers because they did not forbid evil and who were subsequently transformed into apes were those who never befriended the wrong doers or attend

their assemblies , but when met those people they were friendly and affectionate (towards them . (Wasaelush Shia

AMR BIL MAROOF AND NAHY ANIL MUNKAR IN TRADITIONS

, Imam Reza (a . s .) said

You must practice Amr bil Maroof and Nahy Anil Munkar because if you do not , you� will be ruled upon by evil people and after that if the righteous ones among you will � . supplicate , their supplications shall not be granted

(Wasaelush Shia)

: The Late Ayatullah Kashiful Ghita has explained in his book the Shiah Origin and Faith

Amr bil Maroof and Nahy Anil Munkar are a part of the most important and sublime� . commands of Islam about whose necessity reason as well as religion are unanimous

These two great functions are considered to be the most fundamental bases of Islam . They range from the best prayers and worship to one of the different kinds of Jihad . If any nation ignores these two fundamentals , Almighty Allah certainly subjects them to degradation and misfortunes . Such communities readily fall a prey to the human � . looking rapacious animals and tyrants and unjust men

It is for this reason that the Prophet of Islam and our infallible Imams have been quoted to have spoken in moving words regarding the necessity of discharging these two great duties and the mischief and harm caused to human society by their . abandonment , the very thought of which makes one shiver

Unfortunately , today we see openly with our own eyes the mischief and harm which originate from laziness in the

performance of these two functions . However , we wish that this process should have ended here and we might have remained content with the abandonment of these two functions and things should not have come to such a pass that permissible should have become impermissible and vice versa so much so that those who invite others to truth and excellence should themselves recalcitrate against truth and those who prohibit others from doing bad deeds should themselves be involved in various kinds of unlawful matters . This is an onerous and unbearable calamity . As a result of bad deeds of the people , mischief has become patent everywhere . And all this is in spite of the fact that we have been told : �Accursed are those who invite others to goodness and forsake it themselves and also those who prohibit others from committing sins but commit sins themselves !�

Truly , Islam deserves to be praised for its laws as well as for the extent and comprehensiveness of its commands , because it foresaw all that , which is necessary for the spiritual and material life of man as well as the source of his advancement and prosperity .

On the one hand , it has formulated comprehensive and potent laws for mankind and this in fact amounts to authority for legislation . As is evident , authority for legislation cannot bring the desired results without the necessary power to enforce it . Hence in the first instance all Muslims have been made responsible

to guarantee its enforcement and it has been declared that it is the duty of every individual to enjoin others to do good things and to forbid them from doing bad things so that everyone of them may become the enforcing authority for the relevant rules and regulations . All should supervise the actions of one another and all should be answerable to one another . However , as it is possible that in certain circumstances this guarantee for enforcement may not suffice and some person may hold back from putting the laws in action , extensive powers have been given in the second stage to the Islamic State and its ruler and the person absolutely responsible for the affairs of .Muslim society , viz . the Imam or person nominated by him for the purpose

Islamic regime is responsible to enforce the penal laws of Islam , punish the offenders , campaign against corruption , injustice and mischief and make efforts to safeguard .the independence of Muslims and strengthen the frontiers of the country

In short the benefits and vital effects of these two great Islamic Commands (to enjoin others to do good and to refrain from evil) are too numerous to be narrated . Is it possible to find such sublime social policies in any other religion of the world ? Is there any school of thought or philosophy more profound than this wherein all individuals ;supervise the conduct of others in three things viz . (i) to learn and act upon it

ii) to educate others and (iii) to persuade others to learn and act , should be) ? compulsory for every one

, The Messenger of Allah (s . a . w . s .) also says

� . Indeed Allah is furious with the weak believer who has no religion�

, Some inquired who that weak believer was ? He (s . a . w . s .) replied

� . The feeble one who sees evil but does not try to prevent it�

(Wasaelush Shia Vol . ١١ Pg . ٣٩٣)

, The Prophet of Allah (s . a . w . s .) says

When my Ummah neglects Amr bil Ma�roof and Nahy Anil Munkar it should expect� � . divine chastisement to befall them

(Wasaelush Shia)

, Imam Baqir (a . s .) said

: (. The Almighty Allah revealed on Shuaib (a . s�

I shall destroy a hundred thousand people from your nation . Forty thousand of� � . whom are sinners and sixty thousand righteous

O my Lord ! The sinners are liable for punishment but why the righteous ones ? �� asked Shuaib (a . s .) . Allah replied , �Because they used to socialize with the sinners and in spite of My dislike they never disliked the sinners . They never restrained them � . from sins

(Wasaelush Shia)

: Imam Sadiq (a . s .) says

Wael (Hell/terrible punishment) is for the people who neglect Amr bil Maroof and� � . Nahy Anil Munkar

(Wasaelush Shia Vol . ۱۱ , Pg . ۳۹۷)

Amirul Momineen

, Ali (a . s .) says

Indeed the Almighty has cursed those who came before you for neglecting Amr bil� Maroof and Nahy Anil Munkar . Thus there is curse upon the ignorant sinners and the � . intelligent people who neglect Nahy Anil Munkar

(Nahjul Balagha)

RULES REGARDING AMR BIL MAROOF AND NAHY ANIL MUNKAR

Under the following four conditions , Amr bil Maroof and Nahy Anil Munkar is . obligatory

Knowledge of Good and Evil : One who is supposed to command others for a (١) particular act must himself be certain that it is wajib . That is , it should be an article of faith or a matter upon which there is unanimity among scholars . It is not wajib to order something regarding which there is difference of opinion , because it is possible that the Mujtahid whom the person is following may not have made it wajib . Similarly when it is possible that the person who is not observing a wajib may have some valid (legal or rational) excuse , it is not wajib to enjoin upon him . In the same way the thing that one intends to prohibit must be absolutely haraam . For example if one sees a Muslim back-biting but surmises that it was permissible in that particular circumstance , he is not obliged to prohibit it . Also if doing so could cause him disgrace he must not venture ahead . In short , one must have certainty regarding the �goodness� of something one intends to enjoin and the certainty regarding the � �evil

of something one intends to forbid . In both the cases he must also be aware of the .special circumstances at the time of putting the commands into practice

There should be a strong possibility that if he acts on Amr bil Maroof and Nahy Anil (٢) Munkar it would prove beneficial . If he feels it is not going to make any difference he is not obliged to act upon them . Musada says that I inquired from Imam Ja�far as-Sadiq (a . s .) regarding the Prophetic saying which stated that the greatest Jihad is to speak up against the unjust ruler . Imam (a . s .) said , �This is possible when the ruler is aware of his ruling being wrong and is prepared to heed your advice , or else �leave it

Hazrat Imam Ja�far as-Sadiq (a . s .) says that Amr bil Maroof and Nahy Anil (٣) Munkar should be for a believer who is prepared to accept the advice and benefit from it . Or it should be for the uninformed person who is eager to learn about it . It is not necessary to enjoin good or forbid evil to a person who is powerful and can hurt or harm you . It is not necessary to enjoin good and forbid evil to a person who has been sinful , continually neglecting Wajib acts and repeated performing haraam acts , but who has repented and given up his sinful ways . Some scholars say

that it is not necessary to enjoin good or forbid evil to a person who has shown regret for his sinful ways , even if one is unaware of his intentions to give up haraam acts and . perform the Wajib acts

Practicing Amr bil Maroof and Nahy Anil Munkar is not necessary if it can lead to any harm or loss . If there is risk to one�s life or the life , honour or property of a Muslim , . the duty is no longer valid

However , the tradition which says that , �The greatest martyr is one who speaks the truth before an unjust person and he kills him , � is about the circumstance when initially there was no danger or harm or mischief . But when a person says the truth he . is slain

ONE SHOULD NOT WORRY ABOUT MINOR DISCOMFORT AND MUST NOT ACT ON DOUBT

There are some traditions that criticize those who forgo Amr bil Maroof and Nahy Anil Munkar at the slightest possibility of harm . In a detailed tradition from Imam Baqir (a . s .) Jabir mentions the characteristics of stupid and riyakar (those who show off) people who will not consider Amr bil Maroof and Nahy Anil Munkar wajib except when they are absolutely safe from harm . They will present various excuses to exempt themselves from the duties of Amr bil Maroof and Nahy Anil Munkar . (Al-Kafi Vol . ۵ Pg , . ۵۵) . Imam (a . s .) further said

They will practice Amr bil Maroof and Nahy Anil Munkar only�

for the deeds that do not cause them monetary or physical harm , like Prayer , and Fasting , and if there is a chance of harm from this also they will give it up . � Thus they neglect an important divine obligation if there is a possibility of harm to .themselves

Such traditions probably refer to those people who expect to be harmed without having any good reason for thinking so , or to situations where the disadvantage that may be caused is so insignificant that it can be ignored or to situations where some benefits are lost . In all such cases people who avoid Amr bil Maroof and Nahy Anil Munkar have neglected a divine obligation due to the weakness of their faith and are .denounced in the traditions

As mentioned earlier , one is exempted from this obligation only if it can result in .serious harm

PRIORITIES IN PRACTISING AMR BIL MAROOF AND NAHY ANIL MUNKAR

If fulfilling these duties is beneficial to the other person and harmful to oneself , one should use ones discretion . We shall judge the degree of benefit against the harm .caused to ourselves and act accordingly

GRADES OF NAHY ANIL MUNKAR

There are three grades of Nahy Anil Munkar : Forbidding evil by heart , tongue and hands . These three are further divided into different grades and it is wajib to take them into consideration . When an easy method will suffice it is not permitted to use .severe means

(Forbidding by ones heart (Dislike -١

Faith (Eimaan) requires that we should despise every prohibited (haraam) thing . Whenever we witness a haraam act we should express our dislike . We should turn away our face and be angry with the one who has performed it . We should stop speaking to him . If we are compelled to speak , we must speak with our face turned ,away from him . Amirul Momineen Ali (a . s .) says

. The Messenger of Allah (s . a . w . s .) ordered us to meet the sinful people frowning�



(Wasaelush Shia Vol . ۱۱ Pg . ۴۱۳)

, Imam Sadiq (a . s .) says

The Almighty Allah sent some angels to destroy the people of a particular town .� When the angels reached there , they found a worshiper engrossed in worship . The angels said , �O our Lord ! Your particular slave is busy in worship , how can we send punishment

on this town ? The reply came , �Do not care about this man because he has never � . been angry for Our sake and never behaved curtly with the sinners

(Wasaelush Shia)

Imam Sadiq (a . s .) reprimanded some of his followers for neglecting Nahy Anil � . Munkar . They said , �Though we try to restrain them , they do not pay heed

, Imam (a . s .) told them that the Messenger of Allah (s . a . w . s .) has said

� . Avoid their company and do not participate in their assemblies�

(Wasaelush Shia Vol . ١١ Pg . ۴١۵)

, Imam (a . s .) has also said

Tell the evil doers and sinners : Either keep away from us or stop doing evil . If he � � . does not obey , avoid him and keep away from him

If the first stage is effective we must not act on the next stage . Even in the first stage if a lenient method is effective we must not employ strict methods . For example we must prefer frowning over turning the face , and turning the face over social boycott . The method to be adopted may also differ from person to person . Some may respond better to soft criticism than to severe criticism . So the method most suitable for a . particular case should be employed

Refraining by Tongue -٢

In this grade also it is advisable to employ kind words or mild criticism rather

: (. than resort to scathing denouncement . The Almighty Allah told Hazrat Moosa (a . s

� . Then speak to him a gentle word haply he may mind or fear�

(Surah Taha ۲۰ : ۴۴)

. The softness or severity of the tone must be considered too

(Refraining by Hand (Force -۳

When refraining by tongue is also not effective we must employ force , either by fighting or by punishment . If a little beating is not enough there is no harm in giving a severe beating . If one is sure that the person is committing a great sin (like adultery or sodomy) and by giving him a severe beating he will be injured and mend his ways , . it is wajib to mete out this punishment

Finally when none of the methods prove effective we are exempted from the duty of . Nahy Anil Munkar

A CORPSE AMONG THE LIVING

Amirul Momineen Ali (a . s .) says : Some believers perform Nahy Anil Munkar with heart , tongue and hands . These people possess good qualities from every aspect . While some do Nahy Anil Munkar with heart and tongue . They have two good qualities and lack the third one . Others perform Nahy Anil Munkar only with their hearts and have only one good quality . They are deprived of the two higher qualities . But the person who has none of these three qualities is like a corpse amongst the living . In comparison to Amr bil Maroof and Nahy Anil Munkar other good

deeds and Jihad in the way of Allah is like a drop of water in comparison to the sea . By performing Amr bil Maroof and Nahy Anil Munkar someone�s death does not come . near and neither is there any reduction in sustenance

(. Wasaelush Shia Vol . ۱۱ Pg . ۴۰۴)

TAWALLA AND TABARRA

It is obligatory on us to cultivate the love of Allah and affection for those who love Allah (or whom Allah loves) . At the head of this list are our fourteen Masoomeen (a . s .) , then come their Shias and those who love them , their righteous children and due to their relationships the Sadaats and Sayyids . Their love and affection is the recompense for the Messengership of the Holy Prophet (s . a . w . s .) according to the : Holy Quran

� �Say : I do not ask of you any reward for it but love for my near relatives�

(Surah Shura ۴۲ : ۲۳)

Tabarra or Baraat means to consider the enemies of Allah and the friends of the enemies of Allah as our enemies . The persons heading this list are those have usurped the rights of Aale Muhammad (a . s .) , and those who had oppressed and troubled them . It denotes harbouring enmity towards all those whom Allah and the Holy Prophet (s . a . w . s .) consider enemies . A large number of ayats and traditions mention the significance of these two duties and

. they are among the necessities of faith . A few of these are presented below

The foundation of Islam rests on five things : Prayer , Fast , Zakat , Hajj and Wilayat � � . . Among them none have been emphasized more than Wilayat

(Al Kafi Vol . ٢ Pg . ١٨)

, In another tradition it is mentioned

Love for Ahle Bayt (a . s .) , enmity towards their enemies , Obedience of Ahle Bayt� � . (a . s .) and following their guidance is included among the foundations of religion

(Al-Kafi Vol . ٢ Pg . ١٨)

Imam Ja�far as-Sadiq (a . s .) says that the Messenger of Allah (s . a . w . s .) asked his companions about the strongest relationship of belief (that will bring salvation and good consequences for the one who acts upon it) ? � �Allah and His Messenger (s . a .) know better , � replied the companions . Some of them said , �Prayer� , some �Fast� , some guessed �Zakat� a few thought it was Hajj and Umrah and some , even thought it was Jihad . The Messenger of Allah (s . a . w . s .) said

All the things mentioned by you are virtuous but they are not reliable channels of� intercession (wasila) . The best and the strongest channel is to have friendship for the sake of Allah and to harbour enmity for the pleasure of Allah . Loving the friends of Allah

� . and expressing dislike for the enemies of Allah

(Al-Kafi Vol . ۲ Pg . ۱۲۵)

Imam Reza (a . s .) writes in a letter about the commandments of Islam and says , �Dissociation with those who have oppressed the Progeny of the Prophet (s . a .) is wajib . It is also obligatory against those who confronted Ali (a . s .) in the battles of Jamal , Siffeen and Nahrawan , and those who deny his mastership (wilayat) . It is � . wajib to despise them all from the first to the last

Obligatory (for you) is the love of Ali (a . s .) and those who followed him like , Salman , Abu Zar , Miqdad , Ammar , Abul Haytham , Sahal bin Hunaif , Ubadah bin al-Samit , Abu Ayyub Ansari , Khuzayma bin Thabit , Abu Saeed Khudri etc . And also obligatory is � . the love of those who were like them

(Oyoon Akhbare Reza Pg . ۲۶۸)

One who desires to meet Allah with correct belief , must love Allah , the Messenger of Allah and the believers (foremost among them being the twelve Imams) , and he must � . harbour enmity with their opponents

(Rawdatul Kafi)

: Imam Muhammad Baqir (a . s .) says

By Allah ! Even if a stone befriends us , Allah will raise it with us (in Qiyamat) . Is� � ? religion anything except friendship and hatred

(Beharul Anwaar)

. DENYING THE RIGHTS OF THE AHLE BAYT (A

(.S

In Wasaelush Shia , in the Chapter of �Taeen� we find a tradition of Imam Sadiq (a . s .) which mentions that denying the rights of Ahle Bayt (a . s .) is also a Greater sin . In , another hadith Imam (a . s .) says

� . Denying whatever Allah has revealed�

Rights of Ahle Bayt (a . s .) clearly means the wilayat of Ahle Bayt (a . s .) . Thus denying whatever Allah has revealed means denying the wilayat and rights of Ahle Bayt (a . s .) . According to some scholars it implies �warring against the friends of Allah , � which is a Greater sin according to other traditions . This also means . opposing the Aale Muhammad (a . s .) and being hostile to them

. In other words , the traditions mentioned earlier are speaking of wilayat

Further research indicates that wilayat of Ahle Bayt (a . s .) means to consider them �Ulil Amr� (holders of authority) . Belief in Imamat is a confirmed article of faith . One who denies it goes beyond the pale of belief . In the same way walayat (with an �a� as the second letter) denotes love and help of Ahle Bayt (a . s .) . It is one of the necessities of religion . One who denies it , is like the Nasibis , outside the pale of Islam . (and ritually dirty (Najis

Whatever Allah has�

revealed� , clearly means all those things that the Almighty has sent down to us and whatever Allah has revealed must be accepted . If a person denies even a single thing he would be committing a greater sin . Since the most important thing sent by Allah and the most emphasized article of faith is wilayat , its denial is the most serious of greater sins . As already mentioned , some of its forms (like bearing enmity to Ahle . Bayt (a . s .) absolutely makes one a Kafir

As far as fighting the friends of Allah is concerned , anyone who bears enmity to them knowing that they are the loved ones of Allah , has committed a greater sin . Since Ahle Bayt (a . s .) are the foremost among friends of Allah , their enmity and opposition , and fighting them is the most serious form of infidelity . Imam Sadiq (a . s .) says

On the day of Qiyamat the announcer will announce : Where are those who� opposed and confronted our friends ? Some people without flesh on their faces will stand up . It will be said : They are the ones who pained the believers , opposed them , were inimical to them and harmed their religion . Command will be issued to cast them � . into Hell

(Al-Kafi Vol . ۲ Pg . ۳۵۱)

The Almighty Allah said to the Holy Prophet (s . a . w . s .) in

: Meraj

O Muhammad (s . a . w . s .) ! Whoever insults one of My friends has certainly� � . launched an attack on Me . And whoever makes war on Me , I make war with him

, The Holy Prophet (s . a . w . s .) said

My Lord ! Who is Your friend ? Although I have understood that You will fight those � � . who fight You

, The Almighty said

Those from whom I have taken the covenant of wilayat for you , and for your wasi� � . (. (Ali a . s .) , and your progeny (and that of Ali (a . s

(Al-Kafi . Vol . ۲ Pg . ۳۵۳)

PERSISTENCE IN MINOR SINS . ۴۰

persistence in minor sins

The fortieth Greater Sin according to Quran and the traditions of Masoomeen (a . s .) is committing a lesser (minor) sin repeatedly . Amash relates from Imam Sadiq (a . s .) : �And consistency upon the smaller sins� is a greater sin . In the same way Sadooq has narrated that Imam Reza (a . s .) considered , �And consistency on sins� a part , (. of greater sin . Similarly we have a tradition of Imam Sadiq (a . s

A smaller sin which is committed again and again is a greater one . And a greater sin� � . for which one repents doesn�t remain greater

(Al-Kafi Vol . ۴ Pg . ۲۸۸)

That is , if one commits a Greater sin and repents sincerely there is

no punishment for it . But if one does a smaller sin again and again , it assumes the .form of greater sin

:Abu Baseer says that I heard Imam Ja�far as-Sadiq (a . s .) saying

By Allah ! As far as a person continues to sin , Allah does not accept any of his� � . worship acts

(Al-Kafi Vol . ٢ Pg . ٢٨٨)

If you shun the great sins which you are forbidden , We will do away with your small� � . sins and cause you to enter an honourable place of entering

(Surah Nisa ۴ : ٣١)

This ayat is speaking about those minor sins , which are forgiven in lieu of avoiding greater sins and performing all wajib duties . These minor sins can therefore become a barrier in the acceptance of worship and supplication , only when they are repeated often as a result of which they assume the magnitude of a greater sin; the consequence of which is that the other acts of worship are not accepted . There is a :tradition from the Messenger of Allah (s . a . w . s .) in Al-Kafi that says

� . One of the signs of wretchedness is repeating a sin�

ONE OF THE CONDITIONS OF FORGIVENESS IS THAT THE SIN SHOULD NOT BE REPEATED AGAIN AND AGAIN

One of the proofs that repetition of smaller sins turns them into greater sins is , that Allah has made the giving up of sin its forgiveness and a condition for entering ,Paradise . The Almighty Allah says

And those who when they commit an indecency or�

do injustice to their souls remember Allah and ask forgiveness for their faults and who forgives the faults but Allah and (who) do not knowingly persist in what they have � . done

(Surah Aale Imran ٣ : ١٣٥)

According to Tafseerul Mizan the word �Fahesha� implies an evil deed and is usually used to connote adultery . Therefore if in this ayat it is used to mean adultery then the word �Zulm� should definitely mean a particular smaller sin . And the words �remembrance of Allah� would then imply that forgiveness and repentance can be achieved only if the sinner remembers Allah and turns his attention towards Him with a sincere heart . Merely chanting �Isteghfar� in a mechanical way will not avail him . The phrase , �and (who) do not knowingly persist in what they have done , � clearly indicates that forgiveness is only for those who do not repeat the sins . The consequences of committing a sin repeatedly is that the sinner develops a disregard for Divine commandments and gradually reaches a stage when he thinks them to be unimportant . Under these conditions he has no desire to submit himself to the will and pleasure of Allah and remembrance of Allah does not affect him . However , this occurs only when one persists in sins intentionally . That�s why the word . �knowingly� is used

THE GREATEST SIN

, Hazrat Amirul Momineen Ali (a . s .) says

Beware of persistence on sins , for it is the greatest of the greater�

� . sins and a serious crime

(Ghurarul Hikam Vol . ١ Pg . ١٥١)

, Imam (a . s .) has also said

The greatest sin is one that the doer repeats again and�

� . again

(Ghurarul Hikam Vol . ١ Pg . ٢٠٣)

, He (a . s .) also says

� . Persistence in sins is the Greatest sin�

Muhaqqiq Khwansari (a . r .) explains the above statement of Amirul Momineen Ali (a . : s .) in the following words

It is clear from these that the magnitude of a sin increases until its repetition and persistence in sin is a greater sin than all the greater sins . Imam Ja�far as-Sadiq (a . : s .) has also quoted the following tradition

. I swear by Allah ! Worship and obedience of one who persists in sin is not accepted�



? WHAT DOES PERSISTENCE MEAN

There is unanimity among scholars that persistently committing a smaller sin makes it a greater sin . A widely accepted view is that persistence is that a person commits a sin , is not repentant , and continues to indulge in it . For example wearing gold or silver (which is haraam for men but is not a confirmed greater sin in Islam) or to look at Namehram or to enter another�s house without permission . The Martyr writes in Qawaid that , persistence is not restricted to committing one particular sin repeatedly but it also includes committing different types of lesser sins like a person may wear gold or silk; look

at Namehram or shake hands with her or embrace her , and not be repentant for any . of these acts

According to some scholars committing a lesser sin with the intention of repeating it again makes it a greater sin . Also , the mere intention of committing a smaller sin twice renders it greater . Shaheed has termed it Israar-e-Hukmi (Implied persistence) . in his book , Qawaid

A group of scholars maintain that not being repentant for a sin and not seeking forgiveness for it is persistence , even if there is no intention to do it again . However , according to my research the last two cases are very unlikely because they do not . �conform to any of the several meanings of the word , �Persistence

Two traditional reports in this connection are given . One of them is related by Jabir from Imam Muhammad Baqir (a . s .) in which he is explaining the word �persist� as , mentioned in the ayat of Surah Aale Imran . Imam (a . s .) says

Persistence means that a person commits a sin , does not seek forgiveness for it� � . and has no intention to discontinue it

(Al-Kafi Vol . ١ Pg ٢٨٨)

So , it is possible that in this ayat Imam (a . s .) has explained the meaning of �persistence� as mentioned in this ayat and not the persistence that is considered . a Greater sin

The second tradition is narrated by Ibne Umair from Imam Baqir (a

. s .) and a part of it is presented below to illustrate our view .

Every believer shall receive the punishment for the sin that he has committed� except that he repents for it . And when he is repentant and discontinues the sin he will be eligible for intercession . And one who is not repentant for his sin is one who is persistent on it and one who is persistent is not eligible for salvation . Because actually he has no faith in that which Allah has promised . If at all he had believed in Allah�s � . promise he would have been repentant

(Wasaelush Shia Vol . ۱۱ Pg . ۲۶۶)

In this tradition , like in the tradition of Jabir , Imam (a . s .) has considered the . unrepentant attitude and failure to seek repentance as persistence

Since the subject of Imam�s discussion is greater it is possible that not seeking forgiveness for greater sin amounts to persistence . But repeating a smaller sin is also a greater sin . Besides Imam (a . s .) is speaking about the case where not seeking forgiveness is due to carelessness , heedlessness of Divine commands and feeling safe from Divine anger . And it is clear that if a person does not fear the wrath of Allah . he does not seek forgiveness , which is a greater sin

It is also possible that his failure to repent and seek forgiveness is �persistence� is metaphorical . Thus there is a

, (. saying from Imam Baqir (a . s

Indeed , persistence in sins is the consequence of heedlessness of Divine� chastisement and only those people are the losers who are heedless (of Divine �(chastisement

(Tohafful Uqool)

TO CONSIDER A SIN SMALL

According to some jurists , repeating a smaller sin makes it a greater one . But there are some other factors that also render the smaller sin into a bigger one . The very fact that a person who commits a smaller sin , considers it small and insignificant , and thinks that he is not liable to be punished for such a trivial sin , itself makes his sin a greater one and brings down the wrath of Allah upon him . His thinking reveals that he does not give importance to the prohibitions laid down by the Almighty and is not in total submission to the will and pleasure of Allah . According to traditions such a sin is . unpardonable

Scholastic theology maintains that forgiveness of smaller sins for those who abstain from greater ones is due to Divine mercy and grace . Otherwise according to reason every disobedience of Allah , whether small or great makes one deserving of punishment . It is clear that Divine grace is only for those who do not leave the path of His obedience and servitude . One who is vain and proud and does not realise his insignificance and magnificence of Allah can never receive Allah�s Grace , instead he . would be disgraced and humiliated

Allah will remit the

smaller sins of those who abstain from greater sins and do not consider their smaller .sins , small

,Hazrat Ali (a .s .) says

� .The greatest sin is one , the doer of which considers it little�

(Wasaelush Shia Vol .۱۱ Pg .۲۴۶)

,Hazrat Imam Baqir (a .s .) states

Among the unpardonable sins is the saying of a person , �I wish that except for� this sin which I have committed other sins had not been accountable . � [He [.considered this sin insignificant

(Wasaelush Shia Vol .۱۱ Pg ۲۴۷)

Beware of the sin that are considered small and insignificant . Indeed , they are ones that shall be questioned by Allah and these (small sins) will be heaped upon the person .till it (becomes a great sin and) destroys him

,Imam Sadiq (a .s .) says

Seek (Allah�s) refuge and save yourself from the sins that are considered small� � .and insignificant

� ?The narrator asked , �Which of the sins are small

,Imam (a .s .) said

A person commits a sin and then says : How lucky would I have been if I had not any� � .sin except this one . (Because) this sin is small and insignificant

BEING PLEASED WITH A SINFUL ACT

One of the things that magnify a sin (make the smaller sin great) is that one feels good and is pleased after committing it . A necessary condition of faith in Allah and Qiyamat

, is repenting for ones sin

, even though it may be small . As the Messenger of Allah , (s . a . w . s .) says

� . One , whose good deeds please him and sins make him aggrieved is a believer�

(Wasaelush Shia , Vol . ١١ Pg . ٢۶۶)

Allah is High and Mighty , and disobedience to His commands and prohibitions is a great sin . It is related from Amirul Momineen Ali (a . s .) that at the time of sinning do not consider the smallness of your sin but consider the greatness and Might of Allah � . Whose (law) command you are breaking

(Wasaelush Shia Vol . ١١ Pg . ٢۴٧)

Just as regret and repentance erase the sin and cleanse the sinner in the same way . feeling happy after committing a sin reinforces it

: The Messenger of Allah (s . a . w . s .) says

� . One who is laughing (happy) while committing a sin will enter Hell weeping�

(Wasaelush Shia Vol . ١١ Pg . ٢۴٠)

, He (s . a . w . s .) also said

Four things regarding sins are more severe than the sin itself : considering the sin� � . small , being proud of it , being happy about it , being persistent in it

(Mustadrakul Wasael)

MAKING IT PUBLIC

Informing others of one�s sins and relating about them to other people is a greater sin . Also announcing a sin is an insult to Allah�s command . The Messenger of Allah (s . a . w

, s .) has said .

One who performs a good deed and keeps it a secret will be rewarded seventy� times (than if he has announced it) . And one who commits a sin and makes it public (due to shamelessness or ignorance of religious law) will be disgraced by Allah . (That is , he will not get the Taufeeq of repentance and he will remain deprived of Allah�s kindness and Mercy) but if he keeps it secret (due to shame) he will be forgiven . �

(Al-Kafi Vol . ۱ , Pg . ۴۲۸)

Making a sin public is not harmful in two cases : One when it is necessary to do so , for example , its admission before a doctor for treatment or to a religious scholar for learning about an Islamic law .

Secondly when it is an expression of servitude and helplessness before Allah and confession of one�s sins . For example , a person can make a general statement : �O Allah ! I am your sinful slave ! I am a disgraced one ! I am drowned in the sea of evils . I have committed mortal sins ! Please forgive me . � However , it is appropriate to mention the particular sin . Like �I have imbibed wine , � etc . Confessing ones sins before Allah and imploring forgiveness is the best act of worship and is very beneficial for the acceptance of repentance , illumination of one�s heart by the light of faith and raising

. of one�s status

In other words , a general confession of sins and acceptance of ones mistakes is the opposite of pride and arrogance . It is the favourite habit of our religious leaders . So much so , that even in their letters and books they mention themselves as disobedient ., sinners , lowly , wrong doers , the most lowly slaves etc

SIN AND SOCIAL POSITION

According to our religious tenets , a person with knowledge , piety and purity is to be highly honoured and respected . When such a person , who is held in high esteem by the people , commits a small sin the very foundation of their faith and belief may be shaken . Just as a higher status is accorded to religious personalities by religion , so . also their smaller sins are considered equivalent to greater sins of ignorant people

, Imam Ja�far as-Sadiq (a . s .) says

� . Seventy sins of ignorant one will be forgiven before one sin of an Aalim�

(Al-Kafi Vol . ۱ Pg . ۴۸)

MISDEED OF AN AALIM CORRUPTS MANY WORLDS

Muhaqqiq Khwansari comments on the above statement made by Amirul Momineen Ali (a . s .) in the following way . Misdeed of an Aalim could be the sin he commits himself or the mistake that he commits in the discharge of his duty as a jurisprudent . Both these mistakes are not restricted to the scholar himself but have far-reaching consequences involving a large number of people and several spheres of activity , spreading corruption and disorder . When people see a knowledgeable person committing a sin , the severity and evil of the sin is lost on them , they think it to be insignificant and begin to indulge in it . If he makes a mistake in promulgating a law of Shariat , many people can be adversely affected by a law which is defective . Also the validity of

many acts may be dependant upon this faulty command . Therefore the responsibilities of an Aalim are tremendous and he has to be cautious and vigilant in .refraining from sins and mistakes

:In the same strain is the following statement

The sin of an Aalim is like the wrecking of ship . That takes others with it (when it� (sinks) . � (Amali Vol . ۴ Pg . ۱۰۹

PERSISTENCE IS REALLY A GREATER SIN

As we have already seen , lesser sins assume the proportions of greater ones under :the following conditions

. When they are committed due to heedlessness . ۱

. When they are considered insignificant and not punishable . ۲

. When the person who commits them is pleased and happy with himself . ۳

To commit them again and again without feeling any remorse and repenting for . ۴ . them

. Being aware of the fact that doing them again and again makes them a greater sin . ۵

Another point of contention is that when an Aalim commits smaller sins which take the magnitude of greater sins , is his reliability as an Aalim maintained ? The answer is not . clear , but apparently his reliability is maintained

PERSISTENCE IS ESTABLISHED BY COMMON PARLANCE

As we have already explained before , persistence implies committing a particular sin again and again or different types of sins , without regretting it or seeking forgiveness for it . Or to commit different types of sins together . But the number of times a person must commit the sin that makes it �persistent� depends upon how it is generally considered . So , there is no fixed standard because of the wide variations in smaller sins and their proximity to greater sins . Some smaller sins become great only by

committing them thrice and some more than three times and some in less than that . . It all depends upon what is generally accepted

AN IMPORTANT POINT

The forty greater sins discussed so far are those which have been clearly named in . authentic traditions

There are two traditions in Wasaelush Shia in the chapter of Taeenul Kabair . These two traditions are without chains of narrators and they have been taken from the book of Jihad . One of them is considering the property permissible for ourselves , . which shall be discussed later

Here we shall study the second one in brief . This is , depriving ones lawful heirs of their rights . By this we desire to ensure that all greater sins that are clearly . mentioned in traditions have been discussed by us

DEPRIVING IN WILL

depriving in will

It is an injustice not to include in the will some or all the heirs such that they stand to , lose their lawful share . The Tafseer of Qummi explains the verse

Whoever then alters it after he has heard it , the sin of it then is only upon those� � . who alter it; Surely Allah is Hearing , Knowing

(Surah Baqarah ٢ : ١٨١)

, Regarding this ayat Imam Ja�far as-Sadiq (a . s .) says

Haif� in will is that one bestows more on some heirs and deprives others and�� �ithm� (sin) denotes preparing place of worship or to give order to prepare � . (intoxicant (meaning will for unlawful activities

. In the above two cases the legatee should disregard the instructions

THE POOR HEIR MUST BE KEPT IN MIND

If the heir is self-sufficient the maker of the will can bequeath one third of his property in the way he desires and he can also exceed this limit if the heir permits . If the heirs are poor or extremely pious the will-maker can give them some share even from this one third part to ensure that he is not giving more than the share of heirs which shall be derived from the two-third portion .

If the heir is poor it is better not to make a will (for the ۱/۳ part) , or to bequeath only ۱/۶ , ۱/۵ or ۱/۴ of ones property , because one of the best utilization of this wealth is in fulfilling the needs of a poor heir . This would constitute an act

. of Sileh Rahem , especially when the heir is yet to reach puberty

, Hazrat Imam Ali (a . s .) says

I prefer a bequest for one-fifth over that of one-fourth and the bequest of one-� fourth over that of one-third . And one who makes a bequest for (full) one-third is as if he has not left behind anything . � That is , he has fully exercised his right to bequeath one-third and in this way deprived the poor heirs who might have benefited . if it had been to the contrary

(Beharul Anwar Vol . ٢٣ Pg . ۴۶)

, Imam Reza (a . s .) said

It is Mustahab to bequeath some share to those relatives who are not ones heirs� �and if one does not make such a will his action will end in Allah�s disobedience

(Beharul Anwaar Vol . ١٠٣ Pg . ١٩٩)

Such a person is regarded as sinful because he has not taken care of the rights of relatives , which is one of the obligatory religious duties . Particularly , if a rich man disregards his very poor relatives who are not his heirs and does not bequeath them . anything , it amounts to Qat-e-Raham , which is haraam and a greater sin

THE HEIR PRECEDES OTHERS

Imam Ja�far as-Sadiq (a . s .) says that a man from Ansar died leaving many young children . He left no property except six slaves . At the time of death he be had freed all of them . When the Messenger of Allah

,s . a . w . s .) was informed of this , he asked)

� ? What have you done with him�

We have buried him� , replied the people�

, The Messenger of Allah (s . a . w . s .) said

If I had known it , I would not have allowed him to be interred with Muslims� � . because this man has compelled his children to beg from the people

DIVISION OF LEGACY ACCORDING TO SHARIAH

It is not permitted for a person to bequeath more than a third of his property . If he does so the executor of the will is not obliged to act upon it but he should give the heir . to use his discretion in the matter

Moreover , making a will for unlawful purposes is not allowed and the executor of the will is obliged to disregard it . He should , instead , utilize the funds in lawful ways . It is also not allowed to deprive any of the heirs of their share . And the executor of will . must give the share of those who are eligible for it

Please refer to books of jurisprudences , Tauzihul Masael for more information about) making bequests) . If the heirs of the first level (ones children or parents) are present but the heirs of the second level (Paternal and Maternal Uncles and Aunts) are poor the rich will-maker should make some provision for them . If he does not make such a will it would generally be regarded as

. an act of Qat-e-Rahem , which is a greater sin

Imam Ja�far as-Sadiq (a . s .) had willed that seventy Ashrafis (gold coins) be given to Hasan al-Aqtas , the son of his paternal uncle . Imam (a . s .) had also made similar bequests for a number of his relatives . Someone expressed surprise and said , �O Master ! You have made a bequest for a person who has attacked you and wanted to , slay you with a knife ? Imam (a . s .) said

Do you not want me to be included among those who are praised by the Almighty� � ? for their Sil-e-Raham in the following words

And those who join that which Allah has bidden to be joined and have awe of their� � . Lord and fear the evil reckoning

(Surah Ra�ad ١٣ : ٢١)

. The full text of this tradition has passed in the chapter of Qat-e-Rahem

PART TWO

. (Greater sins regarding whom there is no clear �nass� (ayat or tradition

As stated in the introduction of this book , a sin is considered a greater sin under four conditions : (١) There is clear mention of it in ayat or tradition of Masoomeen (a . s .) . (٢) Its punishment is mentioned to be damnation in Hell in Quran or an authentic tradition , whether in unequivocal words or indication . (٣) It is mentioned to be greater than one of the great sins proved by other three methods . (٤) The

. sin , which is considered great by a group of religious people

The greater sins which come under condition (۱) have received full treatment in part one . The remaining three shall be discussed in three sections in part two . Before we start listing the sins that are promised divine punishment i . e . condition (۲) we must know that this condition itself is clearly mentioned in a number of traditions . Some of them are given below . A hadith recorded in the Sahih of Ibne Abi Yafur from Imam , Sadiq (a . s .) says

The Adalat (reliability) of some people can be understood from their neglect of sins� � . that are promised Hell

(Wasaelush Shia)

This tradition clearly indicates that sins for which Hell is destined are indeed greater sins . In Sahih of Ali Ibne Ja�far it is mentioned that he asked his brother Imam . Moosa Ibne Ja�far (a . s .) regarding the sins which are denounced in Quran

, Imam (a . s .) said

� . Those sins are great for which Allah has made Hell incumbent�

(Al Kafi Vol . ۲ Pg ۲۷۶)

A tradition is recorded from Imam Sadiq (a . s .) in Al-Kafi . Abu Baseer says that when : Imam (a . s .) was queried regarding this matter he (a . s .) recited the following ayat

and whoever is granted wisdom , he indeed is given a great good and none but�� � . men of understanding mind

Surah)

(Baqarah ۲ : ۲۶۹

: Imam (a . s .) explains the meaning of wisdom

Marefat (recognition) of Imam , abstinence from Greater sins (those who fail in this)� � . Allah has made Hell as their abode

(Al-Kafi Vol . ۲ Pg . ۲۸۴)

: (. Muhammad Ibne Muslim relates from the same Imam (a . s

� . Of whichever sin Allah has prescribed Hell is a Greater Sin�

According to some traditions , specially , the one mentioned in the Sahih of Abdul Azeem , every sin which is specially promised Hell fire in Quran or Sunnah (traditions) of the Holy Prophet (s . a . w . s .) and Imams (a . s .) is a greater sin , whether it is : unequivocal like that for the one who does not pray

But there came after them an evil generation , who neglected prayers and followed� � . sensual desires , so they will meet perdition

(Surah Maryam ۱۹ : ۵۹)

Or the sinner is described as an inmate of Hell . For example in the tradition , �The one who leaves prayers is a polytheist , �and the abode of polytheists is Hell . � , So (be steadfast in prayers and do not be of the polytheist , �(۳۰ : ۳۱

, Similarly Quran says

� �So woe (Hell) to the praying ones , who are unmindful of their prayers�

(Surah Maoon ۱۰۷ : ۴-۵)

, (. Or as mentioned in the tradition of the Holy Prophet (s . a . w . s

One who leaves�

prayers wilfully will go out of the refuge of Allah and the Messenger of Allah (s . a . w . s
� . (.

(Wasaelush Shia Vol . ۳ Pg . ۲۹)

According to Ibne Abbas the number of sins that are mentioned in ayats and authentic traditions are very many . If all of them are enumerated they will exceed seven hundred . This would be a very time consuming job . So we shall discuss only some of . the most common sins that people are prone to commit

BACKBITING .۴۱

backbitting

The foremost great sin for which Quran and hadith have promised chastisement is , back-biting . As mentioned by Allah in Quran

Surely (as for) those who love that scandal should circulate respecting those who� � . believe , they shall have a grievous chastisement in this world and the hereafter

(Surah Nur ۲۴ : ۱۹)

, (. Ibne Abi Umayr narrates from Imam Ja�far as-Sadiq (a . s

One who reports about a believer , everything he has himself seen and heard is� from those about whom Allah says , �There is grievous chastisement for those who � . like undesirable things regarding the believers becoming public

(Al-Kafi Vol . ۲ Pg . ۳۵۷)

According to this tradition , Gheebat (backbiting) is included in the ayat where clear , punishment is mentioned . Therefore , the Quran states

nor let some of you backbite others . Does one of you like to eat the flesh of his� � (dead brother ? But you abhor it� � (Surah Hujurat ۴۹ : ۱۲

The

above ayat describes the condition of the backbiter in the hereafter . He will be raised in a condition similar to the person who eats dead meat . A tradition of the Messenger , of Allah (s . a . w . s .) says

On the night of Meraj (ascension) I saw some people in Hell who were eating dead� meat . I asked Jibreel (a . s .) who those people were . He replied . �They used to eat � . (human flesh in their worldly life (that is , they used to backbite about other people

(Mustadrakul Wasael)

It appears therefore that one who backbites about a person deserves the . punishment he would have had if he had eaten the same person�s flesh

, Imam Hasan al-Askari (a . s .) says

Know that ! Gheebat of your believing brother , who is the Shia of Aale Muhammad� is worst than eating dead meat , regarding which Allah says , �do not back-bite for � . each other

, Allah says in Surah Humazah

� , Wael (Hell) is for every Slanderer , defamer�

(Surah Humazah ۱۰۴ : ۱)

According to Tafseer Majmaul Bayan this Divine statement is a decree of punishment for every back-biter and slanderer who causes separation between friends . Some others have stated that , it is slander when uttered in the presence of the person and . defaming when speaking in his absence

Wael is one of the compartments of Hell . There is a well in it which is a symbol

of terrible punishment . Gheebat is a sin that is promised penalty at a number of . places in the Quran

TRADITIONS ON GHEEBAT

There are a large number of traditions that speak of Gheebat as a sin , which is promised divine punishment . We quote a tradition of Makasib where Shaykh Ansari : (. has recorded a tradition of the Holy Prophet of Islam (s . a . w . s

Gheebat is worse than fornication because if a fornicator repents , Allah forgives� him but He does not forgive the back-biter till the person about whom he has back- � . bited forgives

(Makasibe Muhrima Vol . ٣ Pg ٣١٠)

One day the Messenger of Allah (s . a . w . s .) describing the evil aspects of usury said that taking a Dirham as usury was worst than committing adultery thirty six times . Then he said that the worst kind usury is revealing the defects of a Muslim and . insulting him

(Makasibul Muharima)

In the light of the above traditions Gheebat is proved to be a greater sin also because it is worse than Adultery and Usury and we have already proved in the earlier chapters that Adultery and Usury are greater sins . The Holy Prophet (s . a . w . s .) also , said

Allah will not keep a person who reveals the fault of a Momin , along with him in� Paradise , and if he accuses him of faults the Momin does not have , the pure relationship of

their faith will be destroyed and the back biter will forever dwell in Hell , which is a
� . dreadful place

(Makasibul Muharima)

. The below tradition is sufficient for a person with insight

One who thinks that he is legitimately born is wrong , because by doing Gheebat of� people he is consuming their flesh . Beware of Gheebat because it is the diet of the
� . dogs of Hell

(Makasibul Muharima)

One who moves from his place with the intention of back-biting about his brother in�
� . faith , you should know that he has taken the first step towards Hell

(Makasibul Muharima)

Even if the back-biter repents he will be the last to enter Paradise , and one who�
� . dies without repenting will be first in Hell

(Makasibul Muharima)

The Second Martyr (Shaheed-e-Thani) narrates from Imam Sadiq (a . s .) and the Messenger of Allah (s . a . w . s .) that the thing nearest to infidelity is that a person listens to a word from a person and remembers it for using it later to insult him by
. telling it to others . Such people can never make a gain in the hereafter

(Kashful Rabi of Shaheed-e-Thani)

, The Messenger of Allah (s . a . w . s .) says

Gheebat affects the religion of a person faster than leprosy spreads in human body�
� .

(Al-Kafi Vol . ۲ Pg . ۳۵۷)

, Imam Ja�far as-Sadiq (a . s .) says

Gheebat is haraam for all Muslims and there is no�

� . doubt that Gheebat destroys good deeds like fire destroys wood

(Al-Kafi)

The Shaykh says , �Gheebat eats good deeds� , means that Gheebat invalidates all the good actions that one has performed or that the sin of Gheebat exceeds the rewards he has accumulated from the past good deeds , or that the deeds of back-biter are transferred to the scroll of deeds of the one about whom he has back-bited . These points are mentioned in a number of traditions . The Messenger of Allah (s . a . w . s .) is reported saying that a person will be brought for accounting in Qiyamat and handed his scroll of deeds . When he sees the good deeds performed by him missing from his record he would say , �O Allah ! This is not my record because I cannot find the good deeds performed by me in it . � He will be told , �Your Lord does not err or forget , your good deeds have disappeared due to backbiting about the people . � Then another person will be brought and given his record of deeds . When he finds therein good deeds that he had never performed he shall say , �O Allah ! This is not my scroll of deeds . Because I find recorded therein such good deeds as I had never performed� . So he shall be informed , �These are the good deeds of that certain person who back-bited about you and as a

� . recompense his good deeds have been given to you

The Shaykh concludes that Gheebat is indeed a greater sin , and in fact it is more . serious than some greater sins like Adultery and Usury

Moreover , Khayanat discussed in the earlier chapters is confirmed to be a greater sin , and Gheebat can be considered a form of Khayanat; which Khayanat can surpass the action of betraying the confidential things of a believing brother ? One proceeds to . gobble the flesh of ones brother in faith while the latter is completely unaware

Please take note , that Gheebat is haraam only in the case of believers . That is , the believers in all the tenets of faith the foremost of which is the belief in the Imamat of the twelve Imams (a . s .) . Therefore , Gheebat of those who opposes this belief is not . haraam

However by way of precaution , we must not backbite any person belonging to any of the sects of Islam . Especially those who are not the enemies of truth and are just deficient in knowledge . We should also know that Gheebat is haraam not only when told to adults , it is not permitted to speak words of back biting even to a child who is old enough to understand them and be affected by them . Some scholars have stated that Gheebat is not allowed even to children who have not yet reached the age of . understanding

MEANING AND OCCASIONS OF GHEEBAT

The Messenger

, of Allah (s . a . w . s .) explains Gheebat in the following words

� . Gheebat is remembering your brother in a way he dislikes�

(Makasib Muhrima)

, Imam Sadiq (a . s .) says

� . Gheebat is exposing that aspect of your brother which Allah had concealed�

(Makasib , Al-Kafi Vol . ۲ Pg . ۳۵۸)

, Imam Moosa Ibne Ja�far (a . s .) says

If one speaks of a person in his absence about those of his traits which are actually� present in him and people are also aware of it , it is not Gheebat . But if he mentions something which is present in the person but people are unaware of it , it would be Gheebat . Moreover if what he is says is not present in the man , it is allegation � . ((bohtaan

On the basis of these two traditions mentioning the defects of a person which are well-known to those who are being told and also other people is not Gheebat , even if it could be construed as criticism , scolding , causing hurt and insult , which is also . haraam as will be discussed later

After taking into account the meaning of word Gheebat by dictionary experts and the different implications of Gheebat according to traditional reports the Shaykh concludes that Gheebat is of three types : Absolute Gheebat , Apparent Gheebat and . Implied Gheebat

In the first instance it is backbiting for sure . The defect be according to Shariat or according

to what is generally accepted as defect in a person and also that if it is mentioned in the absence of the person and were he to know about it he would not like it . Besides , one who indulges in this Gheebat should be doing it with the intention of exposing him or in trying to find defects in him . In short if one exposes the defect of a believer with . a clear intention of defaming , it would be Gheebat

In the second category is Gheebat which is not done for exposing a person but for some other purpose . For example in jest or to prove ones point , or for expressing ones concern , or to cite it as an example . In all such cases also if one is revealing the . hidden defect of a believer it is Gheebat and haraam according to Shariat

The third kind is to mention the defects to a person who is already aware of it . Regarding this some traditions say it is not Gheebat but other traditions have included it among backbiting , particularly when the person is scolding with vehemence and insult . Such a Gheebat is absolutely haraam even though it is doubtful whether it is Gheebat in the real sense , since this will cause grief to a believer and humiliation . Also if a person uses nicknames that will invite criticism , saying : he is a son of a Jew , or �His mother was of

loose character� . All such things are haraam as mentioned in the verse of Surah .Hujurat

��nor call one another by nicknames; evil is a bad name after faith��

(Surah Hujurat ۴۹ : ۱۱)

TYPES OF GHEEBAT

According to clear traditions and opinion of religious scholars it makes no difference whether the defect mentioned is of a physical nature , pertains to ones descent , a trait of ones character or with regard to ones speech or actions , or whether it is with regard to religion or worldly aspects . Special mention is made of defects pertaining to ones dress , house , vehicle etc . Examples are cited for each of these . A physical defect is mentioned that , such and such is cockeyed , one-eyed , bald , short , tall , dark complexioned , yellow skinned etc . If these characteristics are mentioned in a manner that he will be unhappy if he heard about it , it is Gheebat . Gheebat of ones family origin is saying , �His father was a sinner , evil , miser , libertine , weaver , low caste etc . Gheebat of character is saying such and such is bad-character , miser , arrogant , coward , weak , hypocrite , thief or an oppressor . Gheebat with regard to religious matters is saying that a person is a liar , a drunkard , he neglects prayers , he is bad mannered , ungrateful , he doesn�t realise his low position , he�s talkative , a glutton

an excessive sleeper . Gheebat in relation to dress is saying his dress is dirty , torn , , old , long or short . If these are mentioned in a manner that a person wouldn�t like to . hear about himself , it is Gheebat

It should be clear that it makes no difference whether the defect is mentioned verbally or expressed in action or gestures . Even if one makes an allusion and it is understood in the sense he intends , it is Gheebat . Sometimes allusion is worse than Gheebat . For example , saying , �Alhamdolillah (Praise to be Allah) , Allah has not made us covet rulership , or made us supporters of oppressors or did not make us greedy of wealth . Or if one says , we seek refuge of Allah from jealousy , niggardliness or shamelessness , May Allah protect us from the mischief of Shaitan; . and by saying all this he desires to indicate the person who has these traits

Often times when someone intends to do Gheebat of a person , he initially heaps praises upon him . For example saying : He is so nice ! It�s a pity he�s caught in Satan�s trap and became such and such . Another example is to be aggrieved in a hypocritical way : I am really aggrieved and my heart has burnt in the sorrow for such and such person . This is not true because if he were really sincere and a true friend he

. would not have criticized him and exposed his defects

GHEEBAT OF SPECIFIED PERSONS AND GHEEBAT OF GENERAL PEOPLE

It is Gheebat only if it is with respect to a particular person . If there is no mention of name or special traits of a person it is not termed Gheebat . For example , one says , �I saw a person in such and such way . � This would not be Gheebat . But if at the same time he indicates a distinguishing feature of this person , it is Gheebat . Like for example saying that the person has such and such type of son or daughter . It is haraam because in this way he has caused grief to all the concerned people . If one mentions the genre like he says . �A person from Isfahan or Shiraz has done that . This is allowed . It is also allowed to say some people of Isfahan are such and such . � But saying that all the people of Isfahan or Shiraz are like that , is haraam without any doubt . This is because it would amount to be the Gheebat of all the people of these cites . If one says that majority of the people of that city are like that , it is against . precaution . In fact there is a strong indication of its illegality

EXPIATION AND REPENTANCE FOR GHEEBAT

As Gheebat is a greater sin anyone falling into it , is obliged to feel remorse for having disobeyed Allah . After sincere repentance he must seek forgiveness , with the intention of never repeating it in the

future . As mentioned in some of the traditions , if possible one must apologize to the person whose Gheebat he had done . He must beg him for forgiveness and somehow obtain his satisfaction . Also he must make up for it by speaking well of the person in proportion to the Gheebat he has committed with regard to this person . This is more appropriate when the person is already dead and it is not possible to contact him . Or there is a good chance , the person will be more angry and would distance himself further . For example when he is ignorant of what was said about him and by hearing about the Gheebat he would be infuriated . The aim of seeking his forgiveness would not be achieved . In such cases we should ask Allah�s forgiveness for him and beseech Allah to make this person happy , as mentioned in the ٣٩th Dua of Sahifa .Sajjadiya . It is also mentioned in the supplication of Monday

OCCASIONS WHEN GHEEBAT IS PERMITTED

Scholars permit Gheebat in some cases . We shall mention the opinion of Shaykh in .this matter as given in his book Makasib Muhrima

Gheebat of a person whose defect is not hidden . It is known to all . Like the one (١) .who roams the streets with a bottle of wine on his lips

.One who sins openly is not worthy of respect and his gheebat is not haraam�

(Makasib Muhrima Pg . ٢٧ , Vol . ۴)

A tradition

, also says

The Gheebat of) one who has thrown away the robe of shame (and commits sins)� . openly) is not Gheebat

(Makasib Muhrima Pg . ٢٧ Vol . ۴)

It should be noted that , Gheebat is allowed only for those sins that are committed openly . There is no proof of the legality of Gheebat for the sins committed secretly , though according to the Shaykh , if his visible sins are more severe than his concealed defects , there is no harm in relating them . However , one should abstain from it as a . matter of precaution

Gheebat is allowed only in the case of a person who has himself announced his sins openly . But if he presents an excuse for this action , his Gheebat is not allowed . For example , he says , �I drink wine for medicinal purpose and I am in Taqlid of a person who allows it . � Or one who eats during daytime in the month of Ramadhan says that he is sick or on a journey , or he may be having other acceptable reason . Similarly in the case of one who oppresses or cooperates with the oppressors , and then justifies his act . However , it should not be a blatant act . As a matter of precaution , Gheebat should not be done about a person who commits sins openly but . in an alien town or locality

If an oppressed person complains about the oppressor and mentions his (٢)

, acts of injustice , it is not Gheebat . As the Almighty Allah says

And whoever defends himself after his being oppressed these it is against whom� there is no way (to blame) . The way (to blame) is only against those who oppress into � . and revolt in the earth unjustly , these shall have a painful punishment

(Surah Shura ۴۲ : ۴۱-۴۲)

, In Surah Nisa , the Almighty Allah Says

Allah does not love the public utterance of hurtful speech unless (it be) by one to� � . whom injustice has been done

(Surah Nisa ۴ : ۱۴۸)

Precaution demands that we must complain of injustice to someone who is capable of redressing it . It is not permitted to complain to someone who is not capable of getting . justice for you

Advice to those who ask for it . When a Muslim approaches for advice in a particular (۳) deal that he intends to enter with a person and the person approached knows about a defect of that person which , if he does not reveal the person who enters into contract will suffer loss and have problems; in this case there is no harm in passing such . information

One must pay attention to two things in this case : The defect should be mentioned only if there is harm in not informing about it . If the defamation or insult caused by revealing the defect is more serious than the loss caused to the other person , one should abstain from Gheebat . Secondly

Gheebat is allowed only if by doing so the person is warned . If he can be cautioned , without doing Gheebat , Gheebat is not allowed . For example he says , �I don�t see benefit in this matter� and the person who sought advice obeys him . Then one .should stop at this

Gheebat is allowed with the intention of Nahy Anil Munkar . For example you see a (۴) Muslim prone to an evil way and think that by doing Gheebat he�ll give it up . Gheebat is allowed in this case provided one is sure that it will have the desired effect . If there is doubt that the person has already given it up his Gheebat is not permitted . As in the previous case , we should take into consideration the harm of doing his Gheebat in comparison to the harm caused by his bad deed . That is , if the exposure of this Muslim is more serious than the sin he his committing , his Gheebat is not .allowed , even if we are sure that by doing his Gheebat he would give up the act

:Conclusive remarks from the foregone discussions

When one sees a Muslim doing something wrong one must study all its aspects . If the person has already given up the sin his Gheebat is haraam . By the same token he must not be scolded or criticised because Nahy Anil Munkar is to wean him away from sin; if he himself has

given it up there is no sense in reprimanding him . If he has not discontinued it and he does it secretly then his sin comes in the ambit of secret sins and it is haraam to mention them to others . What is required in this case is to do Nahy Anil Munkar with all necessary conditions and if in spite of this he does not reform himself and we know that he will forgo it only if it is made public , we can do his gheebat . But we must be .sure that his sin is more serious than his Gheebat

Therefore Gheebat for the purpose of Nahy Anil Munkar is allowed only when the person is persistent in his sin , and refuses to heed admonitions , when the evil of his sin is greater than exposing him; and we must be sure that he will forgo it if he is exposed . However , if any one of the four conditions are missing his Gheebat is .haraam

(۵) Gheebat of a person is allowed if in addition to committing the sin himself he is instrumental in instigating others to follow him . For example he introduces an innovation in Allah�s religion . In order to warn the people of his deceit his Gheebat is .permitted

(۶) Gheebat is allowed in connection with a person who narrates a false hadith or gives a false testimony . It should be to ensure that people are not misled by his .falsehood

(۷) It

is allowed to mention the defect of a person by which he is well-known . For example blind , cock-eyed , lame etc . Our intention must not be to point out his defect but by way of indication . Also one must bear in mind that the person himself not feel irked by these titles . Only in such circumstances is it allowed , otherwise we must use some .other means to indicate towards him

One is allowed to expose the false claims of a person�s lineage , because the (٨) harm caused by this exposure is less than the harm to families and clans if he relates .himself to them

If two people are eyewitness to a sin . Later one of them mentions it to others . (٩) There is no harm in it because the one who is spoken to is not hearing something unknown to him , Shaheed Thani says it is better to refrain from mentioning .something which the other person has forgotten or when there is a risk of scandal

According to Shaykh Ansari the discussion between two people who are (١٠) eyewitnesses is allowed , if they do not do it with the intention of criticizing or denouncing the person . In all cases , Gheebat is allowed when the harm it causes is .less serious than the insult or defamation incurred by the person

LISTENING TO GHEEBAT IS ALSO HARAAM

Lending ear to Gheebat is haraam just as uttering Gheebat is haraam . The .Messenger of Allah (s . a

,w . s .) says

� . The one who listens to Gheebat is one of those who do Gheebat�

(Mustadrakul Wasael)

,He (s . a . w . s .) also says

� . One who lends ear to back-biting is one of the back-biters�

(Kashful Rabi)

,Imam Sadiq (a . s .) says

Gheebat is equal to infidelity (One who does it is Kafir) and listening to and being� � . pleased with it is like polytheism

(Mustadrakul Wasael)

Traditions that describe the respect due to believers , indicate that the honour of a momin is more than the respect of Kaba . His dishonour is same as his murder . His exposure will bring upon the guilty severe chastisement . It is obvious that the main pillar of gheebat is the one who listens to backbiting . Because if the listener is not . there or he refuses to listen to it , there is no Gheebat

Therefore all Muslims are obliged not to hear the Gheebat of a believer . They must restrain the back biter so that the honour of the momin is preserved . They should . help the momin in saving his honour

,The Messenger of Allah (s . a . w . s .) says

If the Gheebat of ones believing brother is being done in ones presence and it is� possible to defend him , one must defend him and Allah will help such a person in Hereafter . If in spite of being able he does not defend him

� . Allah will leave him on his own in the Hereafter and He shall not help him ,

(Al-Majalis)

, He (s . a . w . s .) has also said

If one defends his believer brother�s honour while back-biting is done about him� in a way that he proves him faultless , Allah shall remove from him thousands of mischiefs from the world and the hereafter . But if he does not dispel them in spite of � . being able to do so , his sin shall be seventy times that of the back-biter

After quoting the above tradition , the Shaykh says that the sin of the listener is more than that of the back-biter because , but for him the back-biter would not have dared . to back-bite . And listening to Gheebat mutely implies support of the back biter

So if it is a worldly defect that is pointed out , he must say there is nothing of the sort . Faults are those which are described as faults by Allah and those that Allah has prohibited . So if you say anything that is not a fault in Allah�s view , it is not a . Gheebat . The real mistake is the mention of this imaginary fault

If the defect mentioned is according to religious law , one should try to absolve the momin in whatever way possible . One can present a valid excuse for his actions or if this is not possible , one should draw the attention of

the criticizer that after all a momin is not infallible; if a momin falls into sin we should pray for his forgiveness , instead of exposing and defaming him . We should also make him realize that his revelation can be more serious sin than the one committed . by the momin

As a corollary to the discussion on what constitutes Gheebat according to the condition described , it is not obligatory to restrain the backbiter . At times it may happen that one may not be sure whether the criticism is of the permissible kind or not . In this case one should weigh the pros and cons of the situation . It is possible that the criticism is of the permissible type and by restraining the backbiter or by . refuting his statements , we may do more harm , either to an individual or to a cause

HELL AND THE TWO TONGUES

Upon the conclusion of his discussion on Gheebat Shaykh Ansari writes in Makasib : If a person back-bites about a person but heaps excessive praises on him in his presence , the sin of his backbiting is double . In religious language he is termed �Zul lisaaneen� , one having two tongues . It is absolutely haraam and according to , traditions

The man with two tongues will be brought on the day of Qiyamat in such a way that� � . two tongues of fire shall be there for him

(Makasib Muhrima)

TALE TELLING .۴۲

tale telling

The second greater sin described as such due to the mention of its punishment in Quran and hadith is Namima or Tale-telling . Shaheed Thani in Kashful Rabi and Shaykh Ansari in Makasibul Muhrima have clearly defined it to be a greater sin , and : have presented many Quranic ayats to support their view . For example

And those who break asunder the covenant of Allah after its confirmation and cut� asunder that which Allah has ordered to be joined and make mischief in the land; (as

. for) those , upon them shall be curse and they shall have the evil (issue) of the abode



(Surah Ra�d ۱۳ : ۲۵)

The tale-teller listens to a thing from a person and goes to tell it to someone else . By this he has broken that which Allah had ordered to join . Instead of promoting love and unity among the believers , he creates hatred , separation and enmity . Then the curse of Allah

. is upon him and the punishment in the hereafter

, In Surah Baqarah it is mentioned that

� . and mischief is more severe than slaughter��

(Surah Baqarah ٢ : ١٩١)

, and also

� . and mischief is greater than slaughter��

(Surah Baqarah ٢ : ٢١٧)

Evidently the tale-teller spreads mischief . In Surah Nun Allah mentions the signs of disbelievers who become eligible for Hell in the words , �going about in Slander . � ((Surah Nun ٦٨ : ١١

, Imam Sadiq (a . s .) mentions after describing the different kinds of magic

Indeed the worst type of magic is tale-telling that creates separation between� friends . It creates enmity among clean and pure people who were of similar views . Tale-telling leads to bloodshed , homes are destroyed and secrets are exposed . The � . worst creature to walk the earth is the tale-teller

(Ihtejaj Vol . ٢ Pg . ٨٢)

We have already proved that magic is a greater sin . Since tale-telling is the worst , form of magic , it is also a greater sin . The Prophet of Allah (s . a . w . s .) says

� ? Shall I not inform you of the most evil person among you�

. Certainly , O Messenger of Allah� , said the people�

The worst are those who go out for tell tales , cause separation between friends� � . and search for defects in righteous people

(Al-Kafi Vol . ٢ Pg . ٣٦٩)

, Imam Baqir (a . s .) says

Paradise is not allowed for those�

� . who go out to perpetrate scandals

(Al-Kafi Vol . ۲ Pg . ۳۶۹)

, The Holy Prophet (s . a . w . s .) says

One who goes here there tale-telling between two people , will be sent fire by Allah� in his grave which will scorch him . When he comes out from the grave a black serpent will be appointed on him which will continue to chew his flesh till he is made to enter � . Hell

(Sawaabul A�maal Pg . ۳۳۵)

, He (s . a . w . s .) also says

When I was on Me�raj (ascension) I saw a woman whose face was that of a pig� � . and body of a donkey and she was being subjected to thousands of punishments

Someone asked the Prophet (s . a . w . s .) what her crime was . The Prophet (s . a . w . , s .) replied

� . She was tale-teller , a liar�

Wasaelush Shia has recorded twelve traditions that prove tale-telling is haraam . All . these traditions state that Paradise is forbidden for the tale-tellers

, In Surah Humaza , Allah says

�(Wael (Hell) is for every Slanderer (Humaza) , defamer (Lumaza�

(Surah Humaza ۱۰۴ : ۱)

Wael is a level of Hell , it can also be a well situated in Hell . It denotes most severe punishment . Humaza means tale-telling or slander as clearly mentioned by Shaheed Thani in his book Kashful Rabi . Some scholars have also narrated the tradition that

.states that a tale-teller is illegitimately born

THERE IS NO RAIN DUE TO TALE–TELLING

When there was drought in Bani Israel, Prophet Moosa (a.s.) prayed for rain. It was revealed to him: I shall not accept the prayers of your companions and you because there is a tale-teller amongst you who does not abstain from tale-telling. Moosa (a.s.) beseeched Allah to tell him the name of that person so that he could be removed from the society. Allah said, �I Myself prohibit tale-telling how can I expose the tale-teller? �

On hearing this all of them repented together and the tale-teller also repented with them and finally it rained.

(Wasaelush Shia)

? WHAT IS TALE–TELLING

Shaykh Ansari (r.a.) has written in Makasibul Muhrima that tale-telling is haraam in the light of Quran, hadith, Ijma and Aql. It is reporting a thing a person had said about another. The person who is spoken to, goes on to the one it concerns. The Shaykh also says that till the time the concerned person is prepared to allow the information to be passed on to others, it is Tale-telling as well as Gheebat. The tale-teller would also suffer the punishment for Gheebat. And his punishment will be in proportion to the damage caused by his tale-telling.

Shaheed Thani writes in Kashful Rabi: Tale-telling is exposing the secret of the person who is bad in the eyes of one who utters it or the repetition of it, to

whom it was told to another , who further repeats it to still another . They are all equally guilty . Tale-telling can be verbal or in writing or by gestures , or by action . Whether it concerns a defect or a fault or not , tale-telling is exposing confidential matters . Since it reveals secrets it can lead to undesirable or evil consequences . One should mention it only to the extent that benefits the Muslim or that which corrects his errors . For example one sees a person squandering the wealth of another . If he is called upon as a witness he must not hide the fact . But if he sees that a person has hidden his treasure in a particular place and he informs another person about it , it is tale-telling and exposing secrets . If the secret concerns personal defects of the .Muslim it is also Gheebat

Shahid Thani also says that there are many reasons for tale-telling . First of all to speak evil of the person and cause harm to him . Secondly to pretend loyalty and support with the one to whom he speaks . Thirdly , to exhibit humour and .talkativeness

The person to whom secrets are being told has six responsibilities . Shaheed Thani says if someone says to you , �Such and such person has mentioned such and such thing about you� , or �he has criticized you , he is about to spoil your affairs and destroy you�; you have

to follow six steps : First of all do not believe the story and do not accept it as true , because the tale-teller is an evil-doer and the Almighty Allah says

� . If an evil-doer comes to you with a report , look carefully into it�

(Surah Hujurat ۴۹ : ۶)

Secondly , restrain him from tale-telling and advise him against it according to , Allah�s command

� . and enjoin the good and forbid the evil�

(Surah Luqman ۳۱ : ۱۷)

Thirdly , for the pleasure of Allah we must consider him an enemy because Allah . Himself considers him an enemy and enmity with the enemy of Allah is wajib

Fourthly , do not harbour misunderstanding against your believer brother due to this , tale-telling because the Almighty says

� . Avoid most of suspicion , for surely suspicion in some cases is a sin�

(Surah Hujurat ۴۹ : ۱۲)

Fifthly , do not take any action as soon as you hear the tale-teller and start investigation against the person about whom he has spoken because Allah says . . �And do not spy . � That is , do not start spying on people on the basis of suspicion

Sixthly , do not consider tale-telling as something good for you and do not fall into this habit yourself . You should also not pass on these things to others because you shall also become a tale-teller and a back-biter . The Shaheed has quoted an incident in Kashful Rabi : There was a scholar who had a friend , who had

come to meet him after a long time . During the conversation the friend mentioned an unpleasant remark a person had passed about this scholar . When the scholar heard this he said , �You have come to me after such a long time but you have brought three types of �mistrusts� . First of all you have driven a wedge between me and that person , secondly you have involved me in useless thoughts that I was hitherto . free from . Thirdly you have proved yourself a betrayer of trust

The Shaheed has said that there is a very high possibility that a person who tells tales to you about someone would also tell tales regarding you . So do not consider him : trustworthy . How beautifully a poet has worded the following couplet

. One who tells you the defects of others will surely take your defects to him as gifts�



: The Shaheed has quoted another incident

A man was selling a slave and saying that he had no defects except that he is a tale-teller . The buyer agreed to purchase him and took him home . The slave told the . man�s wife

Your husband loves you no more and he is planning to get a slave-girl so when he� goes to sleep you cut off some hair from his beard with a sword that I may use them � . in a magic potion so that he will again be attached towards you

On the other hand he told his master that

his wife was having an illicit affair with another man and was planning to kill him while he was asleep . So he should pretend to be asleep and see what she does . The master agreed and pretended to be asleep . After a while the wife approached with a sword and got hold of his whiskers . The man was convinced that she has come to cut his throat . He jumped up and with that same sword killed the wife . The wife�s relatives revenged her murder by killing her husband . Later the relatives of the husband engaged in the massacre of the wife�s kin . Thus there was untold .bloodshed . All as a consequence of tale telling

INSULTING A BELIEVER .۴۳

insulting a believer

The forty-third sin promised Divine Chastisement is insulting a believer , degrading him , defaming him , abusing or taunting him . Insulting a believer in any manner is haraam whether it is in jest or by way of abuse or criticism , or in relation with his defects; or by scolding or reprimanding him or considering him lowly and debasing .him , denouncing him , taunting him or hurting his feelings in any way

A BELIEVER IS DESERVING OF HONOUR AND RESPECT

In the ayats and traditions recorded on the subject of a believer�s honour , Allah has made a special mention of utmost honour and respect that a believer deserves and .which has to be accorded to him

His dishonour is equated with murder . Allah has given a high status to the believer by .associating him with Himself as seen from the following ayats

� . Allah is the guardian of those who believe�

(Surah Baqarah ۲ : ۲۵۷)

� . That is because Allah is the Protector of those who believe�

(Surah Muhammad ۴۷ : ۱۱)

� . and helping the believers is ever incumbent on Us�

(Surah Rum ۳۰ : ۴۷)

Allah has exalted the honour of the believer by mentioning him with His honourable Prophet (s . a .) ,

� . and to Allah belongs the might and to His Apostle and to the believers�

(Surah Munafiqun ۶۳ : ۸)

Allah has considered a believer the best of men ,

� . As for) those who believe and do good , surely they are the-best of men)�

(Surah Baiyina ۹۸ : ۷)

The chief of the

, Messengers (s . a . w . s .) is commanded to deal with them with respect

� . And be kind to him who follows you of the believers�

(Surah Shura ۲۶ : ۲۱۵)

, (. Allah has also commanded the Prophet (s . a

And when those who believe in Our communications come to you , say : Peace be� �on you

(Surah Anam ۶ : ۵۴)

, Allah has made His mercy incumbent for the believers

� , Your Lord has ordained mercy on Himself�

(Surah Anam ۶ : ۵۴)

, Allah has mentioned Himself to be the buyer of the life and property of believers

� . Surely Allah has bought of the believers their persons and their property�

(Surah Tawbah ۹ : ۱۱۱)

, Allah has called a believer His friend

� . He shall love them and they shall love Him�

(Surah Maidah ۵ : ۵۴)

(and those who believe are stronger in love for Allah . � (Surah Baqarah ۲ : ۱۶۵�

Since Allah associates Himself with a believer , anyone who insults a believer has shown disrespect to Allah . According to Tafseer it means not only to love Allah , but also to love what Allah loves and to hate what Allah hates , for the sake of Allah and in . the cause of Allah

, The Messenger of Allah (s . a . w . s .) says

Indeed Allah has made the believer an example of His Greatness and Power . So� one who taunts a believer or rejects his request , he has actually rejected the

� . command of Allah

(Wasaelush Shia , vol . ٨ Pg . ٦١٢)

, Imam Moosa al-Kazim (a . s .) stood before the Ka�ba and said

. O Ka�ba ! How great is your right . By Allah the right of a believer exceeds yours�
�

(Safinatun Behar Vol . ١ Pg . ٢٩٠)

This shows how serious a crime it is to insult a believer . Given below are some ayats . and traditions on this subject

MAKING FUN

It is a serious sin to make fun of a believer�s actions , traits or habits in a manner that people find it funny and laugh . Whether it is done verbally or by actions or . gestures , there is no doubt that such a behaviour will be severely punished

, Allah says in Surah Tauba

They who taunt those of the faithful who give their alms freely , and those who give� to the extent of their earnings and scoff at them; Allah will pay them back their � . scoffings and they shall have a painful chastisement

(Surah Tawbah ٩ : ٧٩)

According to traditions the circumstances of revelation (Shaan-e-Nuzool) of this ayat are as follows : During the Battle of Tabuk the Holy Prophet (s . a . w . s .) announced that people should donate as much as they can to cover the cost of this Battle . The affluent people donated large amounts and the poor gave whatever little they could . A companion by the name of Abu Aqeel Ansari brought ١ . ٧٥

seer of dates and said , �I have laboured from last night till morning and received ۳ . ۵ seer of dates . Half I left for my family and the other half for Allah . � The hypocrites began to make fun of both the types of people and began to find faults with them . For those who donated more , they said that they have given such large amounts to show off their wealth and for those who could contribute little , they said : They want to be included among the philanthropist , or they wanted people to consider them at the . time of giving charity

Those who have made fun of believers in this world will be laughed at in the hereafter and their abode will be hell . After the accounting all the believers will be bestowed their places in paradise and the unbelievers will be lying in Hell . Then a door will open towards Paradise and the unbelievers and hypocrites will rush towards it and see the believers in luxurious surroundings . They shall try to enter but the door would slam abruptly and the believers will burst out laughing . This is their recompense for making . fun of the believers in the world

, The Messenger of Allah (s . a . w . s .) says

Those who make fun will be brought on the day of Qiyamat and a door will be� opened towards Paradise . He would be told to enter it fast

Full of grief and misery , as soon as he tries to enter it the door will slam shut and . another door will open on the other side . He would be told enter quickly , but as soon as he reaches it they will shut that door also . He will continue in this struggle but he would not be able to enter any of the doors . At last he would lose all hope and now � . when he is called , he shall decline

(Muhajjatul Baiza Vol . ۵ Pg . ۳۲۶)

, The Almighty Allah says

. Surely they who are guilty used to laugh at those who believe�

And when they passed by them , they winked at one another . And when they returned to their own followers they returned exulting . And when they saw them , they said : Most surely these are in error; And they were not sent to be keepers over � . them . So today those who believe shall laugh at the unbelievers

(Surah Mutafefeen ۸۳ : ۲۹-۳۴)

O you who believe ! Let not (one) people laugh at (another) people perchance they� may be better than they , nor let women (laugh) at (other) women , perchance they may be better than they; and do not find fault with your own people nor call one � . another by nick names

(Surah Hujurat (۴۹ : ۱۱)

It is quoted in Tafseer Majmaul Bayan that whenever Thabit bin Qays came to the Holy Prophet�s assembly people used to

make way for him and allow him to sit nearest to the Prophet (a . s .) because he was hard of hearing . One day in morning payers he managed to get a place only in the last row . After the prayers he got up and stepping over other people went towards the Messenger of Allah (s . a . w . s .) when there remained only one person between him and the Prophet , he said , �Let me go , so that I can sit near the Messenger (s . a .) . � The man in between told him to sit where he was . Thabit was angry but he sat down and when it was light he saw the man�s face he asked him who he was . When the man told him his name Thabit said , �So and so , son of so and so� and mentioned the name of his mother who was notorious for her loose morals before the advent of Islam . The person was very much ashamed at this and he lowered his head . in disgrace . It was then that the above verse was revealed

Regarding women , the verse was revealed because Ayesha used to make fun of Umme Salma who had a loose cummerbund which dragged behind as she walked saying , �the loose end is like the dog rolling out his tongue� . Also the women used to taunt the wife of the Holy Prophet

.s.a.w.s.), Safiya, daughter of Huyy Ibne Akhtab calling her �daughter of a Jew)


ABUSE AND TAUNT

,The Messenger of Allah (s.a.w.s.) said

� .Abusing a believer is like throwing oneself into destruction�

(Al-Kafi Vol.۲ Pg.۳۵۹)

Abusing is associating evil things with the believers and using inappropriate language with respect to them. In legal terminology accusing someone falsely of adultery or illegitimacy is Qazaf, which has been dealt with in the previous part. Other evil allegations like calling him usurer, drunkard, accursed, betrayer of trust, donkey, .dog, pig, transgressor, evil doer etc. with the intention of disgracing him, is abuse

,The Prophet (s.a.w.s.) also said

Abusing a believer is transgression. Fighting him is infidelity and devouring his flesh� � .(doing his Gheebat) is a sin and his wealth has the sanctity like his blood

(Al-Kafi Vol.۲ Pg.۳۶۰)

This hadith indicates that the sin of abusing a Momin is more serious than Gheebat. This is so because abuse is more hurtful than Gheebat. Gheebat is done behind a .person�s back but abuse in his presence shows contempt and humiliates him

THE WORST DEATH

,Imam Baqir (a.s.) says

One who taunts a believer on his face will die the most terrible death. And he has� � .moved in such a direction from where there is no return to goodness

(Al-Kafi Vol.۲ Pg.۳۶۰)

Allamah Majlisi explains that the worst death could

be with regard to this world , like death by drowning , by fire or getting killed in house collapse , or being devoured by wild animals etc . With respect to the Hereafter it could be dying as an infidel , or to die without repenting for ones sins . According to Allamah Majlisi the word �goodness� in the tradition indicates the act of seeking .forgiveness or doing good deeds while one is a believer

SOMETIMES THE OPPRESSED ONE BECOMES AN OPPRESSOR

, Two people were abusing each other . Imam Moosa Ibne Ja�far (a . s .) said

The one who initiates abuse is the greater oppressor , carrying the sin of himself� and the other person around his neck , till the time the oppressed does not exceed the limit . If he exceeds the first abuser in replying to his abusing he would himself be � . responsible for the sin

(Al-Kafi Vol . ۲ Pg . ۳۵۹)

Explaining this tradition , Allamah Majlisi says that the sin of both the persons is carried by the one who initiates abusing , because he was the first one to commit the sin which led to the other person also follow his footsteps . If he had not initiated it in the first place the other person would have remained silent . Abusing in retaliation is a sin , but the guilt is borne by the first person , if the second one does not exceed the limit . If he does so , he becomes as much a sinner as

. the first one

EXCEEDING THE LIMIT IN ABUSING

Exceeding the limit may be uttering the bad word twice . For example the first person says , O , Dog ! And the others says �O Dog ! O Dog ! � Sometimes excess is reached by using a more serious abuse . For Example , in reply to �O Donkey� he say , �O Dog ! � Both sins are upon the first person only when the second one retaliates with the same or similar type of abuse . It is not unlikely that it could be with regard to the case when a person abuses with words like O Adulterer ! Or O thief ! Now when the person uttering abuse first of all is not a thief , naturally he cannot be called as such in reply . Thus , in abusing the other person should limit himself to words like �Stupid , . �ignorant� , �unjust� and �misguided� etc

PARADISE IS NOT ALLOWED FOR THE SHARP–TONGUED

, The Messenger of Allah (s . a . w . s .) says

Indeed Allah has not permitted Paradise for any shameless abuser who has no� qualms about saying anything or what is being said to him , because if investigation is conducted he shall be found to be illegitimately born or Satan was involved in his . �origin

� ? People asked , �O Messenger of Allah , how can Shaitan get a share in their birth

, He (s . a . w . s .) replied

(! Have you not read the words of Allah , �(O Satan�

� . Share with them in wealth and children

(Surah Bani Israel ۱۷ : ۶۴)

Allamah Majlisi has related from Shaykh Bahai that it implies that for a time Paradise is prohibited for him or a particular Paradise is prohibited for him , a Paradise which is denied to him but available for those believers who do not abuse . The following . traditions are also narrated on this subject

Sama says that he came to Imam Ja�far as-Sadiq who began the conversation , �O Sama ! � what is it that I have heard between you and your camel driver ? See that � . you do not become an abuser and curser

� . Sama replied , �Yes ! What you have heard is correct . He had been unjust on me

, Imam (a . s .) said

If he has oppressed you , you have also become his equal and you oppressed more� . Indeed this action is not from my behaviour and neither do I advise my Shias to do (like that . Ask your Lord for forgiveness and do not repeat this act . � (Al-Kafi

, The Messenger of Allah (s . a . w . s .) says

If one taunts a Muslim even with a single word , Allah prohibits the fragrance of� Paradise for him . Though the fragrance of Paradise is perceived even at a distance of � . ۵۰۰ years travel

(Mustadrakul Wasael)

It is necessary to mention a couple of points here . One is that when a person curses

a believer and hurts his feelings , in addition to the punishment he would receive in the hereafter , the Momin can complain about him to the religious judge who would punish him at his discretion for the abuse he had uttered against the Momin . As mentioned in the discussion of Qazaf if the abuser pleads to the one he had abused to forgive him and makes him happy , there is no penal action against him . Secondly , if he regrets his deed and begs for Divine forgiveness the punishment of the Hereafter . shall be condoned for him

ABUSING ANYONE

, Imam Ja�far as-Sadiq (a . s .) says

� . Cursing and abusing is from cruelty and cruelty is punishable by hell�

(Al-Kafi)

The Late Muhaqqiq Muhammad Taqi Shirazi (r . a .) writes on the margins of Makasib : According to traditions obscene abuse is haraam . No matter to whom it is addressed . Whether to a Muslim and Momin or to a Kafir and a Sinner , whether young or old . Even if he is a child unable to understand . In fact , some traditions prohibit cursing . and abusing the beasts of burden also

PROHIBITION OF RETALIATING TO AN ABUSE WITH ABUSE

It is explained in Tafseerul Mizan , that we should show respect for the sacred objects and personalities of other religions . If we vilify the idols of the polytheists , they will retaliate by insulting the holy aspects of Islam . In such a case the momin who had . initiated the abuse will be responsible for the disrespect shown to Islam and Allah

Also it is haraam to abuse a non-Shia or Kafir , because he may respond by abusing . and cursing you , or any other believer

, This is clearly prohibited in Quran

And do not abuse those whom they call upon besides Allah , lest exceeding the� � . limits they should abuse Allah out of ignorance

(Surah Anam ۶ : ۱۰۸)

INSULTING AND DEGRADING A BELIEVER

, Imam Ja�far as-Sadiq (a . s .) says

One who considers a Momin lowly due to his poverty and destitution will be� � . degraded before the people by Allah on the day of Qiyamat

(Al-Kafi)

, The Imam (a . s .) also said

One who belittles a Momin , whether poor or rich , will be considered disgraceful� � . and an enemy by Allah till he does not refrain from it

(Al-Kafi Vol . ۲ Pg . ۳۵۱)

Imam (a . s .) has also mentioned that on the day of Qiyamat an announcer will call out : where are those who turned away their faces from My friend ? Upon this , some people will stand up , who would not have flesh on their faces . It will

be said : They are the ones who troubled the believers and opposed them , they bore enmity to them and because of their faith they oppressed them . After this they shall . be ordered to be tossed into Hell

(Al-Kafi Vol . ٢ Pg ٣٥٢)

, Another tradition says

Allah indeed says that one who insults a friend of Mine has raised a standard of� � . revolt against Me and I am the most efficient in helping My friends

(Al-Kafi Vol . ٢ Pg . ٣٥١)

Abu Haroon says that I was sitting in the assembly of Imam Ja�far as-Sadiq (a . s .) when Imam (a . s .) asked the people sitting there , �Why do you insult me ? � A man from Khorasan stood up and said , �We seek Allah�s refuge from this ! That we , insult your respected self or anything connected with you . � Imam (a . s .) said

� . Yes ! Indeed , you are one of those who have insulted me�

� . Refuge of Allah ! I have never insulted your respected self�

, Imam (a . s .) continued

I pity you . Is it not true that when we were near Juhfa a man had approached you� and requested you to carry him on your animal for some distance because he was dead tired and unable to walk anymore ? And you did not even raise your head to look at him and neither did you pay any heed ! You

considered him lowly and one who considers a believer lowly has insulted me and has � . not accorded respect to the Almighty

(Wasaelush Shia)

CRITICISING AND EXPOSING A BELIEVER

, Imam Baqir (a . s .) and Imam Sadiq (a . s .) have said

The deed that brings one very close to infidelity is that a person considers someone� his brother in faith but he keeps track of his defects and misdeeds so that one day he � . can use them to criticise the believer

(Al-Kafi Vol . ٢ Pg . ٣۵۴)

, The Messenger of Allah (s . a . w . s .) says

O those people ! Who have accepted Islam (become Muslims) by tongue but sincere� belief (Imaan) has not entered your hearts . Do not criticise the Muslims and do not search for their faults , because Allah will search for the faults of those who search for defects in the believers . And whoever�s faults He searches , will be degraded by � . Him , even if he had committed the bad deed in his house

, Imam Ja�far as-Sadiq (a . s .) remarked

� . Allah will denounce and degrade one who denounces and degrades a believer�

(Al Kafi Vol . ٢ Pg . ٣۵۶)

, The Messenger of Allah (s . a . w . s .) says

One who exposes an indecency is like the one who has committed it and one who� curses and criticises a believer for a bad deed will himself fall into the same sin before he

� . leaves this world

(Al-Kafi Vol . ۲ Pg . ۳۵۶)

It should be clear that prohibition on criticism and Nahy Anil Munkar are not contradictory . Nahy Anil Munkar is constructive criticism which is actually good advice given to a believer in faith , out of concern for him , and in order to help him get rid of his bad traits . Whereas malicious criticism only serves to degrade and expose the . believer

, Imam Ja�far as-Sadiq (a . s .) says

One who relates something about a believer to expose his defects and insults him� so that he falls in the estimation of people will be deprived of Allah�s friendship and guardianship . Allah will push him under the guardianship of Shaitan but Shaitan will � . also refuse to accept him

(Al-Kafi Vol . ۲ Pg . ۳۵۹)

Commenting on this tradition Allamah Majlisi (r . a .) says that it may be relating an incident which proves the lack of intelligence or weakness of judgement of the believer , or Shaitan�s refusal to accept him , means that Shaitan is no longer interested in this person . Shaitan�s aim is to deviate the people , so that they lose the guardianship (love and friendship) of Allah . Since this purpose is already . accomplished , Shaitan has no further interest

Muhammad Ibne Fuzail says that he asked Imam Moosa Ibne Ja�far (a . s .) , �May I be sacrificed for you , I hear a thing about my believing brother that

is unpleasant . After this I ask my brother that I heard such and such thing regarding him , if it was true , and he denies it . Whereas a very reliable person had informed me � ? about it

, Imam (a . s .) said

Belie your eyes and your ears with regard to your brother , that is ignore it by� saying : My eyes and ears have fooled me , even if fifty people report something about your brother and he denies it . You must accept his veracity and belie them . That is , say , �They may be mistaken� , and do not say anything that will expose his defects and degrade him . Because if you do so , you shall be included among the people about whom the Quran says : �Those who like scandal to spread among the � . believers . There is severe chastisement for them in the world and the Hereafter

(Wasaelush Shia Vol . ۷ Pg . ۶۰۹)

, The Messenger of Allah (s . a . w . s .) said

One who moves out to expose the defects of his brother has taken the first step� � . towards Hell . And Allah will expose his hidden defects on the day of Qiyamat

(Wasaelush Shia Vol . ۷ . Pg ۶۰۲)

, Imam Ja�far as-Sadiq (a . s .) says

Allah will keep in a place of Hell where there is blood and puss a person who relates� an anecdote regarding his believing

� . brother which exposes his faults and degrades him

(. It is the place in Hell where blood and puss from the organs of fornication collect)

(Mustadrakul Wasael)

, Imam Sadiq (a . s .) says

If one is aware of a sinful act of a believer and instead of concealing it , he reveals it� to the people and does not pray for the believer�s forgiveness , he shall be in the view of Allah same as one who has himself committed that sin and is eligible for its punishment . The actual sinner will receive salvation because the worldly degradation was enough as an expiation of his sin and he will not suffer humiliation in the hereafter because Allah is very kind , He does not punish twice for the same sin , and � . neither can he humiliate someone twice

(Mustadrakul Wasael)

In effect the punishment of the hereafter will be transferred to the account of those who expose this evil act . Many more traditions are quoted in this connection but the . above mentioned should suffice

INSULTING A MOMIN IN PROSE OR POETRY

Shaykh Ansari says that insulting a believer is haraam in the light of Quran , hadith , Ijma and Aql (reason) , because in it are included exposure of defects , taunts , gheebat , criticism and betraying of secrets; and each of them is a mortal sin . Therefore the evils of all those deeds are included in it . If one mentions something bad that is not present in the believer it is also

. (bohtaan� (allegation�

It does not matter whether the believer is sinful or sinless , it is haraam to criticise a believer . The traditions which are narrated regarding the criticism of the transgressors apply to unbelievers or those who commit indecencies openly . Criticising a defect of the one who introduces an innovation with the intention , that . this should serve as a warning to people not to be fooled by him , is allowed

HURTING THE FEELINGS OF A BELIEVER

, Allah says in Surah Ahzab

And those who annoy believing men and women undeservedly , bear (on� � . themselves) a calumny and a glaring sin

(Surah Ahzab ۳۳ : ۵۸)

, Imam Sadiq (a . s .) remarks that Allah says

One who hurts My believing slave has actually declared war against Me and one� (who honours My believing servant remains safe from My anger . � (Al-Kafi

, The Messenger of Allah (s . a . w . s .) says

One who annoys a believer annoys me and one who annoys me annoys Allah and� one who annoys Allah is accursed according to Taurat , Injeel , Zaboor and Quran . � And according to another tradition , �He is cursed by Allah , the Angels and all the � . people

(Mustadrakul wasael)

, He (s . a . w . s .) also says

One who aggrieves a believer but later desires to atone for it by offering the whole� world it will not compensate for the hurt he had caused and the donor will also not be rewarded

 .

, Also mentioned by the Prophet (s . a .) is

One who hurts a momin for no fault of his , it is as if he has demolished the Holy� . Ka�ba and Baitul Ma�moor ten times and slaughter Allah�s ١٠٠٠ proximate angels



(Mustadrakul Wasael)

This hadith indicates that the honour of a believer is ten times that of the Ka�ba and . Baitul Ma�moor and a thousand times that of the Angels

TERRIBLE PUNISHMENT FOR ANNOYING THE NEIGHBOURS

Another group of people , hurting whom is most sinful are neighbours . Annoying them . is haraam and deserving of chastisement in the world and the hereafter

An Ansar (emigrant) came to the Holy Prophet (s . a . w . s .) and said that he has recently purchased a house in a particular area and that his nearest person was such that he had no hope of any goodness from him and that he felt unsafe from his mischief . The Messenger of Allah (s . a . w . s .) told Ali (a . s .) , Salman , Abu Zar and Miqdad to go to the Mosque and announce : �He is not a believer whose neighbour is unsafe from his mischief . � They announced it thrice and then the Messenger of Allah (s . a . w . s .) pointed towards forty doors to his right and forty to the left indicating that forty houses in every direction constitute ones neighbourhood . One is obliged to observe their rights

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(Al-Kafi Vol . ۲ Pg . ۶۶۶)

: (. The following tradition is mentioned in the Mushaf of Fatemah Zahra (s . a

One who believes in Allah and the last day will not hurt his neighbour , he honours� � . the guest and either he speaks good or remains silent

(Al-Kafi Vol . ۶ Pg . ۶۶۷)

, Imam Ja�far as-Sadiq (a . s .) says

� . One who does not behave well with his neighbours is not one of us�

(Al-Kafi Vol . ۲ Pg . ۶۶۸)

, The Messenger of Allah (s . a . w . s .) says

Allah will deprive from the fragrance of Paradise one who hurts his neighbour . His� abode shall be Hell and what terrible abode it is ! And one who fails to fulfill the rights of a neighbour is not one of us . Jibreel has emphasized so often on the rights of the � . neighbours that I thought they shall be included among one�s inheritors

(Wasaelush Shia vol . ۸ Pg . ۴۸۸)

The Holy Prophet (s . a . w . s .) has also said that one who annoys his neighbour and whose neighbour is not safe from his mischief will not be able to enter Paradise . The , Prophet (s . a .) said during the expedition of Tabuk

� . Those who cause harm to their neighbours should not accompany us�

(Wasaelush Shia)

One day the companions told the Messenger of Allah (s . a . w . s .) that

such and such woman fasts during the day and prays during the night , gives alms but , hurts her neighbour by her sharp tongue . The Holy Prophet (s . a . w . s .) said

� . There is no virtue in this woman . She is from the inmates of Hell�

Then the people said , �Such and such woman just prays the wajib prayers and fasts during the month of Ramadhan but she never troubles her neighbours . � The , Prophet (s . a .) said

� . She is among those who deserve Paradise�

, The Messenger of Allah (s . a . w . s .) said

There are three categories of neighbours . First : one who has three rights upon you� . This is the one who is a Muslim and also a relative . Second : One who has two rights . A Muslim neighbour and third : The Kafir neighbour who has only the rights of a � . neighbour

(Mustadrakul Wasael)

, Imam Ja�far as-Sadiq (a . s .) says

� . Accursed ! Accursed is the one who hurts his neighbour�

(Al-Kafi)

Imam (a . s .) also says that when Benjamin went away from Hazrat Yaqoob (a . s .) he said to Allah : O Allah ! You have not dealt with Mercy ! That you have taken away my son and rendered me visually impaired . Allah revealed to him : If I have killed him I make alive once more and

unite him to you . But you also recall the sheep that you had roasted for dinner while . your neighbour had fasted and was in hunger . You did not give him anything

(Mustadrakul Wasael)

Another tradition says that after this it was the practice of Yaqoob (a . s .) to announce every morning through a caller within a radius of three miles around his house that whosoever wanted breakfast can have it from his house and similarly in the evening it was announced that whosoever wanted dinner could have it from the house of . (. Yaqoob (a . s

There are many more traditions dealing with this topic , but traditions already mentioned clearly indicate the extreme significance of the rights that neighbours . have over us

RIGHTS OF NEIGHBOURS

We must behave with them with kindness . Do not delay doing a good deed towards him . Do not be miserly in fulfilling his needs . Consider him a partner in your wealth . Say salaam to him . Do not pry into his secrets . Visit him when he is sick . Comfort him in calamities and share his sorrow . Wish him on auspicious occasions . If you learn of any of his defects , keep it confidential . Forgive him his mistakes . Do not object if he wants to do something on the partition wall . If he wants to lay some pipe or drain through the neighbouring field , do not restrain him . Do not fall short in

giving him anything for the household needs . Do not eye the spouse and family of your neighbour . Do not neglect his house in his absence . Be kind to his children . Guide them by teaching the good things of the life and the hereafter . Help if he requests for help . Lend him money if he needs it . Do not raise the height of your house without his permission , due to which the airy atmosphere of his house will suffer . You must send him something from the delicacies purchased by you for your own family . If you cannot give them , consume it secretly so that the neighbour�s .children do not become aware of it and desire it

TROUBLING THE SPOUSE

The Messenger of Allah (s . a . w . s .) says that Allah does not accept the Prayers and good deeds of a wife who troubles her husband , till the time she fulfils the rights of her husband and makes him happy . Even if she fasts everyday , frees slaves and donates millions in charity she will be the first one to enter Hell . After this he (s . a . w . s .) said the same will be the fate of the husband who troubles his wife . A husband who bears the bad behaviour of his wife and seeks Allah�s help in bearing it is ,rewarded with the reward of Ayyub�s (a . s .) patience

every time he is patient with his wife . As regards the wife she would be accumulating sins equal to the particles of sand in a desert , every twenty four hours . If she dies without making up with her husband and earning his satisfaction , she would be thrown headlong into the lowest level of Hell with the hypocrites . A wife who does not agree with her husband , is not content with the expenses he gives her , pressurizes him and forces him for something he is not capable of , the Almighty will not accept even her deeds which can save her from the fire of Hell . Allah will continue to be .wrathful with her till she reforms herself

(Wasaelush Shia)

ANNOYING A BEGGAR

,The Almighty Allah says in Surah Baqarah

� .O you who believe ! Do not make your charity worthless by reproach and injury�

(Surah Baqarah ۲ : ۲۶۴)

,Allah also says

� .Kind speech and forgiveness is better than charity followed by injury�

(Surah Baqarah ۲ : ۲۶۳)

Like hurting the person by turning ones face away or behaving curtly , or in return for the alms , to force a person to do some labour; or make the charity public and cause ,him humiliation . Tradition says

.Those who boast of favours after they have done kindness will not enter Paradise�



(Layali al-Akhbar)

,In another tradition it is mentioned that

Those who boast for being kind on deprived people are cursed in the world and the�

hereafter . One

who does good to his siblings and parents and thinks it as a favour and mentions it , is far from the mercy of Allah and His angels and he is near Hell-fire . His supplications are not accepted . His desires are not fulfilled and Allah does not look at him with � . mercy in the life and the hereafter

INTRIGUE , DECEPTION AND BREAKING COVENANTS . ۴۴

explaination

The forty-fourth sin which will be punished by damnation in Hell is intrigue , deception and failure to observe covenants etc . In the book Al-Kafi , Book of Imaan and Kufr , six traditions are mentioned under the chapter , �Intrigue , Deception and Breaking . covenants . � Here we shall quote two of them

Hazrat Amirul Momineen (a . s .) says , �If the punishment for intrigue and deception had not been Hell , I would have been the greatest plotter (of intrigue) among the (people . � (Al Kafi Vol . ۲ Pg ۳۳۶

, He (a . s .) also said

Indeed , breaking covenants , sinfulness , misappropriation; all of them are� � . punished by Hell

(Al-Kafi vol . ۲ Pg . ۳۳۸)

Wasaelush Shia records a prophetic tradition saying that we must never cheat or deceive Muslims . According to Jibreel (a . s .) a cheater and deceiver belongs to Hell . , Then the Messenger of Allah (s . a . w . s .) says

� . One who cheats a Muslim or misappropriates his property is not from us�

Other traditions on the

topic are also mentioned in the books , Wasaelush Shia and Mustadrakul Wasael . When people suggested to Amirul Momineen (a . s .) that he should allow Muawiyah the post of governor till he (Ali) was Caliph so that there would be no danger from , Muawiyah , Ali (a . s .) said

� . Those who deceive , cheat and break covenants; all of them belong to Hell�

(Mustadrakul Wasael)

MEANINGS OF INTRIGUE , CHEATING AND BREAKING COVENANT

Breaking Covenants has been dealt with in detail in the chapter of the Twenty-first Greater Sin . Intrigue and cheating both mean to do some evil to a person in such a way that he is not able to understand . That is a person apparently does good to another but in reality works to his detriment . Or the person pretends to love and have regard for another but in reality bears enmity and malice for him in his heart . Or the person acts as if he has nothing to do with another but as soon as he gets the chance he causes harm . Cheating and deception are hypocritical , two-coloured , double crossing acts , with an outward show of goodness but concealed evil . Cheating and deception can be practised with regard to Allah , His Messenger (s . a .) and the Imam . (a . s .) and secondly , with respect to the people

CHEATING AND TRICKING WITH ALLAH

The worst type of cheating is that which the hypocrites do against Allah . These people make an outward appearance of accepting Islam and having Imaan but , inwardly they conceal their kufr . Allah says about them

They desire to deceive Allah and those who believe , and they deceive only� � . themselves and they do not perceive

(Surah Baqarah ٢ : ٩)

Obviously no one can deceive Allah , as He is aware of all things . Deceiving Allah . means , deceiving the Holy Prophet (s . a . w

s .) and the believers , is equivalent to deceiving Allah . Or it may be said that the hypocrites think that they can fool Allah by merely repeating the formula of faith , verbally , while they carry Kufr in their hearts . By doing so they are not harming the Holy Prophet (s . a . w . s .) or the believers , but depriving themselves of righteousness and salvation . They invite upon themselves disgrace in this life and chastisement in the hereafter . Another way by which the hypocrites think they can fool Allah is by praying to show off . This subject has been discussed in detail in the . �chapter on �Shirk

FALSE CLAIMS OF SPIRITUAL STATUS

Included in cheating Allah is the false claim of having special spiritual powers and a high religious status , whereas in reality they do not even have , for example , Patience , thankfulness , reliance , love , satisfaction , submission , sincerity . For example a person says that he only worships Allah , his creator , whereas he follows the path of Shaitan , or he says �Allah is the Greatest� , while at the same time considering wealth and worldly position more important . If he is told to give up a sin for the sake of Allah or to pay the obligatory taxes for the sake of Allah , he will not be ready but he will give it up if he finds that it comes in the way

, of his worldly attainment . Imam Ja�far as-Sadiq (a . s .) says

When you recite the Takbir (Allaho Akbar) for prayers you should consider all the � � . things between Tharaa and Tharya small in comparison to Allah�s greatness

When a person says Allah is the Greatest and Allah sees that what he is saying is not true He says , �O Liar ! Are you trying to fool Me ? By My Might and Majesty I shall deprive you of the sweetness of My remembrance and the taste of My nearness and � . invocation

(Mustadrakul Wasael)

CHEATING THE HOLY PERSONALITIES

A person claims to have love and respect for Ahle Bayt (a . s .) and claims that he is a friend with their friends and enemies towards their enemy , but in reality there is no sincerity in his claim , because he does not follow in their footsteps and goes against . their teachings

TRICKING THE PEOPLE

Cheating , cunning , fraud and deception are different types of qualities common in those people who are not worried about the hereafter . All of them are haraam and Greater Sins . The more harmful they are , the more is the severity of these crimes , and the more severe the punishment . The Almighty Allah says in Surah Fatir

� . and the evil plans shall not beset any save the authors of it�

(Surah Fatir ۳۵ : ۴۳)

Whenever a person plans evil for other , evil befalls him and he himself will face problems if he desires problems for others . Every kind of trickery and cheating causes disgrace to the cheater and trickster . The cheater has to suffer in the lowermost level of Hell due to this crime and the one whom he cheated receives great rewards for having undergone hardships and is granted a high position in this world and the hereafter . Thus we usually see that the cheat is disgraced in the world and he

himself suffers the damage caused by this deed . According to Tafseerul Mizan the following saying was common among the Arabs : One who digs a

hole for his brother; Allah throws him headlong into it . A similar proverb is present in . Persian also : Do not do evil to anyone the same evil will turn towards you

DOUBLE CROSSING AND TREASON

, Imam Sadiq (a . s .) says

One who meets the Muslims with a double face and double tongue will come in� � . Qiyamat in such a way that there will be two tongues of fire for him

(Al-Kafi Vol . ٢ Pg . ٣۴٣)

, Imam Baqir (a . s .) says

How evil is the person who is hypocritical and two-faced . He praises his brother on� the face but maligns him behind his back and eats his flesh (Does his Gheebat) . If his brother is bestowed some bounty he is jealous , if he is in some calamity he deserts � . him and does not help him

(Al-Kafi Vol . ٢ Pg . ٣۴٣)

The Messenger of Allah (s . a . w . s .) says that the double � faced person will come in Qiyamat in such a way that he would be hanging out his tongue and a flame of fire protruding from them will be scorching his body . It is said : This the one who was double faced and double-tongued in the world and he shall be recognized due to the chastisement that he has to bear . Similarly the Holy Prophet (s . a . w . s .) said that the hypocrite who has two faces and two

. tongues in the world will be having two faces and two tongues in the hereafter

BLUFFING

There is an interesting incident in Tafseer Minhajus Sadiqeen to illustrate a person who tries to be a blatant cheat . Two friends had collected some money . They decided to hide it below a tree lest it is stolen from them . When night fell one of the two came to the tree and took away the money . The next morning when both came together and found the money missing the one who had stolen it caught the collar of the other and said : You must have stolen it because no one else had seen us hiding it . The poor fellow swore he was innocent but the thief took him to court . The judge asked him if he could provide a witness . He said the tree will testify for him . That night the thief told his brother to hide in the hollow of the tree and when the judge comes in the morning he should blame the other person for having taken the money . So when the judge came in the morning and asked the tree to testify , the thief�s brother shouted from inside blaming the other person for stealing the money . The judge sensed foul play for trees do not usually speak . He ordered that it should be set afire so that it will . not be a cause for mischief . It was set on fire

The thief was worried but kept quiet . When it was unbearable he began to scream and shout . The people pulled out the thief�s brother half-dead from the hollow trunk . When the judge asked him he confessed the truth . The judge took away the money . and gave it to the falsely accused and the thief was given a tough sentence

Muhaddith Jazaeri writes in his book Zahra Rabi an interesting anecdote . There was a man in Isfahan who used to beat his wife but unfortunately she succumbed to his beating though he had not intended to kill her . But when she was dead he became fearful of her relatives . In a state of anxiety he came out of his house and met an acquaintance to whom he posed his problem . The friend told him to invite a young man to his house and behead him and put the severed head next to his wife�s corpse . Then he could tell the wife�s relatives that he had found them together in bed and was not able to control his ire and slew them both . The man liked the idea and sat at the doorway in anticipation of a young man . After some time a handsome youth passed by his house . He invited him inside and beheaded him . Then he summoned the wife�s relatives and told them the concocted story . They were satisfied but the person who had devised this plan had a teenaged son

who did not reach home that day . The man was worried and when the son failed to turn up he came to the house of the one whom he had offered evil advice and asked him if he carried out the plan suggested by him . �Yes� , said he and took him near the dead bodies . He was shocked when he saw that the youth he had killed was his own son . His evil advice caused the death of his own son . The moral of this story is that one who digs a pit for others falls into it himself . History is replete with such . incidents

A similar incident is mentioned in the book Mujjatul Baiza . It concerns jealousy as well . as trickery and we have mentioned it in the chapter of jealousy

? WHAT IS THE MEANING OF TWO TONGUED AND TWO FACED

There are many types of hypocrites . It is a person who says two opposite things . He is always on the look-out for worldly benefits and he makes contradictory statements . For example after accepting something he rejects it . Or after testifying to something he changes his testimony . Or he praises someone in his presence but maligns him . behind his back

Double faced and double tongued is the one who meets two opposing parties and (٢) . expresses his solidarity with both of them

A person who tells two enemies who speak against one another , what each has (٣) said against another . It is worse than tale-telling , because tale-telling

. is one-way . But the one who does this is a two-tongued person

A person who meets two people who are hostile to each other , and to each he (۴) . praises his foe . This is also double tongued behaviour

. To promise help and assistance to two opposing parties (۵)

All the above examples are of hypocrites but if one meets two opposing parties and is friendly to both of them and praises both of them without conveying what each had . said about the other , it is not hypocrisy

ADULTERATION IS ALSO A TYPE OF FRAUD

One type of fraud is to resort to adulteration . Adulteration is mixing two things such that it is not detectable . For example , mixing water in milk , or to mix the same thing of two different qualities (e . g . fine rice with coarse rice) and to sell it saying it all of . higher quality

Imam Muhammad Baqir (a . s .) says that one day the Messenger of Allah (s . a . w . s .) was passing through the market . He saw a grain seller selling food grains (wheat or barley) . He said it was of a good quality . But revelation descended on him and he put his hand deep inside the sack and drew out grain of low quality . The man had topped the sack with high quality grain to fool the customers . The Holy Prophet (s . a . w . s .) was angry and

, he said

� . You have done Khayanat with Muslims and practiced adulteration�

(Wasaelush Shia Vol . ١٢ Pg . ٢١٠)

, He (s . a . w . s .) also said

One who resorts to adulteration in his dealings with Muslims is not a Muslim . He� shall be raised with the Jews on the day of Judgement . Because the Jews are the � . most common adulterators with Muslims

(Wasaelush Shia Vol . ١٢ Pg . ٢١٠)

The Prophet of Allah (s . a . w . s .) says that one who sleeps with the intention of practicing adulteration with his brother (the next day) , sleeps with the displeasure of Allah . He begins his day while Allah is angry with him . Allah continues to be wrathful with him till he does not repent and give up adulteration . If he dies without repenting , he dies a death of a non-Muslim . After this he (s . a . w . s .) said thrice

Know that ! One who adulterates with Muslims is not of Muslim . And Allah removes� barakat from the sustenance of one who adulterates with his Muslim brother . Allah . stops his sustenance and leaves him to Himself

(Wasaelush Shia Vol . ١٢ Pg . ٢١٠)

Imam Ja�far as-Sadiq (a . s .) told a flour seller to keep aloof from adulteration because one who practiced adulteration will himself be a victim of adulteration . If he has no wealth to be adulterated there will

.be adulteration with his family

(Wasaelush Shia Vol. ١٢ Pg ٢١٠)

There are many traditions on this subject some of which have been described by us in .the chapter of cheating in business

SELLING AT EXORBITANT RATES IS ALSO FRAUD

Like adulteration, selling at a much higher rate to a person who is ignorant of its .actual value, is also a type of fraud

,Imam Ja�far as-Sadiq (a.s.) says

�.To cheat a person who is unaware of the actual value of goods is soht�

(Wasaelush Shia vol. ١٢ Pg. ٣۶٣)

As we have seen �Soht� is described in the Twenty-fifth greater sin. Imam (a.s.) ,also says

�.Cheating the Muslims is haraam�

,and in another tradition he (a.s.) says

�.Do not cheat one who trusts you because it is not allowed to cheat him�

(Wasaelush Shia Vol. ١٢ Pg. ٣۶۴)

Adulteration is indeed haraam in dealings but a proper deal with this man is valid in -١ Shariah. Thus one who has been cheated has the prerogative to terminate the contract or accept it with some modifications. For example, if he delivered .adulterated gold he can return it and accept pure silver

Now we shall quote a few legal rulings about cheating from Tauzihul Masael of Ayatullah Al-Uzma Agha Seestani: ٢٠٧٩. * If a person sells ghee mixed with fat and �specifies it, for example, he says: �I am selling ٣ kilos of ghee

the transaction will be void if the quantity of fat is more , to the extent that it cannot � be called ghee . But if the quantity of fat is small , so that it can just be classified as ghee mixed with fat , the transaction will be valid . But the buyer has a right of refusal , based on the deficiency in the quality , and can therefore cancel the deal and ask for refund . And if ghee and fat are distinct from each other , the deal covering the fat will be void and the seller will have to refund the price of that fat and keep the fat for himself . But in this case also , the buyer has a right of cancelling the transaction of pure ghee which is in it . Where the seller does not say that he is selling a particular thing and just sells , say , ۳ kilos of ghee he possesses , and if it turns out to be ghee mixed with fat , the buyer can return it and ask for pure ghee . ۲۱۳۳ . * If a buyer does not know the price of the commodity , or was unconcerned about it at the time of purchase and buys the thing for higher than usual price , he can cancel the transaction if the difference of price is substantial and if the difference is established at the time of abrogation . Otherwise , the buyer cannot cancel

the deal . Similarly , if the seller does not know the price of the commodity , or was heedless about it at the time of selling and sells the thing at a cheaper price , he can cancel the deal if the difference is substantial . ۲۱۳۲ . * If one of the parties presents his commodity as better than it actually is and thereby attracts the buyer , or makes him more enthusiastic about it . This is called Khiyar tadlis .

HOARDING AND BLACK–MARKETING . ۴۵

Hoarding of essential items like wheat , barley , rice and oil etc during periods of shortages with the intention of selling them at higher rates to people who are compelled to purchase them is haraam and a Greater sin . It is promised Hell-fire .

The Messenger of Allah (s . a . w . s .) says that he heard from Jibreel (a . s .) that there was a valley in hell and fierce fire blazed in it . When he asked the caretaker of Hell about those who would be put there he said that it was for three groups : The hoarders , the drunkards and those who earned commission on unlawful deals .

(Wasaelush Shia Vol . ۱۲ Pg . ۳۱۴)

He (s . a . w . s .) also said that only the sinful people resort to hoarding goods . Also that if a person buys food items and hoards them for forty days so that prices rise in the Muslim markets ,

he has committed such a serious sin that if he were to later sell all the hoarded . material and donate all the income it will not expiate for his sin

(Mustadrakul Wasael Vol . ۲ Pg . ۳۱۴)

Some traditions have called the hoarders accursed . The traditions also say that one night divine retribution descended on Bani Israel . By next morning four groups of . people had died : The drummers , the singers , the hoarders and those who ate pork

(Mustadrakul Wasael)

The Prophet (s . a . w . s .) also says that one who hoards some goods for forty days will not be able to perceive the fragrance of Paradise , while the fragrance of Paradise reaches upto a distance of five hundred year�s journey . When even the fragrance . of Paradise is prohibited to him there is no question of his entering Heaven

(Mustadrakul Wasael)

He (s . a . w . s .) also said that one who hoards food items for forty days in anticipation of rise in their prices has distanced himself from Allah and Allah tires of him and . breaks off connection with him

(Mustadrakul Wasael)

Hoarding is not haraam under three conditions . A person can hoard essential commodities when people do not need those items or if the need arises it is possible for people to fulfil their needs . Also when hoarding is done to fulfill the future needs of your family and not with the intention of selling it at a higher

price . Other than this it is haraam and a Greater sin . It is the duty of the Hakim-e-Shara to convince him to sell at a reasonable rate . But if he does not agree the Hakim-e-Shara has the authority to purchase it at moderate rates and sell the food .grains to the needy people

DISRESPECT OF QURAN .۴۶

disrespect of Quran

The fourth method to ascertain whether a particular sin is Greater is to see what is the opinion of the religious scholars about it . Its seriousness must be established among the religious people from the time of the Holy Prophet (s . a . w . s .) and the Holy Imams to the present day . To insult the sacred things whose respect is wajib upon us is haraam and a Greater sin . For example the Holy Quran , the Ka�ba , Makkah Mukarama , Mosques , the tombs of the infallibles (a . s .) and the Martyrs of Karbala etc . It is wajib to accord respect to all of them and any act of disrespect towards them is a Greater sin . In the following pages we shall briefly discuss the legal .rulings with regard to each of them

RESPECTING THE QURAN IS ONE OF THE NECESSITIES OF FAITH

Every Muslim knows that Quran is the word of the Creator of the Universe . It is the most sacred and honourable book of the Islamic world . Nothing is more venerated than Quran . The Holy Prophet (s . a . w . s .) has mentioned it as the �Greater ,weighty object� . Thus he (s . a . w . s .) says

Indeed I leave behind for you two heavy things . The Quran is the greater heavy� thing and this wasi (legatee) of mine (Ali) and my two sons (Hasan and Husain) and their descendants and successors (the Imams) are

� . the lesser heavy thing

(Safinatul Behaar Vol . ۱ Pg . ۱۳۲)

THE BEST REWARD

, Describing the greatness and virtues of Quran , Imam Muhammad Baqir (a . s .) says

On the day of Qiyamat the Quran will say : O Allah ! Some of Your servants have � accorded full respect to me . They protected me and did not allow anything of mine to be wasted . However , some other people have wasted me . They did not fulfill my . rights and they falsified me

Then Allah shall say , �By My Honour , Majesty and High position , today I shall appoint the best of the rewards for your sake and also decree the worst punishment �� . for your sake

(Al-Kafi Vol . ۲ Pg . ۵۹۷)

, It is related from Imam Ja�far as-Sadiq (a . s .) that he said , the Almighty Allah says

By My Honour , Majesty and High position today I will honour the one who has� � . honoured you and indeed disgrace the one who has disgraced you

(Al-Kafi Vol . ۲ . Pg ۶۰۲)

Every Muslim is aware of the fact that insulting the Quran is a Greater Sin . Insulting . (. Quran is insulting Allah and disrespect of the seal of the Prophets (s . a . w . s

, The Messenger of Allah (s . a . w . s .) says

On the Day of Qiyamat I shall be the first one to appear before Allah and� accompanying me will be

my family and the Book of Allah . After this my Ummah will enter . Then I will ask my
� . (. nation how they dealt with the Book of Allah and my Ahle Bayt (a . s

(Al-Kafi)

DISRESPECT OF QURAN AND QURANIC LAWS

In order to conclude whether a particular act is an act of disrespect or not , we should take into consideration the general view held in this matter . Any act of disrespect , verbal , by action or gesture which is commonly understood as disrespect for Quran , is therefore haraam . But it is haraam only if the intention of the person is to insult the religion of Islam and the Shariat of the Chief of the Prophets (s . a . w . s .) . In other circumstances his action would tantamount to infidelity and he is a renegade . Since disrespect of Quran is haraam and it is one of the necessities of faith if one wilfully tramples the Quran under his feet , or throws it in Najasat his action is evidently an act of disrespect of religion and denial of respect for Quran . In these circumstances this man is an infidel . It is allowed to spill his blood except that he confesses , that it was in . a bout of anger and that he was not in his senses

At this juncture we feel it is necessary to mention important points with regard to the duty of respecting the Quran and prohibition of causing disrespect

to it . ١-It is haraam to defile or cause disrespect to the cover of Quran , its covering , the pages , the letters and the printed matter . It is haraam to make them Najis . (impure) and wajib to make it paak (pure) if it is causing disrespect to it

It is haraam to write Quran with Najis ink . If it is written with a Najis ink or if after-٢ writing it becomes Najis , it should be purified and if it is not possible to purify it , the . written part should be obliterated

It is haraam to hand over Quran to a Kafir if he is going to cause disrespect to it or-٣ touch the letters . But according to some scholars , however , it is not permitted under . any circumstance; if it is given it is Wajib to take it back from him

If any of the sacred objects like the Quran , the pages containing religious-۴ inscriptions or names of infallibles , the soil of Karbala etc . accidentally fall in the toilet it is wajib to remove them and make them paak , even if their removal incurs lots of expenses . Till the time they are not removed it is haraam to use this toilet . If it is not possible to extract it , the toilet must be permanently sealed so that it can never be used in the future . The removal of sacred objects from Najasat and their purification is not wajib

only on the owner or those who have made them Najis , it is wajib upon all those Muslims who are aware of it . But it is a Wajib-e-Kifai , that is if one performs it , others are relieved of their duty . If in spite of all of them being aware of it , none of .them performs this duty , all of them shall be held responsible

It is haraam to touch the letters of the Quran without Wuzu (ritual ablution) ,-۵ whether with hands or lips or with any other part of the body . There are detailed laws for this and those who wish to learn more should refer to Urwathul Wuthqa , section .of Wuzu , Masla nos . ۱-۱۹

At the conclusion Makasibul Muhrima Shaykh Ansari writes that a group of scholars-۶ believe that selling and buying Quran is haraam . Their decision is based on a tradition that we cannot narrate here . On the basis of this we should only make intention of buying and selling the covering and paper etc and not �the cost of Quran� . The .buyer should pay the cost with the intention of giving hadiya to the seller

AN IMPORTANT REMINDER

A person who is imbued with the Marefat of Allah and a superior level of understanding of the greatness and majesty of Allah , would consider the Quran with the utmost respect . He will accord as much respect to it as possible , and yet consider himself deficient in fulfilling

the rights of the word of Allah . Such a person will never dare to touch the Quran without Wuzu . That is he will not even touch the cover or the margins of Quran without Wuzu or with a Najis hand , whether wet or dry . He will not carry it without being with Wuzu . If he has to always carry Quran with him , he will always remain with Wuzu . One should not turn ones back to Quran or stretch our legs towards it . Not to place anything on top of Quran . Sit facing the Qibla while reciting the Quran . Quran should be recited in a pleasant tone , slowly and with thinking upon the , meaning . Quran itself says

� . Do they not then reflect on the Quran ? Nay , on the hearts there are locks�

(Surah Muhammad ۴۷ : ۲۴)

If someone else is reciting it we must listen to it carefully as commanded by Almighty , Allah

And when the Quran is recited , then listen to it and remain silent , that mercy may� � . be shown to you

(Surah Aaraf ۷ : ۲۰۴)

If one is present in an assembly where people do not show importance to Quran and . would not listen attentively one should not recite the Quran there

The book Gulzar-e-Akbari records from Abul Wafa Hirwi that he said : I was reciting the Holy Quran in the royal court one day . The people present over there were busy talking to

each and they were not listening to it carefully . That night I saw the Messenger of Allah (s . a . w . s .) in my dream . The colour of his face had changed and he was angry . He said to me , �Do you recite the Quran in an assembly where people remain busy among themselves and do not pay heed to it ? Indeed from today (because you had not observed the respect of Quran) you shall not be able to recite the Quran , except if Allah�s will is there . � I awoke at once and found myself dumb-mute . But since he (s . a . w . s .) had said �Except as Allah wills� I was hopeful that one day I shall be able to speak again . After four months I saw the Holy Prophet (s . a . w . s .) in my � . dream again , He said , �You have indeed repented

. Yes ! O Messenger of Allah (s . a . w . s .)� , said I�

. (He said , �Allah turns towards those who turns towards Him . � (those who repent

, Then he said

� . Put out your tongue�

, I put out my tongue and he touched it with his index finger and said as a warning

When you are reciting the Quran in an assembly where people are not listening to it� carefully , you must stop the recitation as

long as the people present there do not agree to listen to the Divine words . � When I .awoke my speaking ability had been restored

In the ۴۰th chapter of the above book some anecdotes are mentioned in connection with the respect of sacred objects , places and personalities etc . Just as disrespect of Quran is haraam the disrespect of the collections of traditions of fourteen Masoomeen (a . s .) is also haraam . For example Sahifa Sajjadiya . Like throwing them or stepping upon them . If it is generally regarded as an act of disrespect , it is .haraam

DISRESPECT OF KA�BA .۴۷

explaination

After the Holy Quran there is nothing more respected and venerated than the Holy Ka�ba . Every Muslim is well-aware that not only is the disrespect of Ka�ba a greater sin , in some cases it tantamounts to Kufr and apostasy , as mentioned in the .chapter of disrespect of Quran

,Sadooq (r . a .) narrates from Imam Ja�far as-Sadiq (a . s .) that he said

Nothing is more honourable in the eyes of Allah than the following three : The Holy� Quran , which is His wisdom and Light , His House which He has appointed as the Qibla � . (. for men , and the Progeny of his Prophet (a . s

(Khisaal of Sadooq)

,He (a . s .) also said

Allah has not created any house on the earth more loved by Him than the Ka�ba� and more honoured by

� . Him

(Man la Yahzarul Faqih)

Every believer and all the Muslims are well-aware of the fact that disrespecting the Holy Ka�ba is a very serious crime . In fact it is obligatory for Muslims to respect the . entire sanctuary and the city of Makkah

EMPHASIS ON RESPECTING THE KA�BA

Nass is available to indicate that it is a Greater sin to show disrespect to the Ka�ba , and the Messenger of Allah (s . a . w . s .) has clearly stated

� . It is a greater sin to consider the disrespect of the Holy House permissible�

, Allah says in Surah Maidah

� . O you who believe ! Do not violate the signs appointed by Allah�

(Surah Maidah ٥ : ٢)

According to Tafseerul Mizan the word �Ihlaal� (violate) actually means to consider the disrespect of a sacred thing permissible (Mubah) . It refers to the failure to maintain the sanctity of the signs of Allah . There is no doubt that the Holy Ka�ba is a , great sign of Allah . It is mentioned in the Holy Quran that

And whoever respects the sacred ordinances of Allah , it is better for him with his� � . Lord

(Surah Hajj ٢٢ : ٣٠)

Some commentators of Quran say that the words �Sacred Ordinances� in the above verse refer to the Holy Ka�ba . The term also implies the sacred Mosque , the . city of Makkah which is a sacred city; the sacred months and other sanctified things

LEVELS OF DISRESPECT

As we have mentioned before , there are different levels of disrespect like tearing up the Quran , throwing it intentionally into Najasat and making it Najis; all these lead to infidelity and apostasy . But there are other ways of showing disrespect , some of .which are mentioned below

DEFILING THE HOLY SANCTUARY

Every sin and irreligious act committed in the Holy city of Makkah is actually an act of disrespect to the Ka�ba , because to go there and commit such illegal acts show that .the person has no regard of its status and sanctity

According to some traditions any good deed performed in the Holy City carries a double reward and any sinful act committed there earns double punishment . The traditions of the Holy Ahlul Bayt (a . s .) indicate that if a person commits an illegal act in Makkah and is penalized for it , he deserves more than the prescribed punishment , because he has performed that deed in the sanctuary of Allah . Therefore any sin committed within the Holy Sanctuary is a greater sin . According to Shaykh Ahmad Jazaeri in his book Ayaatul Ahkam every sin committed within the Holy Sanctuary is a , greater sin according to the following verse

and whoever shall incline therein to wrong unjustly , We will make him taste of a� � . painful chastisement

(Surah Hajj ۲۲ : ۲۵)

Please note that a sin committed within the boundaries of Makkah is itself a greater sin . When a sin is committed it causes

disrespect to the Holy Sanctuary and it is an act of defilement . This is a separate crime . Therefore the one who sins earns the punishment for the illegal act as well as . the punishment of defiling the Holy House

, Imam Ja�far as-Sadiq (a . s .) says

Every act of injustice that a person does upon himself , like stealing or oppressing� � . people , or to cross the boundaries of divine law; is �Ilhad� in my view

For this reason extremely pious people refrain from overstaying in the Holy Sanctuary , lest they fall into some sin and bring down upon themselves divine punishment . A . few more traditions of this kind are mentioned in the book of Al Wafi

In the exegesis of the above hadith , Allamah Majlisi says that this tradition indicates that there is no harm in settling down within the limits of Makkah for one who can protect himself from sins . A person told Imam Ja�far as-Sadiq (a . s .) that there was a ferocious bird in the sanctuary and the pigeons of that area were not safe from its , ferocity . Imam (a . s .) said

� . Catch this bird and kill it , because it has committed Ilhaad in the Sanctuary�

(Al-Kafi)

We should know that the boundaries of the sanctuary stretch to a radius of four . (farsakhs , which is altogether sixteen farsakh (Each farsakh equals three miles

(Masalik)

THE SANCTUARY IS AN AREA OF PEACE

No one can touch the person who has committed a

crime outside the limits and then taken refuge within the holy boundaries . He should be boycotted in such a way that he would be forced to leave the holy boundaries of his own accord . Then he should be punished for the crime . However , if one commits a crime for which there are prescribed penalties he can be punished within the limits of .the Sanctuary

Imam Ja�far as-Sadiq (a . s .) was queried about the person who murders a man outside the holy limits and then enters the sanctuary . Imam (a . s .) said that as long as he was in the sanctuary he cannot be persecuted (killed) . Such a person should be denied food and drink and no sort of dealing must be conducted with him . He should not be provided any lodging so that he ultimately leaves the sanctuary . Then he can .be punished

Then Imam (a . s .) was asked about the person who commits a murder or steals within the sanctuary . Imam (a . s .) says that he shall be penalized in the sanctuary .itself because he has no respect for the sanctuary

Sama asked Imam Ja�far as-Sadiq (a . s .) that a person owed him something but he continued to hide himself from Sama for quite a long time . At last Sama saw him ? going around the Ka�ba one day . So could he demand his money from this person

, Imam (a . s .) said

No ! But do not say salaam to him (so that he recognizes you) you must not threaten� � . him till he leaves the sanctuary

(Wafi)

KILLING OF ANIMALS AND UPROOTING OF VEGETATION

Except for camel , cow , sheep/goat and Chicken it is haraam to slaughter any other animal in the sanctuary . But it is allowed to exterminate snakes , scorpions , rats , mosquitoes and every other pest to get rid of its pestilence . In the same way it is haraam to uproot any vegetation that sprouts in the sanctuary . For details on this . topic refer to the Manasik-e-Hajj of Maraja-e-Taqleed

ENTERING THE SANCTUARY WITHOUT IHRAM

It is not allowed to enter Makkah without donning the ritual dress (Ihram) . That is , in whichever part of the year we go to Makkah we have to tie the Ihram from Miqaat , and enter it . Then after performing the tawaaf and Sa�ay he can take it off . However , those people who have to frequently enter the limits of miqaat are exempted from this rule . Like postmen , woodcutters , goatherds and doctors etc . Similar is the rule for those who have worn the Ihram less than a month ago . For details refer to the books of Hajj laws . Some scholars consider entering the sanctuary . �without Ihram a greater sin that falls within the ambit of �Violation of the Signs

RELIEVING ONESELF FACING THE QIBLA OR WITH ONES BACK TOWARDS IT

It is haraam to urinate or defecate facing the Qibla or with ones back towards it . Whether in solitude or in populated areas . It is haraam even if one does it inside a building . Precaution dictates that we do not make even a young child sit facing the Qibla . However , if he does it of his own accord it is not incumbent to turn him away . Mature people of sound mind who are unaware of this rule must be made aware of it . Those who wilfully disobey in spite of knowing the rule should be restrained according to the dictum of Nahy Anil Munkar , the details of which have been explained in the

. previous chapters

If one sits a little to the left or right such that he is not exactly facing the Qibla or not having his back exactly to it , there is no harm . More details however are available in .the books of religious laws

DISRESPECT TO MASJIDS .۴۸

Every building that is designated as a Mosque by one or other sects of the Muslims is deserving of respect . Its respect is wajib and its disrespect , like demolishing it or making it impure is a Greater Sin . Every religious person knows that a Mosque is .associated with the Almighty Allah

� , And that the mosques are Allah�s�

(Surah Jinn ۷۲ : ۱۸)

Therefore disrespect of a mosque is an act of insult towards Allah , the blessed and .the High

Abu Baseer the narrator says that he asked Abu Abdillah Imam Ja�far as-Sadiq (a . s .) for the reason why respect of mosques is obligatory ? Imam (a . s .) said that it was .because a mosque is the house of Allah on earth

According to traditions the Almighty Allah says , that , �Mosques are My houses on the earth . How fortunate are those who perform Wuzu in My house and they visit Me in My house in a state of ritual purification . In these circumstances it is wajib for the master of the house to honour the guests who visit him . To convey the good news of light (Noor) that I will bestow on the day of Qiyamat

. upon those who leave their homes to go to the mosques in the darkness of the night

(Wasaelush Shia)

All the faithfuls consider disrespect of mosques a Greater Sin . The Holy Quran has mentioned breaking of a Masjid an act of disrespect to it and considered it one of the . serious types of injustices

And who is more unjust than he who prevents (men) from the Masjids of Allah , that� � ? His name should be remembered in them and strives to ruin them

(Surah Baqarah ۲ : ۱۱۴)

. We shall now explain in brief the various legal rulings with regard to Masjids

POLLUTING A MASJID IS HARAAM

It is haraam to make a Masjid najis . Also it is haraam to take any absolute Najis thing (Ain-e-Najasat) inside a Mosque , lest it pollutes the Masjid . And even if the Masjid is not polluted it would be an act of defilement . The same rule applies to things that have become polluted (Najis) due to their contact with Ain-e-Najasat , even if they are dry , and they will not pollute the mosque , it is haraam in all cases . But if it neither pollutes the Masjid nor is it an act of disrespect , it is permissible . However , on the basis of precaution Ain-e-Najasat must not be taken inside the Masjid under any . circumstances

PURIFICATION OF MASJID IS WAJIB

Purifying the Masjid immediately is Wajib , such that it should not be generally considered as wilful delay or heedlessness . Immediately means

that if there is some time for the prayer it should be purified before prayers . It should also be clear that purifying the Masjid is incumbent not only on the person who has polluted it , but it is a Wajib-e-Kifai on all Muslims . It is wajib to bear the expenses even if it is a costly matter . If one cannot bear the cost alone it is incumbent on him to . ask help from others

STAYING IN THE MOSQUE IN A STATE OF JANABAT , HAIZ OR NIFAS

A Junub person , a woman in haiz or Nifas is not permitted to stay in a mosque . Thus , the Holy Quran says

Nor when you are under an obligation to perform a bath � unless (you are)� � . travelling on the road � until you have washed yourselves

(Surah Nisa ۴ : ۴۳)

In other words a Junub person is allowed to pass through a mosque from one door and out of another . He cannot come out from the same door nor leave anything inside the mosque . However , in the case of Masjidul Haraam , Masjidun Nabi and Masjidul Aqsa the Junub persons and haiz and Nifas women cannot even pass . through them

RECOMMENDED ACTIONS

Lighting a lamp in Masjid , keeping it absolutely clean and pure , entering it with the right foot forward and leaving it with the left foot first are all recommended (Mustahab) acts . Before entering we must ensure that our shoes are not najis , lest

the Masjid becomes najis due to it . Enter the Masjid in a state of ritual purification (Ghusl and Wuzu) . Wear the best dress , apply perfume and pray two rakat prayers of saluting the mosque.

DETESTABLE (MAKROOH) ACTS

Passing through a mosque is Makrooh without reciting at least two rakats of prayers . We must not throw nasal discharge and sputum in the mosque . Also makrooh are the following acts : sleeping in the mosque , raising ones voice except in Azan (call for prayer) , announcing lost property loudly , or asking something from a person , reciting poetry that does not contain any moral lessons . Discussing worldly matters and business transactions are makrooh in a Masjid . We must not go to the mosque after eating onion , garlic or anything that creates a foul breath . We must also avoid taking young children and insane persons inside the mosque.

DIFFERENT GRADES OF MOSQUE

The most sacred and honourable mosque is Masjidul Haraam . A prayer inside this Masjid equals one hundred thousand prayers in ordinary Masjids . The next in status is Masjidun Nabi (of Madinah) . A prayer performed in it equals ten thousand prayers in ordinary ones . Next in line are Masjids of Kufa and Aqsa . A single prayer offered in these mosques carry the reward of one thousand prayers in other Masjids . After this the Jama Masjids of the city carry great merit . And prayers in Jama Masjids are hundred times more rewarding

than prayers in other places . After Jama Masjid the main Masjid of the area deserve greater respect because a single prayer in it equals twenty five prayers . Last of all is the Masjid in market , wherein prayers earn the worshipper twelve rewards in comparison to one reward of other prayers .

49. DISRESPECT OF THE TOMBS OF MASOOMEEN (A.S.)

Respect of the tombs of the Messenger of Allah (s . a . w . s .) and the Holy Imams is Wajib in the view of all Muslims because every religious person considers their disrespect a greater sin . Many traditions speak of the respect necessary from the Tahzeeb of Shaykh Mufeed .

The Messenger of Allah (s . a . w . s .) addressed Amirul Momineen (a . s .) and said,

O Ali ! The Almighty Allah has made your grave and the graves of your progeny a� section (piece of land) of Paradise . And gave it an exalted position . Allah has made the hearts of his pure-hearted and sincere servants to incline towards them . Those who bear all kinds of difficulties and insults for your sake . They shall habitate your shrines . They shall continue to visit them (do Ziarat) for the pleasure of Almighty Allah and for the love of His Messenger (s . a . w . s .) .

O Ali ! These very people will deserve my special intercession . On the day of Qiyamat they will arrive at my pool and shall be my neighbours

Those who carry out the construction of these tombs and come to visit them are like . those who helped Hazrat Sulaiman (a . s .) in building the Baitul Maqdas . The reward of seven non-obligatory Hajjs is there for those who visit them . His sins will be . washed off as if he has just emerged from the womb

O Ali ! Good news to you ! And to your followers of such bounties that eyes have not yet seen nor ears heard them . They have not even entered human imagination so far . But there shall be some disgraceful people who would insult , persecute and criticise the visitors to your graves like the criticism of a wanton female . They shall be the most mischievous people of my Ummah who would not receive my intercession and � . they shall never be able to reach my pool

(Wafi)

For detailed traditions on the subject please refer to Wafi , Wasaelush Shia and . Behaarul Anwaar Vol . ٢٢

DISRESPECT OF THE TOMBS OF MASOOMEEN (A . S .) IS KUFR

The respect of the tombs of the Holy Prophet (s . a . w . s .) and the Pure Imams (a . s .) is wajib and a necessity of faith and their disrespect is a greater sin . In fact it is considered the greatest sin to the extent of Kufr and Shirk . If a tomb gets polluted and no disrespect is evident , on the basis

. of precaution , it is necessary to purify them

According to jurists as in the case of mosques it is not permitted for Junub person , Haiz and Nifas ladies to stay in the holy Shrines . Some scholars even maintain that even passing through them is not permitted for polluted person , just as it is not . allowed for Masjidul Haraam

(. Prayer at the grave of Masoomeen (a . s

It is not permitted to prostrate on the grave of any Imam (a . s .) during any wajib or Mustahab prayer . But one can keep his right cheek on the grave . While praying near the grave we must keep it ahead of us and stand behind the head . Prayer is not allowed standing ahead of the grave because no one has the right to stand ahead of ones Imam . It is allowed to stand to the left or the right and to pray . That is we must . (not stand ahead or parallel to the grave

(Wasaelush Shia)

It is related from Hazrat Hujjat Ibne Hasan (a . t . f . s .) that prayers are not allowed ahead of the grave of a masoom (a . s .) , nor is it valid at the left or right of the grave because no one has the right to stand ahead or with the Imam . The writer of Wasaelush Shia has explained the hadith prohibiting prayers to the left and the right side by

. (saying that it is makrooh . (detestable

Some scholars maintain that disrespect is caused only when the follower stands ahead of his Imam . But it is not a disrespectful act if he stands to the left or the right . . However it is better to act on precaution

(DISRESPECT TO THE SOIL OF IMAM HUSAIN�S GRAVE (TURBAH . ۵۰

EXPLAINATION

Soil which is in the vicinity of the grave of Imam Husain (a . s .) is sacred . Allah has bestowed it with beneficence , unsurpassed in compassion to any other material . Allah has ordained it to be a cure for every illness , and source of Barakat and Divine . mercy

It is the most sacred of all things that can be used for prostration during the worship of Allah . Because of the utmost respect and faith that Shias have in the Turbah of . Karbala , it has been used by us in different ways to overcome numerous problems

Disrespect is shown by throwing it , stepping upon it or making it Najis , etc . If one drops a rosary (tasbhi) or Mohr of Turbah accidentally in the toilet , one is obliged to pick it up at once and purify it . It is haraam to use this toilet till the Turbah is removed . If removing it is not feasible the toilet must be sealed to prevent its use in future , as . explained by us in the chapter of disrespect of Quran

(. MERITS OF TURBAH OF IMAM HUSAIN (A . S

We have many traditions emphasising the greatness and beneficence of the soil of Karbala . We shall narrate two incidents with regard to the beneficial effects of . Turbah and two anecdotes of the consequences of showing disrespect to it

The respected scholar Shaykh Mufeed�s teacher , Shaykh Ibne Qulaway records in his book Kamiluz Ziyaraat a narration from Muhammad Ibne Muslim . He says

I went to Madinah and fell seriously ill . Imam Muhammad Baqir (a . s .) sent his slave : with a vessel containing a drink covered with a handkerchief for me . The slave told me to drink it immediately because Imam (a . s .) had commanded him not to return till I have had it . The sherbet was cool and had the fragrance of musk . The servant told me : �It is the Master�s command that after taking the medicine you present yourself to him ? � I was astonished that I was hardly able to get up , neither could I stand on my feet , how could I go to Imam (a . s .) ? But as soon as I took the drink I felt as if I was released from tethering chains . I walked on my own to the residence of , Imam (a . s .) and sought permission to enter . Imam (a . s .) said

� ! You have regained health , so enter�

I entered weeping and saluted Imam (a . s .) and kissed his hands . �Why are you weeping , Muhammad ? � asked Imam (a . s .) I said , �May I be sacrificed for you , I am weeping upon my lack of strength , separation from hometown , distance from my destination , separation from your respected self and the deprivation of your . company

Imam (a . s

, said (.

Due to lack of strength our Shias remain in difficulties and problems like you . But as� far as your being at a distance from your hometown is concerned , the fact is that a believer is like an alien amidst the corrupt people of this world , till the time he meets his death . But as for your saying that your house is very far from Madinah you must follow Abu Abdillah Imam Husain (a . s .) . How he left Medina and made the bank of Euphrates , his abode . As for your love and the desire of seeing us , Allah is aware of � . your feelings and He would surely reward you for your good intentions

, After this Imam (a . s .) asked

� ? (. Do you go for the Ziarat of Imam Husain (a . s�

� . Yes , � I replied , �But in great fear�

, He said

� . The more fear and hardships are there , the more rewarding it shall be�

One who is fearful of undertaking this journey shall be safe from the hazards on the . day of Qiyamat . He shall return , purified of sins

Then Imam (a . s .) asked how I had found the drink ? I said , �I testify that you Ahle Bayt (a . s .) are Mercy and inheritors of Prophets (a . s .) . When the servant brought the sherbet I didn�t

have the strength to stand . I had lost all hopes of remaining alive . When I drank the sherbet I felt that I had never drunk anything more tasty , fragrant and cool.

The servant told me that my master had summoned me , so I decided I will try to reach him even if I died in the endeavour . When I set out , I felt that my malady had disappeared and I thanked Allah for making your respected self a channel of mercy for the Shias . Imam (a . s .) said , �The Sherbet you drank , was made from the soil of the grave of Imam Husain (a . s .) . It is that beneficial thing which I use as medicine . Beware ! Do not consider anything its equal . We give it to our children and women and perceive its unlimited benefits . � I said , May I be sacrificed on you , we shall also pick it up and seek cure from it . � Imam (a . s .) said , �When people pick it up from the vicinity of Imam Husain�s tomb and take it outside they do not accord the respect due to it and do not keep it packed in a secure way . So every Jinn , animals and all those creatures who are in need smell from it and thus others derive benefit from it . However , a soil that contains such a

cure must not be stored like this , lest it loses its effect . If one can ensure its protection then one should touch it to ones body or consume it , one shall be cured at once . Turbah is just like Hajar al-Aswad (the black stone) that used to glow like a white ruby and any diseased person who touched it used to be cured . Due to the infidels and the people of Jahiliyya touching it often , it became black and its effect .lessened

I asked , �How should we pick up the respected turbah ? And how should we store it ,? � Imam (a . s .) said

You also pick up the turbah like other people and without wrapping it up in anything� . �you keep it in your dirty bag . In this way it loses its barakat

You are right , Master , � I said . Then he said , �How would you take it if I were to� give you a little bit of Turbah ? � I said that I shall keep it between the layers of my ,clothes and carry it away . � Imam (a . s .) said

When you return you may drink as much Sherbet as you like but do not take any� �Turbah with you because you will not be able to take care of it

Before I left , Imam (a . s .) gave me the same sherbet twice . After that I never

. suffered from the disease again

(Mustanadush Shia / Layalial Akhbar)

KEEPING TURBAH WITH THE CORPSE

There was an adulteress who used to destroy her illegitimate issues by putting them in the oven for fear of her family members . Except for her mother no one knew of her misdeeds . When she died and people tried to bury her , the earth did not accept her and threw her out . When they tried to bury her at another place the same thing happened . The problem was presented to Imam Ja�far as-Sadiq (a . s .) and he asked her mother which sin she had committed . When the mother confessed , Imam (a . s .) said that earth would never accept her because she used to punish Allah�s creatures with the punishment that only Allah has the right to punish (That is , burning alive) . Then Imam (a . s .) told them to place a little turbah in her grave . This was . done and then the earth did not convulse when she was buried in it

(Mustanadush Shia)

ANOINTING THE CORPSE WITH TURBAH

A little bit of Turbah should be placed on the face of the corpse when it is buried , it is Mustahab . It is also Mustahab to mix a little Turbah in the camphor which is applied to the corpse . However , it should only be used for anointing the forehead and palms . The knees and toes must be anointed only with camphor . Because applying Turbah to the knees and toes would be an act of disrespect to it

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TURBAH HAS THE CURE FOR EVERY DISEASE

Shaykh Tusi writes in his Amali quoting his teachers that Muhammad Azdi said that : I was praying in the Jama Masjid of Madinah and sitting next to me were two men , one of whom was dressed like a traveller . He was saying : the turbah of Imam Husain (a . s .) has cure for all diseases . I was sick for a long time and no cure was effective . I was losing all hopes of recovering . Death was staring me in the face . An old lady of Kufa came to me when I was in extreme pain . She told me that day by day my condition was worsening . �Yes� , I said , �this is true� . She said if I permitted she can provide a cure for me . I agreed to it . She put some water in a vessel and told me .to drink it . I drank it and was instantly cured , as if I had never been ill

After a few months the lady visited me again . Her name was Salma . I put her under oath to tell me how she had cured me ? She said that she had cured me with a bead of the tasbih she was holding in her hand at that time . I asked what was the speciality of .that tasbih . She said it was made from the soil of the grave of Imam Husain (a . s

. (

I said : O Rafidiyya ! (١٢) Did you cure me with the soil of the grave of Husain ? The lady arose in anger and went away . My illness returned , and my condition was so .serious that I was convinced of an early death

The man�s faith should have been enhanced by this edifying incident . Instead he insulted it and lost the benefits he had gained from it . He suffered the disease again , , becoming an example of the ayat

And We reveal of the Quran that which is a healing and a mercy to the believers ,� � . and it adds only to the perdition of the unjust

(Surah Bani Israel ١٧ : ٨٢)

How true are the couplets of Sadi , which say : Rain water is Allah�s Mercy . There is no doubt in its benefits and purity . But a drop that falls into the mouth of an oyster becomes a precious pearl , and a drop that falls in the mouth of the snake becomes . fatal poison

DISRESPECT OF TURBAH INVITES DESTRUCTION

Shaykh Tusi mentions in the Amali quoting from Moosa Ibne Abdul Aziz that he said : One Christian Physician by the name of Yohanna came to me and said , �I put you under the oath of your religion and your Prophet , you tell me whether the man buried in Karbala , for whose Ziarat people come in hordes , was a companion of the Prophet ? � I said , �No ! He was

the grandson of our Prophet (s . a .) , Hazrat Husain (a . s .) . Now ! I put you under oath to tell why you had posed such a question to me ? � He said : I have heard a very strange tale about him . One night , Shapoor the servant of the accursed Caliph . Haroon came to me and took me to Moosa Ibne Isa a close relative of the Caliph

I found him unconscious on his bed . His internal organs were lying in a pail before him . Those days Haroon had summoned him from Kufa . Shapoor asked the special servant of Moosa what was the matter with his master . He said that he was all right a few hours ago and chatting with his colleagues . One of them was Hashemite . He was saying : I was seriously ill and all the doctors had failed to cure my sickness . My scribe suggested that I seek the cure from the Turbah of Hazrat Husain (a . s .) . I followed . this advice and was cured

Moosa asked him if he had a piece of that turbah remaining with him ? �Yes� , he said , and sent someone to get it for Moosa at once . In order to defile it Moosa threw it in the drain pipe of his bathroom . Suddenly Moosa screamed �Fire ! Fire ! � as if he was burning in fire . He

asked for a pail and what you see in it are the pieces of his internal organs . Seeing . that , all his friends left his house and a state of mourning descended on his family

Shapoor told me to remain there for the night and observe his condition and draw . some conclusion . He stayed for the night and Moosa expired at dawn

The narrator says that Yohanna the Christian visited the tomb of Imam Husain (a . s .) many times and ultimately he accepted Islam and remained a Muslim all his life . This . report is also mentioned in the ١٠th volume of Beharul Anwaar

TRUE DREAMS

Mirza Husain Noori (r . a .) writes in his book Darus Salaam that one of his brother went to visit their mother . He was carrying the Turbah of Imam Husain (a . s .) in one of his lower pockets . When his mother came to know of this she reprimanded him that this was not the way to carry Turbah . There was a strong possibility that it gets crushed under the thigh while one sits , and would be an act of disrespect . The brother said that it was true and till then two mohrs had got crushed under his thighs . . He told mother that he would never ever carry it in the lower pocket of the gown

Now our father was unaware of this incident and one night he had a dream that Imam Husain (a

s .) had come to visit him in his study . He stood besides my father and spoke with . kindness and generosity . Then he requested my father to summon his sons so that he may present them some gifts . My father had five sons . He called all of them and seated them in the opposite room . Some dresses were kept in front of Imam (a . s .) . He summoned each son in turn and presented him a dress . When it was the turn of my brother who had carried the Turbah . Imam (a . s .) glared at him in anger . He (a . s .) told my father that �this son of yours has crushed my turbah under his thigh , two times so far . � Imam (a . s .) did not present him with an expensive dress like the rest of the brothers . His dress was of inferior quality and Imam (a . s .) did not even hand it over to him . He kept it out of the room for him to pick it . When my father awoke he related the dream to our mother who told him about the previous incident . My father . was astounded at the reality of his dream

We beseech the Almighty by the holy name of the chief of the Martyrs (a . s .) that He give us the Taufeeq to seek forgiveness

. for the sins that we have committed in the past and to abstain from sins in future

A QUESTION AND ITS REPLY

After reading the complete book of Greater Sins people may ask , whether there were any other greater sins , apart from those mentioned in this book ? Religious scholars have compiled hundreds of books on Islamic jurisprudence that deal with laws classified under , Prayers , Fast , Hajj , Zakat , Khums , Jihad � Business transaction� marriage etc . Shaykh Hurre Amili has written a book , Bidayatun Nihaya . In it he has dealt with every kind of legal problems . At the end of the book he says that the total number of obligations in the book are ۱۵۳۵ and total prohibitions are ۱۴۴۸ they add up . to ۲۹۸۳

So there are several other greater sins over and above the fifty mentioned in this book because anything done against any of the rules of Shariah , is considered to be a greater sin . The best practice for an individual to adapt is to exercise caution and not do anything against the rules of Shariah in all areas of activity , be they religious , . personal , social or business etc

: The following sins are possibly Greater Sins

Consuming Najis things (۲) Revealing ones nudity before those who can distinguish (۱) right and wrong . (۳) Looking at the sexual organs of the same or the opposite sex (۴) (Men dressing like women/ women dressing like men (۵) Looking at Namehram (۶

Reading letters addressed to others . (٧) Preserving books that lead to deviation in religion , destroying them is obligatory (٨) Making idols (٩) Touching the body of a stranger (١٠) Praising an oppressor except for Taqaiyyah (١٠) Staying in an assembly of sin (١١) Eating from gold and silver utensils (١٢) Not participating in congregation prayer and considering it unimportant (١٣) Acting against any of the rules mentioned in .Tauzihul Masael

(TAWBAH(PART ONE

tawbah

Tawbah� or repentance is a part of the all compassing mercies of the Most� Merciful Lord . It is one of the avenues of His unbounded indulgence that He has kept always open for His slaves . Had it been closed , no one would have ever attained .salvation , such is human inclination towards evil

The Kind and Wise Lord therefore ordained Tawbah (repentance) to be a cure for diseases of the soul and a means of purifying indecent deeds , whereby Tawbah can .wash away man�s sins so that he can obtain eternal salvation

Indeed , fortunate is one who appreciates the value of this gate of Divine Mercy , benefits from it and becomes Allah�s most beloved slave , and is thankful to Allah for His limitless bounties; and highly unfortunate is the one who remains deprived of .Divine Mercy even though the paths leading to it are open to him

On the Day of Judgement (Qiyamat) man will find excuses and say : O My Lord ! I was unaware and ignorant; was chained by passions and desires

and hence could not remain steadfast in the face of satanic instigations . In reply to these excuses he will be told : Did We not keep the doors of Tawbah (repentance) always open for you ? Were you entrusted highly difficult tasks and ordered to perform a duty beyond your power ? Were the conditions of Tawbah beyond your ? ability

REALITY OF TAWBAH

, The Holy Prophet (s . a . w . s .) said

� . To be ashamed of one�s sins is Tawbah�

, Imam Baqir (a . s .) says

� . Repenting on one�s deed is enough Tawbah�

(Al-Kafi)

, Imam Ja�far Sadiq (a . s .) said

There is no man who Allah did not forgive who had felt ashamed of his misdeed .� Whenever a man feels ashamed of his fault and then begs pardon of Allah He forgives � . all of his sins

Repenting over ones sins with heartfelt remorse is Tawbah . Man should understand that Allah will be displeased with him if he commits a sin and he should not forget that his Lord is able to see whatever he does . It is like a man who , despite being warned by friends , invests all of his wealth in a bargain and consequently loses everything and becomes bankrupt and then repents . It is also like a sick person who eats something that a doctor had prohibited and , as a result becomes serious . He then . gets nothing but disgrace

REPENTANCE � THE CAUSE OF GIVING UP OF SINS

The stronger a person�s faith in the Almighty , Qiyamat (Hereafter) , Holy Prophets (a . s .) and the sayings of the Holy Imams (a . s .) , the more acute will be his feelings

of guilt and for the sins committed , he will bear this feeing of repentance continually . in his heart

, Together with a feeling of shame and remorse

Tawbah also includes a firm decision to give up sins forever because if a person does not have a strong will to refrain from sins it only indicates that he was not truly ,ashamed . Amirul Mo-mineen (a . s .) says

It cannot so happen that a man has really felt ashamed and yet he did not give up sins .

When a man repents over his misdeeds it is necessary that he should make the utmost effort to keep himself away from sins . If the sin is about non-performance of duties like Namaz (daily prayers) , Rozah (Ramzan fasting) , Zakat (poor tax) and Hajj pilgrimage , then , after expressing repentance he should perform Qaza (repeat to make good) of those duties . If the sin was regarding rights of people , like usurping someone�s property or money , then he should return it immediately to the owner , and if the owner is not alive then to his heirs . If he does not know the heirs of the owner , then he should give away the dues in the path of Allah on behalf of the original owner . If he had shown disrespect to someone he should beg pardon of him and should try his best to please him . If the matter involves Diyat or Qasaas (blood money or retaliation) he should hand over himself to the concerned person so that he may either take Qasaas or blood money , or pardon him , if he so

pleases . If the sin involves Hadd or punishment , like Qazaf (wrong allegation against anybody) then he must surrender himself to the authority so that he may be either . punished or pardoned

But if he is loaded with crimes for which Allah Himself has fixed punishments , like adultery , then it is not necessary for him to present himself to the Islamic court and to confess . In this case it is enough to merely repent over his sin and to make a firm decision to give up the sin forever and to pray for pardon . If the sins are Greater Sins for which punishment (hadd) is not fixed like listening to songs and music etc . , then according to traditions a person should be sincerely repentant and beseech Allah to . pardon and forgive him

PERFECT REPENTANCE

Once a man came to Amirul Mo-mineen (a . s .) and exclaimed loudly : , �Astagfirullah� . The Hazrat said

� ? May your mother mourn you ! Do you understand what Istighfar is�

For the word �Istighfar� to be meaningful a person must first undergo a mental reformation . Which means that he is sorry and shameful about the earlier misdeeds , and has resolved to give up sin forever . He must pay the dues (rights) of others so that when he dies he meets his Lord Almighty without others� having any claim on him . He must perform all the duties obligatory on him without fail . If his flesh and blood

were made up of unlawful earning he should be fearful and worry about the punishments of Hell to such an extent that his body becomes extremely thin and lean and only thereafter it should be rebuilt on lawful food . He must worship Allah so much that his body experiences hardships and atones for the unlawful pleasure enjoyed by .it

.When these conditions are fulfilled , then you should utter Astaghfirullah

All religious scholars have agreed that Tawbah is obligatory for all sins . Muhaqqiq Tusi (r . a .) writes in his Tajreed al-Kalaam and Allamah Hilli (a . r .) writes in its commentary that Tawbah is the means of making up for spiritual losses suffered , and .wisdom therefore dictates that Tawbah is compulsory

: Allah Almighty says in Surah Noor�s verse ٣١

� . And turn to Allah all of you , O believers ! so that you may be successful�

: (He also says in Surah Tahreem (Ayat : ٨

O you who believe ! Turn to Allah a (tawbah of Nasooh) sincere turning; maybe your � Lord will remove from you your evil and cause you to enter gardens beneath which � . rivers flow

? WHAT IS TAWBAH OF NASOOH

Allamah Majlisi , in Sharhe Kafi , quotes the commentators about meaning of : Tawbatan Nasooh

To repent purely and piously in the presence of the Lord . Repentance should not . ١ merely be due to a desire of Paradise and fear of Hell , it should be due to a feeling of shame and remorse

for not obeying Allah�s commands . Tusi (r . a .) writes in Tajreed al-Kalam . �It is not Tawbah to worry about sins for fear of Hell . �

۲ . The Tawbah should be such that it may serve as a lesson even to others . A person should repent with such sincerity and such persistence that by observing his repentance other sinners may also be inclined towards Tawbah . In this way he also becomes a means of guidance for others .

۳ . Naseehat (admonition) or advice is like sewing . So the clothing of religion which was torn into pieces because of sins can be stitched by the threads of Tawbah . Such repentant people are also called Awliyaullah (Friends of Allah) .

۴ . He should give Naseehat (admonition) to himself so thoroughly and honestly and perform such a Tawbah that all soot of sins may vanish from the walls of his heart . His worship should be so intense that the radiance of Faith removes the darkness of sins totally . He must be so involved in performing good deeds that his bad deeds are fully compensated for .

A great religious scholar says : It is not enough to do Tawbah , which would effect only a superficial cleansing of the soul . His worship to Allah should be to such an extent and his obedience to Allah is implicit , such that his sins are totally obliterated , and his heart and soul is purified with a thorough cleansing

The more his worship the purer will be his heart . A repentant must necessarily look . at his past so that each and every sin can be repented for . For instance , if he had enjoyed nonsense songs and maddening music in a dance party he should now pay more and more attention to the recitation of Qur�an , Hadith , religious discourses , sermons etc . He should regularly recite the holy Qur�an . It must be remembered that the letters (text) of the holy Qur�an must not be touched in a state of impurity . If he had entered a mosque in a state of impurity , he should now sit in Ehtekaf in the Masjid by way of compensation . If he had viewed prohibited scenes earlier now he must try his best to see more and more those things , the seeing of which draws Divine Reward like the text of the holy Qur�an , faces of one�s parents , company of good and pious people . Similarly he should look at the signs of God�s Might and draw wisdom from it . After doing Tawbah he must give people their rights . He should spend the better portion of his wealth in the path of Allah on the poor and needy . If he has backbited a faithful he must compensate for it by praising his good points . In short , he must try and make up for his misdeeds in whatever manner possible and to whatever

. extent possible

MERIT OF TAWBAH

It makes man a beloved of God . ١

: Allah says in Surah Baqarah , Verse ٢٢٢

. (Surely Allah loves those who turn much (to Him

, Imam Sadiq (a . s .) said

Allah becomes pleased with the Tawbah of a Momin just as you are pleased on finding (your lost thing . (Al-Kafi

Evils are turned into good deeds . ٢

Tawbah does not only removes the darkness of sins but it also replaces the darkness , with light . The Almighty says

Except him who repents and believes and does a good deed; so these are they of� whom Allah changes the evil deeds to good ones; and Allah is Forgiving , Merciful . And whoever repents and does good , he surely turns to Allah a (goodly) turning . �(Surah (Furqaan ٢٥ : ٧٠-٧١

Praiseworthy Prayer of Angels . ٣

, Allah Almighty says

Those (angels) who bear the (Arsh) power and those around celebrate the praise of� their Lord and believe in Him and ask protection for those who believe : Our Lord ! Thou embraces all things in mercy and knowledge , therefore grant protection to those who turn (to Thee) and follow Thy way , and save them from the punishment of (the hell . . . � (Surah Momin ٤٠ : ٧

The repentant will go to Paradise . ٤

, Allah Almighty says

And those who when they commit an indecency or do injustice to their souls� remember Allah and ask forgiveness for their faults � And Who forgives the faults but Allah

and (who) do not knowingly persist in what they have done . (as for) these � their , reward is forgiveness from their Lord , and gardens beneath which rivers flow , to � . abide in them , and excellent is the reward of the labourers

(Surah Aale Imran ۳ : ۱۳۵-۱۳۶)

Tawbah gives happiness in life . ۵

, Almighty Allah has said

And you that ask forgiveness of your Lord , then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His Grace on everyone with (Grace) . (Surah Hud ۱۱ : ۳

, Imam Ja�far Sadiq (a . s .) says

The lifespan of some gets shortened because of their sins and some pass away at� � . their appointed hour

. Sins can shorten life span

Prayer are accepted by Tawbah . ۶

This will be discussed at length afterwards . It will be explained in detail how Tawbah . makes a supplication acceptable

Tawbah Brings good tidings from God . ۷

: Allah Almighty says

And He it is Who accepts repentance from His servants and pardons the evil deeds . and He knows what you do

(Surah Shura ۴۲ : ۲۵)

, Imam Ja�far Sadiq (a . s .) says

Allah told Dawood (a . s .); O Dawood (a . s .) ! Give good tidings to the sinners and

show a ray of hope to the pious people . He said : My Lord ! How shall I give good tidings to the sinners and show hope to the

pious ? The Lord said : Give good tidings to the sinners that I will accept their repentance and give hope to the pious so that they may not become proud of their piety and may not become self-centred because there is no one who may not be .destroyed if I insist on taking his account

Any number of sins will be pardoned through Tawbah .۸

:Allah Almighty says

Say : O My servants ! Who have acted extravagantly against their own souls , do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving , the Merciful . And return to your Lord time after time and submit to Him before there comes to you the punishment , then you shall not be helped . (Surah (Zumar ۳۹ : ۵۳-۵۴

.This Ayat has put much emphasis on repentance

It is the Ayat after which the Messenger of Allah (s . a . w . s .) was satisfied regarding the sinners of his Ummah . The faithful should ponder upon the meaning and the .commentary of the above verse

Imam Reza (a . s .) heard his companions say : May Allah curse those who fought against Ali (a . s .) . He said that they should add : Then he did not reform his soul by .repentance

,Then he added

The sin that someone did not help Ali (a . s .) nor did he regret it is greater than the

. sin of one who fought with Ali (a . s .) and felt ashamed and performed Tawbah

. This hadith shows that Tawbah can cause even the most serious sin to be pardoned

Breaking of Tawbah does not nullify repentance . ٩

If a repentant breaks his promise or resolution and goes against it , his earlier Tawbah will not be nullified . So he should take this opportunity to repent for his later . sin and try his utmost to suppress sin and refrain from it

, Muhammad bin Muslim relates from Imam Baqir (a . s .) that the Imam said

O Muhammad bin Muslim ! Every sin of a Momin for which he has repented is forgiven . For the future after repentance and forgiveness they must continue good deeds . By . Allah no one has this merit except the faithful

I inquired; what if someone does Tawbah and Istighfar and then commits a sin and , again repents ? In response , the Imam said

O Muhammad bin Muslim ! You know very well that a Momin can honestly be ashamed ? for his deeds . Then if he repents , will Allah not accept his Tawbah

, I asked what if he sins a number of times ? He said

Even then his Tawbah will be accepted . Allah will pardon his sins because He is very kind . He will surely accept repentance and overlook our misdeeds . Beware ! You may . not make a Momin disheartened

Abu Baseer says : I requested Imam

Ja�far Sadiq (a . s .) to explain what was �Tawbah Nasooh� ordered by Allah ? He , said

� . A repentance after which he never commits that sin again�

I said , �Master ! Is there anybody among us who would not sin ever again ? The , Imam replied

O Abu Baseer ! Verily God loves His slave who gets deceived more and then repents� � . over it

. Another Hadith says that begging pardon after an error is the best course

The Door of Tawbah is open forever . ١٠

, Imam Baqir (a . s .) said

Adam (a . s .) requested God Almighty : My Lord ! You have imposed Satan on me . So grant something to me also . Allah Almighty replied : O Adam ! Yes , I have appointed something for you also . It is that if anyone from your progeny intends to sin , his sin will not be recorded . If he has sinned actually that sin (one only) will be noted . But when he will intend to do a good deed a good will instantly be noted in his account . Then if he will actually do that good deed , ten rewards will be credited to his account . Adam (a . s .) said : My Lord ! Grant me something more . Allah responded : another bounty for you is that if , after committing a sin , they will seek pardon from Me , I will forgive

them . Adam (a . s .) requested : My Lord ! Add something more . Allah said : I have provided Tawbah for your progeny and it is so vast that even if they beg My pardon at . the last moment of their life , I will forgive them . He said : My Lord ! This is enough

, The Holy Prophet (s . a .) said

� . Anyone who does Tawbah a year before his death , it will be accepted by God�

, Then he (s . a . w . s .) repeated

A year is a long time . If he begs pardon only a month before his end he will be� � . forgiven

, Then he said

A month is also too much . Even if he begs pardon only a week before his departure� � . it will be accepted

, Then he said

A week is also much more . If the sinner prays for pardon only a day before his� � . death , his repentance will be accepted

, Then he said

A day is also a long time . Even if a man repents just before the arrival of the angel� � . of death , his Tawbah will be accepted

(Usul Al-Kafi : Chapter of Tawbah)

Regarding this hadith , Allamah Majlisi (a . r) comments : The stages of Tawbah will depend on perfection and acceptance because a perfect repentance will wash out all the dirt from the mirror of the soul . Therefore , make the

mirror of your heart shining with weeping before Allah , with good deeds and with humility . If one is unable to repent in the last year of his life he can do so in the last month . If not in the last month then in the last week . If not even in the last week prior to death then just one day before the final departure . If he cannot repent even a day before death then he may do so only an hour before his demise . The Most Merciful Allah will forgive him . But traditions have pointed out even the particular moment at which it will be of no use .

Shaykh Bahai writes in his book Arbaeen that the particular moment is the time of seeing the angel of death . It maybe the time when one becomes sure of his death or he may feel that all bonds with life are breaking off . There is general agreement among religious scholars that Tawbah of the last moment of death will be of no avail .

Verse ۱۷-۱۸ of Surah Nisa state :

Repentance with Allah is only for those who do evil in ignorance , then turn (to Allah) soon , so these it is to whom Allah turns (mercifully) , and Allah is ever Knowing , Wise . And repentance is not for those who go on doing evil deeds , until when death comes to one of them . He says : Surely now I repent; nor (for)

those who die while they are unbelievers . These are they for whom We have . prepared a painful chastisement

REPENTANCE SHOULD BE INSTANT

Shaykh Bahai writes in Arbaeen : There is no doubt about Tawbah being compulsory because , just as poison destroys man�s body so do sins (destroy his soul) . After consuming poison it becomes essential for one to go immediately for treatment to save ones life . Likewise it is compulsory for a sinner to resort to Tawbah immediately after sinning so that his Deen (religion) may not be destroyed . The sinner who delays repentance takes a very big risk . The first risk is that if he continues to remain alive he may indulge in another sin (because a sincere Tawbah implies that he has made a firm resolution not to commit that sin again) . The second danger is that if death takes : him suddenly he will die unrepentant . Allah says

The village fold became careless of the possibility of Our chastisement catching� them in broad day light� , while the door of Tawbah is closed for them leaving for . them not even an hour�s time

: At another place He says

And spend out of what We have given you before death comes to one of you , so that he should say : My Lord ! Why didst Thy not respite me to a near term , so that I should have given alms and been of the doors of good deeds . And Allah does not respite a soul

. when its appointed term has come , and Allah is Aware of what you do

(Surah Munaafiqun ۶۳ : ۱۰-۱۱)

In the explanation of this verse it is said that a man , at the time of his death , tells the angel of death : Please give me just one day�s respite so that I may repent for my sins and be prepared for the journey to the Hereafter . Izraaeel says : The days of your life are now over . The person says : Just give me only an hour�s respite . Comes the reply : Even the moments of your life are over . The door of Tawbah is now . closed for you

BLACK HEART

When a person sins and does not do Tawbah , his heart darkens (polluted) as he commits more and more sins the dirt accumulates on his heart . It then becomes a vicious circle , the darkening of the heart leads to further sins , and the sins lead to further darkening of the heart . A stage is finally reached when his heart is irreversibly polluted and cannot be cleansed . Such a heart is referred to in narrations as a black . heart

, Imam Muhammad Baqir (a . s .) says

For human hearts nothing is more harmful than a sin . When the mirror of heart becomes black because of sins the blackness covers the entire soul . Then man . tumbles down from his original position and gets separated from truth

According to another tradition

, he also said

� . Such a sinner will not be able to do any good�

Such a man will not give up sins and hence the wisdom of doing good will be snatched away from him and he will not be able to perform Tawbah till his last moment . If he will utter Tawbah from his mouth it will remain limited to his lips . His heart will not . support his tongue . As it is not a true Tawbah it will not prove effective

STAGES OF TAWBAH

: Tawbah means returning toward God . Repentance can be

Turning from Kufr (unbelief) to Eimaan (Faith) , to come out of a state of doubt into . ١ a state of trust and certainty . Similarly to give up Batil (untrue or false) belief and to . (accept the doctrine of Haqq (Truth

To leave sinfulness and disobedience and to turn towards obedience . To give up . ٢ . opposition and accept obedience

To come out of the uncomfortable atmosphere of sins , erring and to enter the . ٣ shade of knowing the Lord and then to fulfill the duties of slavery . To give up carelessness and to remember Allah more and more . To hate injustice and . oppression and to love faithfulness

Tawbah is a must for all . Tawbah enhances the stage of a person�s Marefat (recognition) which he can obtain by worship and thanksgiving . Full Marefat cannot . be achieved by any amount of worship , thanksgiving etc . The holy Prophet (s

, a . w . s .) who is the highest of all creation , says

My Lord ! I have not recognised You as is Your right to be recognised . I have not �
� . been able to worship You as was Your right to be worshipped

Thus even the Holy Prophet (s . a . w . s .) , despite his eminent position in virtue , the purity of his worship and the abundance of his thankfulness . The Holy Prophet (s . a . , w . s .) says

� . I recite Istighfar seventy times a day�

THE METHOD AND RECOMMENDED RITUALS OF TAWBAH

The fires ignited by sins are fierce and there is no running away from them . A sinner should realise that disobedience to Allah is showing haughtiness to the Almighty , which brings down Allah�s wrath and punishment , and Allah�s wrath and punishment are too dreadful to bear , even the earth and sky cannot withstand them . , Amirul Mo-mineen (a . s .) says

The calamities are so severe that they can destroy both the earth and the sky as�
� . the heat of this fire cannot be compared with the heat of the worldly fire

, The Holy Prophet (s . a . w . s .) said

If someone is extracted from the fire of Hell and thrown into a burning oven of this� world (this life before death) he will be able to sleep with ease in it . It is not difficult to burn

� . in an oven of this world but the fire of Hell is absolutely intolerable

HORRIBLE PUNISHEMENTS

. Surely the Might of Your Lord is Great

(Surah Burooj ۸۵ : ۱۲)

, And in Surah Muzzammil , the Lord says

Surely with Us are heavy fetters and a flaming fire and food that chokes and a painful . punishment

(Surah Muzzammil ۷۳ : ۱۲-۱۳)

These Ayats describe the intensity of our Lord�s anger and the harshness of His . punishment

As we have mentioned , Tawbah is a sincere feeling of shame and remorse experienced by the heart . The more the grief and sorrow in the heart the nearer the repentant will be to Divine acceptance of Tawbah . The greater the sin , the deeper should be the sorrow . A man who has sinned is like a man whose lifetime earnings are burnt away . This realisation will create intense grief and restlessness which will enhance the effectiveness of his Tawbah . Tawbah is therefore compulsory for a sinner if he wants to save himself from the horrible fate that awaits him . The loss will naturally create intense grief and restlessness . He should weep so much , remembering his sins , and he should continue to beg pardon of Allah restlessly so that when his end comes , the angel of death give him good tiding . His tears and . entreaties put off the fire of hell . His crying removes the darkness of his heart

, The Holy Prophet of Allah says

A repentant becomes like the�

� . one who had never sinned; rather , better than him

, The Almighty Allah says

�(Surely Allah loves those who turn much (to Him

This means that by weeping in fear of Allah�s chastisement and by reforming one�s character through good deeds , man can achieve nearness to Allah . Allah is pleased . with such an attitude

, Imam Sajjad (a . s .) prays to Almighty Allah

My Lord ! Grant me the Taufeeq of such a repentance which takes me to the point � � . of Your love

(Saheefa-e-Sajjadiyah)

� . My Lord ! Make me reach You through Tawbah�

(Dua Abu Hamzah Thumali)

REPENTANCE OF PROPHETS , INCREASE IN REMORSE

Tawbah is remorse of the heart . The more the remorse , the more easily sins are pardoned . Therefore , beg more and more pardon . The best course is to ponder over the verses of the Holy Qur�an . Especially read the events of the past prophets like Nuh , Dawood , Yunus , Yahya , Ayyub (a . s .) . How much they wept while they were not even sinners like us . They wept to attain Allah�s nearness and to increase their status . As we have indicated earlier , study the stories of the repentant and obtain . lessons therefrom . We shall narrate some such stories at the end of this book

PERFECTION OF TAWBAH , ROZAH , GHUSL AND NAMAZ

: Before doing Tawbah the following should be done

, Fasting three days : Imam Ja�far Sadiq (a . s .) says . ١

The one who wants to do Tawbatan-Nasooh should fast on Wednesday , Thursday � � . and Friday

(Wasaelush Shia)

Ghusl-e-Tawbah : A man used to enjoy music , songs and dance parties . He was . ٢ badly accustomed to this evil . One day he approached Imam Reza (a .) and said : I was madly addicted to song and music . Now I want to repent . Kindly tell me what I , should do ? The Imam said

Get up ! Take a bath . The holy Prophet (s . a . w . s .) has said : There is no one � whom Allah did not forgive if that

� . man had made a repentance corresponding to his sins

, Then he said

� . Get up , take a bath and make a Sajdah (prostration) for Allah�

(Mustadrakul Wasael)

, To recite two or four rakat Namaz : Imam Ja�far Sadiq (a . s .) says . ٣

A man who wants to repent should first perform Wuzu (ablution) , then perform two� rakats (units) of prayer and then seek pardon from Allah . God forgives him because He has says in the Holy Qur�an thus : And whosoever does evil or acts unjustly to his . soul , then asks forgiveness of Allah , he shall find Allah forgiving , Merciful

It is written in Kitab-e-Iqbal , that the Holy Prophet (s . a . w . s .) used to ask his , companions on Sundays of Zilqad

� ? O people ! Who from you wants to do Tawbah�

The companions replied : O Messenger of Allah ! All of us want to repent . Then he , used to say

First perform ablution and Ghusl (bath) , then offer four rakats of prayer . In every rakat recite Surah Ikhlas thrice , and Muawwazatain (Surah Falaq and Surah Naas) once after Surah Fateha . Then recite Istighfar seventy times . Finally recite Laa Hawla wa laa Quwwata illa billaahil a�liyyil A�zeem . Then recite a brief Dua , : preferably this

Yaa A�zeezo , Yaa Ghaffaaro , Ighfirlee Zunoobi Wa Zunoobi Jamee�il Mo- � � . mineena wal Mo-minaat . Innahu laa yaghfiruz Zunoob illa ant

Then he said

,

Anyone from my Ummah (community) who does this will hear a voice from the sky� that his repentance (Tawbah) has been accepted and his/her sins pardoned . An angel in the Arsh (Throne) will say : �Those who were displeased with you (in the worldly life) will be pleased with you on the day of Qiyamat� . Another angel will announce : �O Believing Slave ! Your grave will become wide and bright . Another angel will say : Your parents are pleased with you and , due to your performance , they too have entered the Mercy of Allah . Your provision in both this world and the Hereafter will be abundant . Hazrat Jibreel (a . s .) says : At the moment of your death I will come to you along with Izraael (the angel of death) and recommend to him to retrieve your soul � . with ease

The companions submitted : O Messenger of Allah ! What if somebody performs this ,deed in any other month ? The Holy Prophet (s . a . w . s .) said

Yes , he too will get the reward mentioned by me . These are the words taught to� � . (me by Jibreel during the night of Meraj (ascension

ISTIGHFAR , REPEATED REPENTANCE AND THE EARLY MORNING WORSHIP

Recitation of Istighfar : and one should recite the prayers taught by the Holy Imams for Tawbah , especially the Saheefa-e-Kamilah , particularly its prayer No . ٣١ that is related to repentance . Similarly its ١٥th Munajat (prayer) is also

regarding Tawbah . One must ponder over its meaning and implication and should obtain lessons therefrom , thereby trying to bring conformity between one�s word . and deed

REPEATED REPENTANCE AND ISTIGHFAR

, Imam Ja�far Sadiq (a . s .) said

The Holy Prophet (s . a . w . s .) was reciting Istighfar hundred times a day and was� � . praying for his Maghfirat (salvation) though he had not committed a single sin

(Wasaelush Shia , Kitabal Jihad)

, It is also mentioned by him

The more one prays for pardoning of his sins the more good deeds will be credited� � . to his account and on the Day of Judgement his deeds will appear shining

(Usul Al-Kafi)

, Imam Reza (a . s .) says

The example of Istighfar is like that of a leaf trembling and making noise in the air .� � . The one who recites Istighfar but does not stop sinning makes a mockery of God

(Usul Al-Kafi)

, Imam Ja�far Sadiq (a . s .) says

The Holy Prophet (s . a . w . s .) never got up even from the smallest meeting without . reciting Istighfar ۲۵ times

(Ibid)

, Another Hadith mentions

The Holy Prophet (s . a . w . s .) recited �Astahghfirullah Waa toobo ilaih� seventy� � . times everyday

Saiyyid bin Tawoos , in his book Nahj ud-Daawaat writes that the Holy Prophet (s . a . w . s .) has said that a man who is inflicted by poverty and hardship should recite �Astahghfirullah Waa toobo

ilaih� thirty thousand times . The Lord Almighty will surely end his troubles . The narrator says this has been proved true by experience.

SELECTING MORNING HOURS FOR REPENTANCE

It is highly beneficial if man repents over his past misdeeds at any time or any place . But if he does so waking up in the last part of the night before daybreak , the effect is miraculous . All sins of the reciter will be pardoned � Insha Allah.

The Holy Qur�an has ordered at several places for such prayers . Allah considers such worshippers as His hallowers and worthy of Paradise . It is mentioned in verse ١٧-١٨ of Surah Zariyat,

�They used to sleep but little in the night . And in the morning they asked forgiveness . �

The ١٧th Ayat of Surah Aale Imran says,

�And those who ask forgiveness in the morning times . �

Amirul Momineen (a . s .) said that Allah says,

�Had there not been those who loved My Might and who filled My Mosques and those who worshipped Me for forgiveness in the early hours of the dawn , I would certainly have chastised them . �

(Wasaelush Shia)

Hazrat Luqman tells his son , �My dear son ! Is not the cock wiser than you ? It wakes up before dawn and asks forgiveness but you remain asleep ! �

(Mustadrakul Wasael)

There are many traditions regarding the merits of waking up in the early hours of the morning.

It is preferable (Mustahab) to recite �Astahghfirullah� ٧٠ times and Al A�fwa ٣٠٠

times in the Qunut of Vatr prayer . Allah Almighty has granted a Praised Position (Maqame Mahmood) to His dear Prophet and He fulfils every aspiration of a believer through this early awakening . It is said that those who reach a high position reach it .only through such early awakening

(TAWBAH (PART TWO

TEN INCIDENTS TO ENLIGHTEN OUR MINDS

explaination

Since the stories of the pious are very useful in awaking sleeping souls we present herewith some incidents regarding those who did Tawbah , and quote some incidents that support some of the issues raised in this book . We sincerely hope that our .respected readers shall benefit from these

Wine changed into Vinegar –١

Sabzewari writes in his book Misbahul Quloob that when the order prohibiting wine-drinking was revealed a caller was sent by the Messenger of Allah (s . a . w . s .) who announced that henceforth no one shall consume liquor . By chance , one day the Holy Prophet (s . a . w . s .) was passing through a bylane when a Muslim man also entered it carrying a bottle of wine in his hand . He was terrified on seeing the Holy Prophet (s . a . w . s .) and he said ferverently to the Almighty Allah , �I repent for this and I shall � . never drink again . Please save me from disgrace

When the Messenger of Allah (s . a . w . s .) came near he asked , �What is there in � ? the bottle

It contains Vinegar , � replied the man . The Holy Prophet (s . a . w . s .) put forward� his hand and asked the man to put a little bit on his palm . When the Prophet (s . a .) .examined it , it was indeed vinegar

The person was overwhelmed with emotions and he began to weep and say , �By � ! Allah ! It was wine

. But before this I had repented and begged Allah not to disgrace me , � He added�

, The Messenger of Allah (s . a . w . s .) said that it was true

Allah changes the sins of repenters into good deeds . �They are the ones whose� � . sins are changed into good deeds by Allah

Repentance is accepted till the last breath –٢

A tradition is recorded from Muawiyah bin Wahab in the chapter of the time for Tawbah in Al-Kafi . He says , �We were travelling towards Makkah and accompanying us was a religious old man who did not follow the Jafariyya school of thought . Throughout the journey he recited full prayer (as is the practice among Ahle sunnat) . The nephew of this old man was also with him and he was a Shia . The old man fell sick during the journey and he told his nephew to explain to him the Shia faith that Allah Almighty make it a way of salvation for him . All his friends were of the . opinion that he should be left to die on his previous belief

The nephew was not able to accept this and he began to say , �O Uncle ! After the passing away of the Holy Prophet (s . a . w . s .) , except for a few people , everyone turned back from Islam . After

the Holy Prophet (s . a . w . s .) , Ali (a . s .) deserved to be obeyed and it was obligatory on the people to follow him . � The old man sighed deeply and said , �I also have � . faith in this

The next moment he was dead . After this we went to meet Imam Ja�far as-Sadiq (a . s .) . Ali bin Saraa related this incident to Imam Ja�far as-Sadiq (a . s .) . He said , . that the old man was among the people of Paradise

How is it possible , Maula ? � asked Ali bin Saraa . �He accepted the true faith only� � ? in his last moments

, Imam (a . s .) said

� . What more do you want from him ? By Allah ! He has entered Paradise�

This shows that there is time for returning to the truth and repenting for sins even till the last breath . (However , one should repent before one is sure of death , as . (mentioned by us before

A Perfect feeling of Allah�s fear is Tawbah -۳

Imam Zainul Aabedeen (a . s .) is quoted in volume ۱۵ , page ۱۱۷ of Behaarul Anwaar to , have said

There was a shroud thief among Bani Israel . One day his companion fell sick and� was soon anticipating death . He called his friend , the shroud thief and asked how much he valued him as a friend . The thief accepted that he was

a very good friend . The friend said that he had a desire and the thief agreed to fulfill it . The friend showed him two shrouds and told him to choose one for himself so that the other one could be used to bury him �But do not reopen my grave after I am buried and make me naked . � This was not acceptable to the thief but due to his . friend�s persuasion he chose the better shroud for himself and went away

When the friend died and was buried , the thief said to himself , �The dead cannot know that I have broken a promise to him . � He began to dig the grave and was about to unclothe it when he heard a scream and the corpse was saying , �Don�t do this ! � The thief was frightened and filled up the grave . When his own death neared , the thief summoned his sons and asked them how he had been as a father to them ? The sons agreed that he was the best of fathers . The thief said that he had a last wish . and the sons agreed to fulfill it

He said that after he died they should cremate him and throw half his ashes into the sea and half into the desert . The sons agreed to do this and fulfilled their promise after the thief father died . However , the Almighty Allah gathered his scattered ashes and made him alive

again . Allah asked him , �Why did you make such a bequest ? � He said , �By Your Might , I made such a bequest due to the fear of Your chastisement . �

Allah said , �I have pardoned you and changed your fear into safety and also satisfied the people who had claims of rights upon you . �

This incident proves that if a person is ashamed of his deeds and has fear of Allah , the Almighty shall pardon him and also make his enemies satisfied with him .

۴– Refraining from sin brings forgiveness

Imam Ja�far as-Sadiq (a . s .) says in Rawdatul Kafi that there was a hermit in Bani Israel . He was absolutely free from sins . Upon seeing this the head Satan called his cohorts and asked which one of them could mislead this man ? One of them volunteered and Satan asked what method he would use ? He said through women . The Satan told him that he would not succeed because the person was oblivious to sexual pleasure . Another Satan rose up and said he would deviate him through wine and sensuality .

The big Satan said that he too was unsuitable for this job because the sage was not interested in these things . A third Satan stood up and said that he would cause him to err through good deeds and noble character . The big Satan said that indeed he was fit for the job . This Satan , at once went to the

place where the sage was engrossed in his meditation , and stood up beside him and began to pray Namaz . The worshipper was feeling sleepy but the Satan continued to perform prayers . When the worshipper got tired he would take a rest but the Satan .did not take a break

The worshipper felt himself inferior and went to the devil to ask him the secret of his stamina in praying . The junior devil did not give any reply and the worshipper reiterated his question . Yet there was no response from the devil . When the worshipper asked him the third time the devil said , �The fact is that I had committed a great sin and since then whenever I remember my sin , I get impetus to worship more . � The worshipper asked him what sin he had committed so that even he can do it and gain the stamina to worship so much . The devil said , �Go to a particular prostitute in the town , pay her two dirhams and fulfill your needs with her . � �From where can I get two dirhams ? � asked the worshipper , �I don�t even know what a Dirham means� . The devil took out two dirhams from under his feet and gave .them to the worshipper and also gave him his cloak and sent him towards the city

The worshipper sought the address of the prostitute . The people guided him thinking that he was going to

her to guide her towards morality . The worshipper gave the two dirhams to the woman and asked her to entertain him . The prostitute invited him inside with respect and said , �Pious people like you do not visit prostitutes . Why have you taken such a step ? � The worshipper explained his aim in detail . The woman told him , �Actually , avoiding a sin is easier than repenting for it . Because it is not necessary that a sinner will get a chance to repent . I think that the one who has advised you for this is Satan , who has assumed a human form to mislead you . Go back to your place and you shall � . find him missing

The worshipper returned home and by chance the prostitute died the same night . In the morning people saw the following inscribed on her door : Take part in the funeral of this woman , She is from the people of Paradise . The people fell into doubt and were so astounded that for three days they were not able to bury her . Till the Almighty Allah revealed upon His Messenger , Moosa Ibne Imran (a . s .) to recite her funeral prayer and also command the people to participate in it . �Because she had prevented a servant of Mine from committing a grievous sin . So I have forgiven all � . her sins and made Paradise incumbent on her

Allah�s Mercy is Very Vast –۵

Tafseer-e-Safi mentions under

the exegesis of Surah Aale Imran that one day Sa�ad Ibne Ma�az came weeping to the Messenger of Allah (s . a . w . s .) . After replying to his Salaam the Prophet (s . a .) asked him the reason for crying . Sa�ad said . �O Messenger of Allah ! A young man is standing outside the house and weeping upon his youth like a woman mourns the death of her child . He desires to meet you . � The Holy Prophet (s . a . w . s .) ordered that the young man be presented to him . Sa�ad came to the Prophet (s . a .) with the youth . He saluted the Messenger (s . a . w . s .) . After replying his Salaam the Holy Prophet (s . a . w . s .) asked the young man the reason for his grief . �Why shouldn�t I grieve , � said the young man , �I have committed so many sins that even a few of them are sufficient to earn me Hell-fire . I am sure I shall be punished . for my sins

, The Messenger of Allah (s . a . w . s .) said

� ? Have you attributed partners to Allah�

� . I seek refuge of Allah from attributing a partner to Him�

� ? Have you murdered one unjustly�

, �No�

, Allah shall certainly forgive your sins even if they are like mountains�

. the Prophet of Allah (s . a . w . s .) said �

� . But my sins are greater than mountains , � said the young man�

Even if your sins are heavier than seven earths , seas , mountains , trees and all� � . creatures Allah will condone them

. My sins are heavier than all of these , � said the youth�

Allah will forgive them even if they are heavier than the heavens , stars , Arsh and� � . Kursi

� . My sins are more than these�

� ? Pity on you ! O young man ! Who is greater , your sins or your Lord�

, Hearing this , the young man fell into prostration and said

My Lord is pure , nothing is greater than Him and He is greater than the greatest� � . thing

Would the High and Mighty Lord not forgive your great sins ? � asked the Prophet� . (. (s . a

. No� , said the young man and became silent�

, Then the Holy Prophet (s . a . w . s .) said

� ? Fie on you , young man , can you tell me about one of your great sins�

Yes , for seven years I used to exhume corpses and steal their shrouds . One day a� young girl from the Ansars died . After she was buried I opened her grave in the middle of the night and removed her shroud . I was about to return when the Shaitan instigated me

I looked at her body and defiled her chastity . When I was leaving , a voice came , from behind her head , �Fie on you for the chastisement of Qiyamat ! You made me �� . naked and junub (ritually impure) . Fie on you for the fire of Hell

Then he said , �O Messenger of Allah (s . a . w . s .) ! I think I shall not be able to even � ? smell the fragrance of Paradise . What do you think

O Transgressor ! Get away from me , � said the Prophet (s . a .) , �Lest your fire � � ! may burn me ! How close you are to the fire

He repeated this sentence a number of times and the youth finally went away from there . After taking some necessary items he went to the mountains of Madinah . He used to tie his hands behind the neck and plead for forgiveness . �I am Your sinful slave and degraded servant . I am regretful of my deeds . O Allah ! I went to Your Messenger and he sent me away . This has increased my fear . I implore You by Your greatness , do not make me hopeless and include me among Your mercies . � He continued this for forty days . Even the beasts began to take pity upon him . After forty days had passed he asked , �O my Lord ! What is Your decision

regarding me . If You have forgiven me , inform Your Messenger about it . If You have made a firm decision to punish me , burn me at once or subject me to some other punishment and save me from the degradation of Qiyamat . � Upon this , the Almighty Allah revealed the following ayats on His Messenger (s . a . w . s .) :

And those who when they commit an indecency or do injustice to their souls� remember Allah and ask forgiveness for their faults � and who forgives the faults but Allah , and (who) do not knowingly persist in what they have done . (As for) these � their reward is forgiveness from their Lord , and gardens beneath which rivers flow , to abide in them , and excellent is the reward of the labourers . �

(Surah Aale Imran ۳ : ۱۳۵-۱۳۶)

As soon as these verses were revealed the Messenger of Allah (s . a . w . s .) came out of the door reciting the ayats and smiling . He told the companions , �Who can tell me about the repenting young man ? � The companions said , �O Messenger of Allah ! He is on such and such mountain . �

The Holy Prophet (s . a . w . s .) went to the young man with his companions and found him standing between two rocks . His hands were tied behind him and his face was black due to

the heat of the sun . The eyelashes had fallen due to weeping and he was saying : O Allah ! You bestowed countless bounties on me and did favour on me . If I could only know whether my abode is Paradise or Hell . O My Lord ! My sins are greater than your heavens , earths , Arsh and throne . If I could only know whether You would forgive me or degrade me on the day of Qiyamat . � He was repeating these words and weeping . He picked up sand and put it on his head . Looking at his conditions , the animals and birds around him were also weeping . The Messenger of Allah (s . a . w . s . ,) came to him and untied his hands . Cleaned the soil from his head and said

Young man ! Good news for you that Allah has accepted your tawbah . � Then he� told his companions , �You should repent for your sins in this way� and recited the above-mentioned ayats . In this way the good news of Paradise was conveyed to the young man.

A point needs to be explained here . The Holy Prophet (s . a . w . s .) drove away the young man probably because he wanted his fear of divine punishment to intensify to such an extent that it could atone for his deadly sins . That the tears of regret may wash his evil

deeds and he may qualify for divine mercy . This was exactly what happened . The more earnest a person is in seeking forgiveness the more he shall be near to divine .mercy

Hence the driving away of the young man became a cause for the young man�s .expiation

One should remain between Hope and fear till the end of one�s life –۶

It is mentioned in Safinatul Behar (Vol . ۱ , Pg . ۱۲۷) that the Holy Prophet (s . a . w . s .) besieged the fort of Banu Qurayza . Banu Qurayza was a Jewish tribe who lived near Madinah and they were always trying to harm the Holy Prophet (s . a . w . s .) and the Muslims . At last the Messenger of Allah (s . a . w . s .) decided that there was no solution to this problem except to attack and destroy them . During the siege Banu Qurayza requested that Abu Lubaba be allowed to meet them so that they can seek his counsel . Abu Lubaba was acquainted with the Jews before this . Abu Lubaba was commanded by the Holy Prophet (s . a . w . s .) to go to Banu Qurayza . When he went to them , they asked him if it was advisable for them to obey the orders of the .(.Messenger of Allah (s . a . w . s

He told them to accept the orders of the Messenger (s . a . w . s .) without

any delay because he had arrived to destroy them . Saying this , Abu Lubaba made a gesture towards his neck . However , immediately after this he began to regret the act and thought that he had committed Khayanat with the Messenger of Allah (s . a . w . s .) and exposed his secret . Deep in thought he exited from the Fort but due to shame he could not face the Holy Prophet (s . a . w . s .) . He went straight away to the Masjidun Nabawi and tied his neck to a pillar . Today the same pillar stands near the tomb of the Prophet (s . a .) and is referred to as the Pillar of Tawbah . Abu Lubaba said that he would not release himself from the pillar till he died or the Almighty forgave him . The companions informed the Holy Prophet (s . a . w . s .) about this . The Messenger of Allah (s . a . w . s .) said , �If he had come to me I would have requested Allah for his forgiveness but since he has directly referred to Allah , He knows better what to decide . Abu Lubaba fasted during the day and in the evening his daughter brought him some food just enough to sustain him . She used to untie him for necessary needs and then tied him up again . This continued for sometime

One day while the Messenger of Allah (s . a . w . s .) was present in the house of . Umme Salma the verses of Abu Lubaba�s exoneration were revealed . The Holy Prophet (s . a . w . s .) told Umme Salma that the Tawbah of Abu Lubaba has been . accepted by Allah

Umme Salma asked him if she was permitted to inform Abu Lubaba for the same ? �Yes ! Why not ? � replied the Prophet (s . a .) . Umme Salma went to her door and . informed Abu Lubaba

Alhamdolillah� , said Abu Lubaba . When the people offered to untie him he� restrained them saying that only the Holy Prophet (s . a . w . s .) could release him . , The Messenger of Allah (s . a . w . s .) arrived and said

The Almighty Allah has accepted your repentance . Now you are free of sins as a� � . newborn child

He asked , �Do you permit me to give all my wealth in Sadaqah as a token of � ? thankfulness

. (. No ! � said the Prophet (s . a�

� ? Then ٢/٣ of my wealth�

� ! No�

. One third ? � persisted Abu Lubaba�

Finally the Messenger of Allah (s . a . w . s .) allowed him to donate one-third of his , wealth and then recited the following ayat

And others have confessed their faults , they have mingled

a good deed and an evil one; may be Allah will turn to them (mercifully); surely Allah is Forgiving , Merciful . Take alms out of their property , you would cleanse them and purify them thereby , and pray for them; surely your prayer is a relief to them; and Allah is Hearing , Knowing . Do they not know that Allah accepts repentance from His servants and takes the alms , and that Allah is the Oft-returning (to mercy) , the ? Merciful

(Surah Tawbah ۹ : ۱۰۲-۱۰۴)

The above two incidents tell us that a person who does tawbah must keep in mind two things . First of all he must not consider his sin insignificant . He should be absolutely ashamed of it and he must implore the Lord�s forgiveness . He must feel the compelling need of divine forgiveness and strive to achieve this with sincerity and continue in this pursuit till he is certain that Allah has forgiven him . Generally , this certainty is not achieved even till the time of his death . So he must continue to dread Allah�s chastisement and implore His forgiveness till the Angels of death will Insha Allah give one the good news of divine forgiveness and bounties of the Hereafter . Secondly , as we already mentioned , it is incumbent on us to have hope and fear with . regard to the acceptance of Tawbah

Controlling ones carnal desires causes salvation -۷

Sayyidul Ulamah Mir Damad�s grandson Fakhrul Muhaqqaqeen quotes Shaheed-e-Thani in his book , Fazail-us-Sadaat that a man

arrived in Egypt . There he saw a blacksmith extracting red-hot iron from the kiln with his bare hands . The hot iron did not affect his skin . Certain that he must be some holy personality he came near and saluted him and said , �By the one who has gifted you � . this ability , please pray for me

Upon hearing this request the black smith began to weep . Then he said , �O Slave of � . Allah ! I am not as you think and I do not count myself among the righteous

The visitor said , �But the gift that you have is not possible for anyone except a � ? righteous personality

. It is due to another person , � explained the blacksmith�

. The visitor implored him for further enlightenment

, The Blacksmith said

One day I was busy in my workshop when a most beautiful woman came to me and� complained of her poverty and difficulties . I was stunned by her beauty . I told her to satisfy my needs and in return I shall solve her problems . She told me to fear Allah and said that she was not of loose character . �Okay ! � said I , �You can go ! � The woman went away dejected . After a while she returned and said that her need had compelled her to return to me . I took her to a house . We went inside and I locked the door . She asked me

why I have locked the door ? �So that people may not know about us� I said . She asked me why I did not fear Allah and I replied , �because He is Forgiving and Merciful . � When I approached her I found her trembling like a thin twig in gusty wind . She was weeping profusely . �What is the matter with you� , I asked . She said that she was fearful of Allah Who was a witness over them . �If you leave me alone , I can guarantee that Allah shall make you immune to the fire of this world and Hell-fire , � the woman said . The words had the desired effect and I gave up my evil intention . I gave her whatever I had and said that I was releasing her due to the fear of Allah . The woman returned home satisfied . That night , I dreamt of a lady wearing a crown of rubies . She was telling me , �May Allah give you a goodly reward , � When I asked her who she was , she said that she was the mother of that poor woman . �May Allah keep you safe from the fire of this world and the Hereafter , � she prayed . I asked her to which family she belonged and she told me that they were from the progeny of the Holy Prophet (s . a . w . s .) . I thanked

Allah . From that day fire does not affect me . I also hope that the fire of Hell would . cause me no harm

We conclude that Allah cools the fire for one who controls his carnal desires and abstains from indecencies despite having all the means . Allah shall accommodate , such people in His Mercy . Thus , the Holy Quran says

And as for him who fears to stand in the presence of his Lord and forbids the soul . from low desires , Then surely the garden� that is the abode

(Surah Naziat ۷۹ : ۴۰-۴۱)

Leaving Sins and respecting the Sayyids cause Salvation -۸

The same book mentions another incident wherein Ishaq bin Yaqoob Tahiri had a , dream in which he saw the Messenger of Allah (s . a . w . s .) saying to him

� ! Release the killer�

He awoke with a start and summoned his servants and asked them who the killer was and where he was at the moment . The killer was presented at once . He had himself confessed to the murder . Ishaq told him to explain everything truthfully and that he shall be released . He said , �I belonged to a group of people with bad morals and we committed fornication in Baghdad where an old woman supplied us with girls . One day the old woman brought a very charming and beautiful girl . As the transaction neared completion the girl screamed and fell down unconscious . When she regained consciousness she implored us to fear Allah and leave

her alone . �This old woman had lied to me that she was taking me to see a play , � She explained . �She has cheated me . Please fear Allah , I am from the Progeny of Ali � . (. (a . s .) and Fatimah Zahra (s . a

The prisoner said , �My companions did not heed the entreaties of the girl and began to force her into submission . The status of Hazrat Fatima (s . a .) made me feel ashamed of myself and I began to prevent them . They attacked me in return and the wounds are still visible . Finally I struck the head of the rapist and he died , and I succeeded in saving the girl . I sent her home . She prayed for me saying , �Allah will save you just as you have saved me . � Presently there was a lot of commotion and my companions caught me as I held the blood-smeared sword . The person whom I had hit was writhing in blood . The bystanders caught me and brought me here . Ishaq said , �I forgive you for Allah and for the sake of the Messenger of Allah (s . a . w . s .) . � The murderer said , �I too repent of my deeds . By the Holy Personalities who �� . saved me , I shall never commit such indecent acts again

Allah helps those who help the

oppressed and give up sinful acts . This man was saved because he had saved the honour of the Messenger of Allah (s . a . w . s .) . Allah rewarded him not only by saving . his life but also by giving him the Taufeeq to do Tawbah

Do not Consider a Small thing , insignificant –٩

The late Haaj Shaykh Abbas Qummi (a . r .) writes in his book Manazel Aakhera that a person name Ibne Samad used to take account of himself many times during the day and night . One day when he was calculating the number of days he had lived , he realized that sixty years of his age have passed . He calculated the number of days in sixty years to be ٢١٥٠٠ . �Woe upon me ! � he said , �Even if I have not committed more than one sin everyday , I would still meet Allah with the burden of ٢١٥٠٠ sins . � . As soon as he realized this he fell down unconscious and died within a short time

Narrations state that once the Holy Prophet (s . a . w . s .) during a journey camped at a place absolutely bereft of any vegetation . He told the companions to collect sticks . All of them said that they were in such a desolate place that it was not possible to find any sticks . The Messenger of Allah (s . a . w . s .) ordered each of them to collect as

many twigs as he can . In the due course each companion brought some sticks and put them before the Prophet (s . a .) . When all of them had made a pile of sticks , the Holy Prophet (s . a . w . s .) said ,

� Sins also accumulate in this way . �

The Messenger of Allah (s . a . w . s .) wanted to show by this example that even though we may be unaware of our sins when they accumulate they could make a big heap . If we calculate the sins we commit in our life they shall reach a staggering figure . Thus when Ibne Samad assumed one sin for each day of his life he found ۲۱۵۰۰ sins in his scroll of deeds .

In the words of Sa�di the Persian Poet ,

� An increase of drop on a drop makes a stream

An increase of a stream upon a stream makes an ocean . �

۱۰- The Bounties of Allah cannot be computed

Fazil Naraqi writes in Meraajus Sadaat that a wanton lady named Shauna lived in Basra . She did not miss a single sinful gathering in the town . One day she was passing through the streets of Basra with her maids . She passed by a house from where there was a lot of weeping and wailing . The wanton said , �Subhan Allah , what a commotion ! �

Then she sent one of her maids to find the reason behind the commotion . The maid went inside but

did not return . The second maidservant was dispatched but she too did not return . Finally a third one was deputed inside with express orders to return soon . The third maid went inside as in compliance to the order returned soon . She said , �O Lady ! The weeping and wailing is not for the dead . It is for the living ones . It is the mourning of the evil-doers , the oppressors and the wretched sinners . � Shauna became more interested . She said , �I am going to see for myself . � When she entered the house she saw a speaker delivering a sermon . People had gathered around him . He was warning them of divine retribution and they all were weeping . Shauna had entered when the speaker was explaining the tafseer of the following .ayat

When it shall come into their sight from a distant place , they shall hear its vehement raging and roaring . And when they are cast into a narrow place in it , bound , they .shall there call out for destruction

(Surah Furqan ۲۵ : ۱۲-۱۳)

The ayats had profound effect on Shauna . She said to the speaker , �I am one of the evil doers and sinners . Would my Lord forgive me if I repent for my deeds ? � �Certainly ! � said the speaker , �Even if your deeds equal that of Shauna� . �I ,am Shauna , myself , � said Shauna

and I promise that I shall never commit a sin again . � The speaker said , �Allah is� beneficent and Merciful , if you do good , He shall certainly forgive you . � Shauna did Tawbah , released all her slaves and started worshipping . She kept trying to .compensate for her sins

At last her flesh sagged and she became extremely weak and thin . One day she noticed her melting flesh and said , �O how much my flesh has melted . If this is the condition in this life , what would happen in the hereafter ? � A voice from the unseen said , �Be patient ! And keep serving Us like this till you are rewarded on the day of � . Qiyamat

: A couplet

, No repentant sinner comes to Our door�

� . Whose sins are not washed away in the flood of his regret

footnote

. A person (۱)

. (. The four special Deputies of Imam Mahdi (a . t . f . s (۲)

Disobedience� as mentioned by the infallible Imam (a . s .) is not to be equated� (۳) with disobedience as we understand . For details refer to the introduction to Psalms of . Islam translated by William Chittick

Al-Shaheed Al-Awwal Faqih Al-Sarbidaran (۴)

. Al-Shaheed Al-Thani Zain Al-Din Al-Jubli Al-Ameli (۵)

. See Glossary (۶)

Kur� is ۳۷۷ litres . According to Islamic Practical Law if the quantity of water is� (۷) more than a kur and if it comes in contact with a najis thing

it is not considered najis unless its colour , or its smell , or its taste has changed ,

(٨) A person who earns money by passing information of the unknown acquired with the help of jinns

(٩) Wajib-e-Kifai means that if some person undertakes to fulfill an obligation , others need not .

(١٠) Zainuddin Jebel Amili

(١١) Muhammad Ibne Makki

(١٢) A derogatory term for Shias used by their opponents

GLOSSARY OF ISLAMIC TERMS

Aaq-e-Waledain : A child who disobeys or angers the parents

Ahlul Bay : People of the house . They are The Holy Prophet (s . a . w . s .) , Janabe Fatima Zahra (s . a .) , Ali (a . s .) and his eleven successors .

Ihsan : Goodness

Amanat : Trust

Amr-bil-Maroof : Enjoining to do good

Ayat : Verse of the Holy Quran

Barakat : Divine increase of bounties

Barzakh : The intermediary stage between death and the Day of the Judgement

Bismillah : In the Name of Allah

Dirham : Unit of currency

Diyah : Blood money

Dua : Invocation

Ehtekaf : A recommended ritual consisting of a continuous stay of at least three days in the mosque during the last ten days of the month of Ramazan .

Fajr : Morning

Faqih : Jurisprudent

Firon : Pharaoh (In this context Ramases II)

Furoo-e-Deen : Branches of Religion or the practical laws of Islam

Hadd : Punishment

Hadith : A statement of the Holy Prophet (s . a . w . s .) or of the Holy Imams (a . s .)

Hajj : Annual pilgrimage to Makkah during the month of Zilqad

Halal

Permissible , legal :

Haraam : Prohibited , illegal

Hasna : Unit of heavenly rewards

Hijab : Statutory Islamic dress for women , veil , curtain

Iblees : Satan

Iddah : A prescribed period a woman has to pass after divorce or her husband�s . demise before she can remarry

Imaan : Faith

Imla : Respite given by Allah to the sinners in which they become more heedless of their sins

Insha-Allah : If Allah wills

Isha : Late evening

Jamat : Congregation

(Janabat : A state of ritual impurity that can be removed by performing ghusl (Bath

Jehad : Religious war

. Kaaba : The Holy House of Allah , the direction that Muslims face during prayers

Kaffara : Fine , penalty

Kafir : One who denies God

Kalimas : I witness that there is no god except Allah and that Muhammad (s . a . w . s .) is the Messenger of Allah

Kuffar : Plural of Kafir

Kunniyat : Patronym

(Maghrebain : The two prayers of Maghreb (early evening) and Isha (late evening

Makrooh : Detestable , in the Islamic terminology it denotes an action performing which does not incur sin but refraining from which earns divine rewards

Marefat : Recognition

Masjidul-Haram : The Holy Mosque in Makkah

Masoomeen : (Singular- Masum) : Infallible

Mehram : Relatives between whom marriage is prohibited

Mahshar : The field where people will be collected on the Day of the Judgement for their final Accounting

(Meraj : Ascension (to heaven

. Misqal : A measure of weight of about ۴ . ۶ gms

Mohib : Admirer

Momin : Believer

Mubah : Permitted . It denotes an action performing of which earns no rewards and

refraining from it is not punishable

Mujtahids : Doctors of Islamic law

Munafiq : Hypocrite

Mushrik : Polytheist

Mustahab : Recommended . It is an action performing which earns rewards and refraining from it is not punishable

Mutawati : A frequently related tradition

Nahy-Anil-Munkar : Forbidding evil

Najis : Unclean

Nam-e-Amaal : Scroll of deeds

Namaz : Salat or prayers

Namehram : Persons between whom marriage is possible

Nawafil : Recommended prayers

Nikah : Marriage ceremony

Oqooq : (Singular=Aaq) : those who disobey or anger the parents

Qasr : Shortening of the ritual prayers during a journey

Qate-Rehmi : Breaking off relations with relatives

Qaza : An unfulfilled obligatory act

Qazi : Judge , jurist

Qunut : Despondence

Rakat : A unit of ritual prayer

Rawayat : A narration

Riyah : An act of showing off

Rizq : Sustenance

Roza : Fast

(. Sadaat : Descendants of the Holy Prophet (s . a . w . s .) through Imam Husain (a . s

Sadaqah : Voluntary charity , alm

Salaam : Salute , Islamic greeting

Salaat : Ritual prayers

Sawaab : Divine rewards

Shab-e-Qadr : The Night of Power

Shabaan : A month of the Muslim calender

Shahadatain : See Kalimas

Shariat : Islamic law

Shiraz : A city of Iran

Sileh-Reham : An act of goodness towards ones relatives

Siraat : Path

Taqwa : Piety

Taslim : Acceptance

Tawakkal : Reliance

Tawfeeq : Divine inspiration

Tawheed : Belief in the absolute Oneness of Allah

Tuman : Currency of Iran

Ulil-Amr : One who holds an authoritative position

(Ummat : Followers (of Prophets

Wajib : Obligatory

Wajib-e-Aini : An obligation that is to be carried out by every person

Wajib-e-Kifai : An obligatory act which if performed by one ceases to be obligatory on the others

Wilayat : Love

and obedience

Yaas : Despair

Zakat : Obligatory Islamic wealth tax

Ziarat : Visitation or the recitation of salutation while facing the tomb of religious personalities

Zimmi : A non-muslim who lives under the protection of an Islamic government

(Zohrain : The two ritual prayers of Zuhr (noon) and Asr (afternoon

.([. Zuhoor : Reappearance (of Imam Mahdi [a . t . f . s

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

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.It's obvious that all the responsibilities are due to the author

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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